CERTAIN

### SERMONS

## HOMILIES

Appointed to be Read in

### CHURCHES,

IN THE

Time of Queen ELIZABETH of famous memory:

AND

Now thought fit to be Reprinted by Authority from the KINGS most Excellent Majesty.



LONDON.

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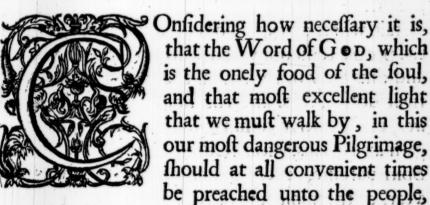


#### THE

### PREFACE,

As it was Published

### In the Year 1562.



that thereby they may both learn their duty towards God, their Prince, and their Neighbours, according to the mind of the Holy Ghost, expressed in the Scriptures: And also to avoid the manifold enormities which heretofore by false doctrine have crept into the Church of God: and how that all they which are appointed Ministers, have not the A 2 gift

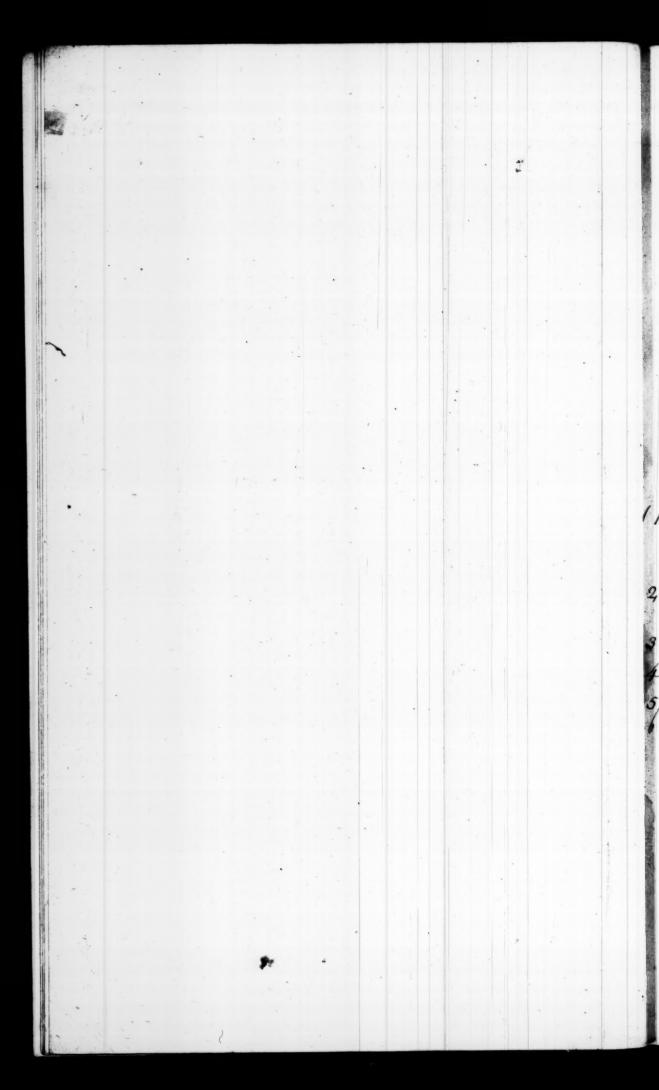
#### The PREFACE.

gift of Preaching sufficiently to instruct the People, which is committed unto them, whereof great inconveniences might rife, and ignorance still be maintained, if some honest remedy be not speedily found and provided. The Queens most Excellent Majesty, tendering the Soul-health of her loving Subjects, and the quieting of their Consciences, in the chief and principal points of Christian Religion, and willing also by the true setting forth, and pure declaring of Gods Word, which is the principal guide and leader unto all godliness and vertue, to expel and drive away as well all corrupt, vicious, and ungodly living, as also erroneous and poysoned Doctrines, tending to Superstition and Idolatry: Hath by the Advice of Her most Honourable Counsellors, for her discharge in this behalf, caused a Book of Homilies, which heretofore was fet forth by her most loving Brother, a Prince of most worthy memory, EDWARD the Sixth to be Printed anew, wherein are contained certain wholesome and godly Exhortations, to move the people to honour and worship Almighty God, and diligently to serve him, every one according to their degree, state and vocation. All which Homilies, Her Majesty commandeth, and straightly chargeth all Parsons, Vicars, Curates, and all other having Spiritual cure, every Sunday and Holy-day in the year, at the ministring of the holy Communion, or if there be no Communion ministred that day, yet after the Gospel and Creed, in such order and place as is appointed in the Book of Common Prayers, to read and declare to their Parishioners plainly and distinctly one of the said Homilies, in such order as they stand in the Book, except there be a Sermon, according

#### The PREFACE.

according as it is enjoyned in the Book of her Highness Injunctions, and then for that cause onely, and for none other, the reading of the said Homily to be deferred unto the next Sunday, or Holy day following. And when the foresaid Book of Homilies is read over, her Majesties pleasure is, that the same be repeated and read again, in fuch like fort as was before prescribed. Furthermore, her Highness commandeth, that notwithstanding this order, the faid Ecclefiastical persons shall read her Majesties Injunctions, at fuch times, and in fuch order, as is in the Book thereof appointed. And that the Lords Prayer, the Articles of the Faith, and the Ten Commandements, be openly read unto the people, as in the faid Injunctions is specified, that all her people, of what degree or condition soever they be, may learn how to invocate and call upon the name of God, and know what duty they owe both to God and man: so that they may pray, believe, and work according to knowledge, while they shall live here, and after this life be with him that with his bloud hath bought us all. To whom with the Father and the Holy Ghost, be all honour and glory for ever.

AMEN.





# T A B L E

### SERMONS

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I mish a she carried to the lane.

of the miles of all tane



### Fruitful **EXHORTATION**

Reading and knowledge of holy Scripture.



Dto a Christian there can be nothing either moze neceffary oz profitable, then the knowledge of boly Scripture, for The praise of almuch as in it is conteined &DD boly Scriptrue wood , fetting forth bis glozy , and inre. also mans buty. And there is no truth The perfenot doctine necessary tot our justifica. Elion of holy tion and everlasting salvation, but that Scripture. is (or may be ) drawn out of that fountain and Weil of truth. Therefore as The knowmany as be belicous to enter into the ledge of lady! right and perfect way unto SDD, muft Scriptare is

apply their minds to know boly Scripture, without the which, thep necessary. can neither fufficiently know &D D and his will, neither their office and duty. And as brink is pleasant to them that be wie, and meat To whom the to them that be hungry: fo is the reading, hearing, fearching, and fu knowledge of dying of holy Scripture, to them that he defirous to know & D or hely Soriethenselbes, of to bo his will. And their stomacks onely bo loath three is freet and abhor the heavenly knowledge and food of DD word, that and pleafant. be la drowned in worldly vanities, that they neither favour SDD, who be enenozany godlinels: for that is the cause why they desire such vanities, Scripture. rather then the true knowledge of OD. As they that are sick of an An apt similar ague, whatloever they eat and wink (though it be meber fo pleafant) liende, declapet it is as bitter to them as wormwood, not for the bitterness of the ring of whom meat, but for the corrupt and bitter humour that is in their own tongue the Scripente and mouth: even to is the tweetness of SDDS word bitter, not is abhorred. of it felf, but onely unto them that have their minds corrupted with Anexhorialong custome of sin and love of this world. Therefore forlaking tion unto the the corrupt judgment of sieffly men, which care not but for their carding and kals: let us reverently hear and read holy Scriptures, which is the fearthing of food of the soul. Let us viligently search for the Well of Life in the the holy

books Scripture.

Hom. s

Matth.4.

The boly Scripture is a sufficient doctrine for in the holy Scripture.

books of the Mew and Did Testament, and not run to the flinking puddles of mens traditions (deviced by mens imagination) for our just. fication and falvation. For in holy Scriptute is fully contained what we ought to bo, and what to eschew; what to believe, what to love, and what to look for at OD D S hands at length. In these Books we thall find the father from whom, the Son by whom, and the holy Shoft, in whom all things have their being and keeping up, and thefe our falvation, three persons to be but one DDD, and one substance. In these books What things we may learn to know our felves, how vile and miserable we be, and we may learn allo to know & DD, how good he is of himlelf, and how be maketh us and all creatures partakers of his goodnels. We may learn allo in thele Books to know GDDS will and pleasure, as much as (for this prefent time ) is convenient for us to know. And (as the great Clerk and godly Preacher Saint John Chryfostome faith) whatsoever is required to falbation of man, is fully contained in the Scripture of he that is ignozant, may there learn and have knowledge. De that is hard hearted, and an obstinate sinner, shall there find everlafting tozments (prepared of SDDS justice) to make him afraid, and to mollifie or loften him. De that is oppressed with misery in this world, mall there find relief in the promites of everlatting life, to his great confolation and comfort. De that is wounded by the Devil unto death, hall find there medicine whereby he may be restozed again If it thall require to teach any truth, or reprove falle unto health. doctine, to rebuke any vice, to commend any vertue, to give good countel, to comfort or to exhort, or to do any other thing requilite for our falbation, all those things (saith Saint Chrysostome) we may learn plenticully of the Scripture. There is (saith Fulgentius) abundantly enough, both for men to eat, and children to luck. There is, whatloever is meet for all ages, and for all begrees and forts of men. Thefe Books therefore ought to be much in our hands, in our eyes, in our For the Scrin. ears, in our mouths, but most of all in our hearts. ture of SD D is the heavenly meat of our fouls; the hearing and keeping of it maketh ug bleffed, fandifieth ug, and maketh ug boly, it turneth our fouls, it is a light lantern to our feet; it is a fure, fledfaff, and everlatting instrument of salvation; it giveth wisdom to the bumble and lowly hearts, it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a moze excellent jewel of treasure, then modities and any gold of precious stone, it is more sweet then bony, or hony combe, it is called the best part, which Wary did choose, fog it hath in it everlaknowledge of fling comfozt. The words of holy Scripture be called words of everlaging life: for they be SDDS instrument, ogdained for the same They have power to turn through DDD promile, and they be effectual through DDS afficiance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them: they are lively, quick, and mighty in operation, and sharper then any two edged fwozd, and entreth thozow, even unto the dividing alunder of the foul and the spirit, of the joynts and the marrow. Chain calleth him a wife builder, that buildeth upon his word, upon his fure and fub. fantial foundation. By this word of SDD, we shall be judged: for the word that I fpeak ( laith Chia) is it, that thall judge in the last day. he that keepeth the word of Christ, is promised the love and favour of ODD, and that he chall be the dwelling place of temple of the bleffed Trinity.

Holy Scripture ministreth suffi-cient doctrine for all degrees and ages. Matth. 4. Luke 3. John 17. Pfal. 19. What comprofits, the boly Scripture bring eth. Luke 10. John 6.

Heb. 4.

Matth.7.

John 12.

John 14.

### to holy SCRIPTURE.

Hour !

Trinity. This word, wholoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world, fould be minished in him, and the great defire of heavenly things (that be therein promised of GDD) thall increase in him. And there is nothing that so much firengiheneth our faith and truft in DD, that to much keepeth up innocency and purenels of the heart, and also of outward godly life and convertation, as continual reading and recording of DDD word. for that thing, which (by continual ufe of reading of holy Scripture, and biligent learthing of the fame) is deeply printed and graven in the heart, at length turneth almost into nature. And mozeover, the effect and vertue of SDDS wozd is, to illuminate the ignozant, and to give moze light unto them, that faithfully and diligent Ip read it, to comfort their hearts, and to encourage them to perform that, which of DD is commanded. It teacheth patience in all adver , 1 Reg 14. fity, in profperity, humblenels: what honour is due unto DD, what 2 Par. 20. mercy and charity to our neighboz. It giveth good countel in all boubt. I Cor. 15. It theweth of whom we thall look for ayde and help in I John 5. all perils, and that DD is the onely giver of victory, in all battels and temptations of our enemies, bodily and ghoffly. And in reading of who profit DDD word, he most profiteth not alwayes, that is most ready in most in readturning of the book, of in faying of it without the book, but he that is ing GODS most turned into it, that is most inspired with the holy Thos, most in his word. heart and life aftered and changed into that thing which he readeth : he that is dayly less and less proud, less wrathful, less covetous, and less defirous of worldly and vain pleafures : he that dayly (forfaking his old vicious life) increaleth in vertue moze and moze. And to be host, there is nothing that more maintayneth godlinels of the mind, and diveth away ungodlinels, then both the continual reading of hearing of Efa.5.'
SDDS word, if it be joyned with a godly mind, and a good affection, Matth.22.
to know and follow SDDS will: For without a fingle eye, pure in 1 Cor. 14.
What diftent, and good mind, nothing is allowed for good before ODD. and What difon the other fide, nothing moze barkeneth Chiff, and the gloty of the ignorance DD, not bringeth in more blindnels, and all kinds of vices, then both of GODS the ignorance of DDD word.

word bring-

The second part of the Sermon of the knowledge of holy Scripture.



Mathe first part of this Sermon, which exhozteth to the knowledge of holy Scripture, was declared where. foze the knowledge of the fame is necessary and profitable to all men, and that by the true knowledge and understanding of Scripture, the most necessary points of our buty towards ODD and our neighbours are allo known. Dow as concerning the same matter, you

thall hear what followeth. If we profess Christ, why be we not ashamed to be ignozant in his doctine? Seeing that every man is achamed to be

ignozant

### The II. part of the knowledge

( TR19 : 7 ...

excelleth all sciences.

GODS word ignozant in that learning which be professeth. That man is assamed to be called a Philosopher, which readeth not the books of Philosophy, and to be called a Lawyer, and Altronomer, of Phylition, that is ignorant in the books of Law, Adronomy, and Phylick. How can any man then fay that he professeth Thrist and his religion, if he will not apply himself (as far forth as he can or may conveniently) to read and hear. and to to know the books of Chiffs Golpel and noarine? Although other sciences be good, and to be learned, pet no man can deny, but this is the chief, and passeth all other incomparably. Talkat excuse thall we therefore make (at the last day before Christ) that delight to read or hear mens phantalies and inventions, more then his most holy Gospel? And will find no time to do that which chiefly (above all things) we should Do, and will rather read other things then that, for the which we ought rather to leave reading of all other things. Let us therefore apply our felves, as far forth as we can have time and leadure, to know SDDS word, by viligent hearing and reading thereof, as many as profess DD, and have faith and trust in him. But they that have no good affection to GDDS word (to colour this their fault) alledge commonly two vain and feyned excules. Some go about to excule them by their own frailnels and fearfulnels, faying that they dare not read

Vain excuses di [wading from the knowledge of The first.

GODS word, boly Scripture, leaft through their ignozance, they thould fall into any errour. Other pretend that the difficulty to understand it, and the hard. The fecond. nels thereof is lo great, that it is meet to be read only of Clarks and learned men. As touching the first : Ignozance of GDDS word, is the Matth. 22. cause of all errour, as Chaist himself affirmed to the Saduces, laying that they erred, because they knew not the Scripture. Dow Gould they then elibem errour, that will be fill ignozant? And how thould thep come out of ignozance, that will not read not hear that thing which thould give them knowledge? he that now hath most knowledge, was at the first ignozant, pet be fozbare not to read, foz fear he should fall into errour:but he diligently read, leaft he should remain in ignozance, and through ignorance in error. And if you will not know the truth of DD (a thing most necessary for you) least you fall into errour, by the same reason you may then lye kill, and never go, left (if you go) you fall in the mire: not eat any good meat, least you take a furfet, not fow your coin, noz labour in your occupation, noz use your merchandise, foz fear you tole your feed, your labour, your flock, and so by that reason, it should be beff for you to live foly, and never to take in hand to do any manner of good thing, left peradventure some evil thing may chance thereof. And if you be afraid to fall into errour, by reading of holy Scripture: I chall thew you how you may read it without danger of erroz. Read it humbly commodicully with a meek and lowly heart, to the intent you may glorifie DD, and not your felf, with the knowledge of it: and read it not without daily praying to DD, that he would direa your reading to good effea : and take upon you to expound it no further, then you can plainly underfand it. for (as St. Augustine laith) the knowledge of holy Scripture, is a great, large, and a high place, but the door is very law, so that the high and arrogant man cannot run in: but he must stoop low, and humble himself, that thall enter into it. Presumption and arrogancy is the mother of all erroz: and humility endeth to fear no erroz. Foz humility will only learch to know the truth, it will fearch, and will bying together one place with another, and where it cannot find out the meaning, it will pray,

How most and without all peril the holy Scripsure is to be' read.

### form. for of holy SCRIPTURE.

it will ask of other that know, and will not prefumptuoully and raffily Define any thing, which it knoweth not. Cherefoze the humbte man may fearth any truth boldly in the Scripture, without any danger of errour. And if he be ignozant, he ought the moze to read and to fearch holy Scripture, to bying him out of ignozance. I fay not nay, but a man may profper with onely hearing, but be may much more profper, with both bearing and reading. This have I lato, as touching the feat to Scripture in read, thozow ignozance of the perlon. And concerning the hardnels of fome places Scripture, be that is fo weak that he is not able to brook frong meat, is eafe, and pet he may fuck the fweet and tender milk, and defer the reft, until in some pla-be war fironger, and come to moze knowledge. Foz DD receiveth the ces hard to learned and unlearned, and casteth away none, but is indifferent unto all. food. And the Scripture is full, as well of low valleys, plain ways, and food. easie for every man to use, and to walk in: as also of high hills and mountains, which femmen can climbe unto. And wholoever giveth his GOD leav. mind to holy Scriptures, with diligent fludy and burning delire, it can, etb no man not be ( faith Saint Chrysostome ) that he should be left without help. untanght, Fog either DD Almighty will fend him fome godly bocour, to teach that hath him, as he did to instruct Eunuchus, a noble man of Athiope, and Crea Lyow his furer unto Queen Candace, who having affection to read the Scrip word, ture (although he understood it not) yet for the delire that he had unto DDD word, DDD fent his apostle Philip to declare unto him the true fenfe of the Scripture that he read : ogelle, if we lack a learned man to infruct and teach us, yet God himfelf from above, will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignozant. And in another place Chrysostome How the faith, that mans humane and worldly wisoom or science, needeth not knowledge of to the understanding of Scripture, but the revelation of the holy Shost the Scripture who inspireth the true meaning unto them, that with humility and dille may be atgence do learch therefoze. De that asketh, thall have, and he that feeketh tained unto. thall find, and he that knocketh, thall have the boog open. If we read Matth.7. once, twice, oz thice, and understand not, let us not ceale fo, but fill con. A good rule tinue reading, playing, asking of other, and to by fill knocking (at the for the unthings in the Scripture be fpoken in obleuce mollerless, pet there faind. thing looken under dark mysteries in one place, but the felf same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that No manis be plain to understand, and necessary for falvation, every mans outy is excepted to learn them, to print them in memory, and effectually to exercise them. from the And as for the dark mysteries, to be contented to be ignorant in them, knowledge of until such time as it hall please DD to open those things unto him. GOD's will. In the mean feafon, if he lack either aptuels of apportunity, SDD will not impute it to his folly: but yet it behoveth not, that fuch as be apt, fould let afide reading, because some other be unapt to readine berthelels, for the hardness of such places the reading of the whole aught not to be fet apart. And bylefty to conclude, (as St. Augustine fatt) by What perfore the Scripture, all men be amended, weak men be frengthened, and would have frong men be comforted. So that furely, none be enemies to the read. ignorance to ing of DDD word, but such as either be so ignorant, that they continue. know not how wholesome a thing it is:02 else be so fick, that they hate the most comfostable medicine that sould heal them: of so ungodly,

for ?

that they would with the people still to continue in blindness and ignorance of DD.

The holy Scripture is one of GODS chief benefits.

The right reading, nfe, and fruitful studying in holy Scripture. Plal.50.

Thus we have briefly touched some part of the commodities of ODD boly word, which is one of ODD be chief and principal benefits giben and beclared to manking here in earth. Let us thank ODD heartily, for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to revive this precious gift of our beavenly father. Let us hear, read, and know these holy rules, injunctions, and flatutes of our Chiffian religion, and upon that we have made profession to SDD at our baptisme. Let us with fear and reverence lay up (in the cheft of our hearts) thefe necessary and fruitful les fong. Let us night and day mule, and have meditation and contemplation in them. Let us ruminate, and (as it were) thew the cubbe, that we may have the sweet juyce, spiritual effect, marrow, hong, kirnel, taffe, comfort and confolation of them. Let us flap, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetual assu-Let us pray to DD (the onely authour of thefe bea. rance of them. benly fludies) that we may speak, think, believe, live and depart bence, according to the wholesome boarine, and verities of them. And by that means, in this world we thall have DDD befence, favour, and grace, with the unipeakable folace of peace, and quietness of conscience, and after this milerable life, we thall enjoy the endless blis and glozy of beaben: which he grant us all that bied for us all, Jefus Chiff. to whom with the father and the boly Shoft, be all honour and glozy,

## SERMON

OF THE

Misery of all mankind, and of his condemnation to death everlasting, by his own sin.



both now and everlattingly.

ture, is in nothing moze viligent then to pull bown mans vain glozy and prive, which of all dices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefoze we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable vertue of humility, how to know our selves, and to remember of the hook of Georgia Climishty ADD.

The obot of Thomas by

ber what we be of our feldes. In the book of Genesis, Almighty &DD

### of the misery of Man.

niveth us all a title and name in our great grandfather Adam , which ought to warn us all to confider what we be, whereof we be, from whence we came, and whither we shall, saying thus, In the sweat of thy face thait thou eat thy bread, till thou be turned again into the around, for out of it wast thou taken, in as much as thou art dust, into buff thait thou be turned again. Dere (as it were in a glats) we may learn to know our felves to be but ground, earth, and aftes, and that

to earth and affes we fhall return.

Alfo, the holy Patriarch Abraham ofd well remember this name and title, but, earth, and aftes, appointed and affigued by SDD to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorre. And we read that Judith, Eft- Jud. 4. & o. her, Job, Jeremy, with other boly men and women in the old Teffament, Job. 13. Did ule lackcloth, and to cast dust and ashes upon their heads, when they Ire,6. 25; bewayled their finful living. They called and cried to SDD, for help and mercy, with such a ceremony of fackcloth, dust, and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their name and title aforefaid, their vile corrupt frail nature, duff, earth, and affes. The book of Misdom also willing to pull down our proud fomacks, moveth us diligently to remember our mortal and earthly Sapi. 7. rencration, which we have all of him that was first made : and that all men, aswell kings as subjects, come into this world, and go out of the fame in like fort: that is, as of our felves full miserable, as we may Daily fee. And Almighty DD commanded his Prophet Elay to make a Proclamation, and cry to the whole world: and Elay asking, what thall I cry? The Lord answered, Cry, that all fieth is grass, and that Efay 40: all the glory thereof, is but as the flower of the field, when the grafs is withered the flower falleth away, when the wind of the Lozd bloweth upon it. The people lurely is grafs, the which depeth up, and the flower and the holy man Job, having in himfelf great erpe. Job 14. rience of the milerable and finful effate of man, both open the same to the world in these words; Wan (saith he) that is born of a woman, living but a most time, is full of manifold mileries, be springeth up like a flower, and fadeth again, vanisheth away as it were a shadow, and never continueth in one flate. And doft thou judge it meet (D Lord) to open thine eyes upon such a one, and to bying him to judgment with thee? who can make him clean, that is conceived of an unclean feed, and all men of their evilness, and natural proneness, be so universally given to fin, that (as the Scripture faith) ODD repented that ever he made man. And by fin his indignation was to much provoked against the world that he drowned all the world with Noes flood (except Noe Gen. 7. himself, and his little houshauld.) It is not without great cause, that the Scripture of OD D both to many times call all men here in this world by this word, earth, D thou earth, earth, earth, faith Jeremy, Jer, 22. hear the word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, Meweth what we be indeed, by whatfoever other file, title, og dignity, men do call ug. Thus he plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he letteth us forth, speaking by his faithful Apostle Saint Paul, All men, Jews and Gentiles, are under fin, there is none righteous, no not one: there is none that under-

nandeth

### 8 The First part of the Sermon

fandeth, there is none that leeketh after DD, they are gone out of the way, they are all unprofitable, there is none that both good, no not one: their theant is an open fepulchee, with their tongues they have uled craft and deceit, the poplon of lerpents is under their lips, their mouth is full of curling and bitternels, their feet are fwift to thed blood, beffruction and weetchevnels are in their wayes, and the way of peace have they not known; there is no fear of DD befoze their eyes. And in another place, Saint Paul witteth thus, & D D hath wrapped all nations in unbelief, that be might have mercy on all. The Scripture thutteth up all under fin, that the promise by the faith of Jelus Christ, hould be given unto them that believe. Saint Paul in many places painteth us out in our colours, calling us the children of the wrath of DD, when we be bogn : laying allo that we cannot think a good thought of our felves, much lefs can we fay well, or bo well of our felbes. And the Wife man faith in the book of Proverbs. The just man falleth feven times a day. The most tried and approved man Job, feared all Saint John the Baptist being fanctified in his mothers hig works. womb, and praifed before he was born, being called an Angel, and great before the Lord, filled even from the birth with the holy Shoff, the preparer of the way for our Saviour Chriff, and commended of our Saviour Chiff to be moze then a Prophet , and the greateff that ever was bogn of a woman: yet be plainly granteth, that he had need to be wathed of Chain, he worthily extolleth and glogifieth his Logo and maker Chiff, and humbleth himfelf as unworthy to unbuckle his thoes, and giveth all honour and glopy to DD. So both Saint Paul both oft and evidently confels himlelf, that he was of himlelf, ever giving (as a most faithful ferbant) all praise to his master and Sabiout. So both bleffed Saint John the Evangeliff, in the name of himfelf, and of all other holp men (be they never to just) make this open confession: If we say we have no fin, we deceive our felbes, and the truth is not in us: If we acknowledge our fins, ODD is faithful aud just to forgibe us our fins, and to cleanle us from all unrighteoulnels: If we lay we have not finned, we make him a lyer, and his word is not in us. Talherefore, the Wife man in the book catted Ecclefiaffes, maketh this true and general confession, There is not one just man upon the earth that both good, and finneth not. And David is affamed of his fin, but not to confels his fin. how oft, how earneffly, and lamentably both he befire DDDS great mer cy for his great offences, and that SDD hould not enter into judgment with him? And again, how well weigheth this holy man his fing, which he confesseth that they be so many in number, and so his, and hard to undersand, that it is in a manner unposible to know, utter, of number them? Wherefore, he having a true, earneff, and deep contemplation and confideration of his fins, and yet not coming to the bottom of them, be maketh supplication to &D D to forgive him his privy, fecret, his fing: to the knowledge of which we cannot attain unto. De weigheth rightly his fins from the original root and fpring. head, perceiving inclinations, provocations, firrings, flingings, buds, branches, dregs, infections, talls, feelings, and lents of them to continue in him Mil. Wherefore be laith, Wark, and behold, I was conceived in fins: De faith not fin, but in the plural number, fing, for as much as out of one (as a fountain) fpingeth all the reft. Dur Saviour Chiff faith, There is none good but DD: and that

Pfal 51.

Rom. 11.

Gal. 3.

Ephel.2.

Prov.24.

Luke 1.

Matth. 3.

I John I,

and 2.

Ecclef.7.

Pfal,51.

Pfal. 1 13.

Pfal. 19.

Mark 10,

me

### of the misery of Man.

we can do nothing that is good without him , nog no man can come to Luke 18. the father but by him. De commandeth us alfo to fay, that we be un John 15. profitable fervants, when we have bone all that we can bo. De pre- Luke 17. ferreth the penitent Publicane, befoze the proud, holy, and glorious Luke 18. Pharifee. De calleth himfeit a Phisition, but not to them that be Matth. 9. whole , but to them that be fick , and have need of his faibe for their be teacheth us in our prayers, to reknowledge our felbes finners, and to ask rigiteouliels and deliverance from all evils, at our heavenly fathers hand. De beclareth that the fins of our own bearts. no befile our own felbes. De teacheth that an evil word or thought be. Matth. 12. Cerveth condemnation, affirming that we hall give account for every tole word. De laith, De came not to lave, but the fleep that were ut- Matth. 15. wife, perfect, and holy Phartlees, were laved by him, because they justie fied themselves by their counterfeit holyness, befoge men. Wherefore (good people) let us beware of fuch hypocrific, vain glozy, and juffifping of our felbes.

### The second part of the Sermon of the misery of Man.

Draimuch as the true knowledge of our felbes is bery necessary, to come to the right knowledge of Son ye have beard in the last reading, how humbly all godly men alwaies have thought of themselves, and to to think and judge of themselves, are taught of DD their Creator, by his holy word. For of our lelves we be crabtrees, that can bying forth no apples. We be of our felves of such earth, as can

bying forth but weeds, netles, brambles, briers, cockle, and parnel. Dur fruits be declared in the fifth chapter to the Galathians, tale have neither Gal. 5. faith, charity, hope, patience, chastity, nor any thing else that good is, but of DD, and therefore these vertues be called there, the fruits of the holy ghoff, and not the fruits of man. Let us therefore acknowledge our feives befoze ODD (as we be indeed) milerable and wretched finners. and let us earneffly repent, and bumble our felbes beardly, and cry to Sod for mercy. Let us all confess with mouth and heart, that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we thall not frand foolighly and arrogantly in our own conceits, not challenge any part of julification by our merits of works. For truely there be imperfections in our best works: we be not love ODD fo much as we are bound to bo, with all our heart, mind, and power: we do not fear DD fo much as we ought to bo: we do not pray to DD, but with great and many imperfections: we give, for. give, believe, live, and hope unperfealy: we fpeak, think, and do imperfeetly: we fight against the bevil, the world, and the fesh imperfectly: Let us therefore not be assamed to confess plainly our state of imperfection : pea, let us not be afhamed to confess imperfection, even in all our bell works. Let none of us be ashamed to fay with holy Saint Peter,

The first part of the Sermon

Luke 5. Pfal. 106.

10

Luke 15.

Baruch 2.

Dan, 9.

I am a finful man. Let us lay with the holy Prophet David, We have finned with our fathers, we have done amils and dealt wickedly. Let us all make open confession with the product son to our father, and say with him, We have sinned against headen, and before thee (D father) we are not worthy to be called thy sons. Let us all say with holy Baruch, D Lord our God, to us is worthily ascribed shame and consustion, and to thee righteousness. We have sinned, we have done wickedly, we have behaved our selves ungodly in all thy righteousness. Let us all say with the holy Prophet Daviel. D Lord, righteousness belongeth to thee, unto us he

our felves ungodly in all thy rightesufness. Let us all fay with the holy Prophet Daniel, D Lord, righteousness belongeth to thee, unto us belongeth confusion. The have suned, we have been naughty, we have offended, we have seen they precepts and judgments. So we learn of all good men in holy Scripturs, to humble our selves, and to eralt, extol, praise, magnifie, and glorifie D D. Thus we have heard how edit we be of our selves, how of our selves,

and by our felves, we have no goodness, help not falvation, but contract-

2 Cor.3.

Pfal. 50. Ephef.2.

1 Pet.2.

Pfal. 143.

3 Cor.1. Pfal.130.

John 1: 1 Pct.2.

John. John 8. Heb.7.

I John 2.

wife, fin, damnation, and death everlaffing : which if we deenly weigh and confider, we thall the better understand the great mercy of DD, and how our falvation commeth onely by Chaift. For in our felves (as of our felbes) we find nothing, whereby we may be velivered from this miferable captivity, into the which we were cast, through the envy of the debil, by breaking of DDS commandement, in our first parent A'dam. Tile are all become unclean, but we all are not able to cleanle sur felves. noz to make one another of us clean. The are by nature the children of DDD wath, but we are not able to make our felves the children and inheritours of SDDS glozy. The are theep that run aftray, but we cannot of our own power come again to the theepfold, so great is our imperfection and weakness. In our selves therefore may we not glozy, which (of our felves) are nothing but finful: neither may we rejoice in any works that we do, which all be fo unperfect and unpure, that they are not able to fland before the righteous judgment leat of GDD, as the holy Prophet David fatth, Enter not into judgment with thy ferhant (D Lords) for no man that liveth thall be found righteous in thy fight. To God therefoze must we fice, oz elle chall we never find peace, rest and quietness of conscience in our hearts. For he is the father of mercies, and DDD of all confolation. De is the Lord, with whom is plenteous redemption: De is the DD which of his own mercy labeth us, and fetteth out his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perished, he laved us, and provided an everlatting Kingdom for us. And all these heavenly treasures are given us, not for our own beferts, merits, or good beeds, (which of our felbegive have none) but of his meet mercy freely. And for whose take? Truly for Jelus Chills lake, that pure and undefiled lamb of

DDD. De is that dearly beloved Son, for whose sake ODD is fully pacified, satisfied, and set at one with man. De is the Lamb of ODD,

which taketh away the fins of the world, of whom onely it may be

truly spoken, that he did all things well, and in his mouth was found no craft noz subtilty. Rone but he alone may say, The prince of the world came, and in me he hath nothing. And he alone may allo say, Which of

you hall reprove me of any fault? De is the high and everlading Prieft,

which hath offered himfelf once for all upon the altar of the crofs, and

with that one oblation hath made perfect for evermore them that are

landified. De is the alone mediatour between God and man, which

paid

of the Missing of Man.

paid our ranfom to SDD with his own blood, and with that bath be cleanfed us all from fin. De is the Phyfition which healeth all our Difeales. De is that Saviour which laveth his people from all their fins: Matth, r. To be thost, be is that flowing and most plenteous fountain, of whose fullness all we have received. for in him alone are all the treasures of the wisdom and knowledge of GDD hidden. And in him, and by him, have we from ODD the father all good things, pertaining either to the body og to the foul. D how much are we bound to this our heavenly Father for his great mercies, which he bath la plenteoully declared unto us in Chift Jelu our Logo and Saviour! What thanks worthy and fufficient can be give to him? Let us all with one accord but fout with joyful voice, ever praising and magnifying this LORD of mercy, for his tender kindnels thewed unto us in his dearly beloved Son Jelus

Chiff our Lord.

Ditherto have we heard what we are of our felbes : very finful, weetched, and damnable. Again, we have heard how that of our felves, and by our felbes, we are not able either to think a good thought, or work a good deed, to that we can find in our felbes no hope of falvation, but rather whatloever maketh unto our destruction. Again, we have heard the tender kindnels and great mercy of SDD the father towarps us, and how beneficial he is to us for Christs lake, without our me rits of deferts, even of his own meer mercy and tender goodness. Row, how these exceeding great mercies of GDD, let abroad in Chili Jesti for us, be obtained, and how we be delibered from the captibity of fin, beath, and hell, it hall moze at large (with DDD beip) be declared in the next Sermon. In the mean lealon, yea, and at all times let us learn to know our felbes, our frailty and weakness, without any craking or boatting of our own good deeds and merits. Let us allo knowledge the exceeding mercy of SOD towards us, and confels, that as of our felves cometh all evil and damnation: so likewise of him cometh all goodness and salvation, as SDD himself saith by the Prophet Ofee, D Ifrael, thy bellrugion cometh of thy felf, but in me Ofce 13? only is thy help and comfort. If me thus humbly lubmit our lelbes in the light of DD, we may be lure that in the time of his vilitation, be will lift us up unto the kingdom of his dearly beloved fon Chaift Jelu our Lord: to whom, with the father, and the holp Shoff, be all benour and glozy for ever. Amen. Her Sor Has

Exher. 2. 4,9, By Grass at ye valo Aro Faith .--

### SERMON

OF THE

Salvation of mankind, by onely Christ our Saviour from sin and death everlasting.



gainst SPD, and breakers of his law and commandements, therefore can no man by his own ace, works, and deeds (feem they never so good) be justified, and made righteous before SDD: but every man of necessity is constrained to seek for another righteousness or justification, to be received at SDDS own hands, that is to say, the forgiveness of his sins and trespasses, in such

things as he hath offended. And this judification of righteoulnels, which we so receive of SDDS mercy and Chists merits, embraced by faith, is taken, accepted and allowed of SDD, for our perfect and full judification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of SDD, how that (all the world being wrapped in sin by breaking of the Law) SDD sent his onely Son our Saviour Chist into this world, to fulfil the Law for us, and by thedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Kather for our sing, to allwage his wrath and indignation conceived against us for the same.

The efficacy of Christs passion and oblation.

In so much that infants, being baptized and dying in their infancy, are by this facrifice washed from their fins, brought to DDD fabour, and made his children, and inheritors of his kingdom of heaven. And they which in act of deed do fin after their baptilime, when they turn again to ODD unfainedly, they are likewife washed by this facrifice from their fins, in such fort, that there remaineth not any spot of fin, that thall be imputed to their damnation. This is that juffification of righteoulnels which S. Paul fpeaketh of, when he faith, Roman is justified by the works of the Law, but freely by faith in Jesus Chiff. And again he laith, The beliebe in Jelu Chaiff, that we be juftified freelp by the faith of Chilf, and not by the works of the Law, because that no man thall be jufficed by the works of the Law, And although this juffification be free unto us, pet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may many reason be assonicd, reasoning after this fathion. If a ransom be paid for our redemption, then is it not given us freely. For a prisoner that payed his ransom, is not let go freely, for it be go freely, then he goeth without ranfom : for what is it elle to go freely, then to be fet at liberty without paying of

Gal.2.

Objection.

#### of Salvation.

Homi. 3.

tantom? This reason is latisfied by the great wisdom of BDD in Anfwer. this inviterie of our revemption, who hath to tempered his juffice and mercy together, that he would neither by his juffice condemnais unta the everlading captivity of the vevil, and his pillon of ivell, remeditels for ever without mercy, nor by his mercy beliver us clearly, without innice of payment of a just ranfom : but with his endless mercy he joyned his most upright and equal justice. Dis great mercy be thewed unto us in belivering us from our former captivity, without requiring of any ranfom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And where as it lay not in us that to do, he provided a ranfom for us, that was, the most precious body and blood of his own most bear and best beloved Son Jesu Chist, who befides this ranfom, fulfilled the law for us perfectly. And to the juffice of DD and his mercy did embrace together, and fulfilled the myffery of our redemption. And of this juffice and mercy of GDD knit toge ther, fpeaketh S. Paul in the third Chap. to the Romans, All have offen. Rom. 3. bed, and have need of the glop of DD, but are jufified freely by his geace, by redemption which is in Jelu Chiff, whom SDD hath fent forth to us for a reconciler and peace-maker, through faith in his blood, to thew his righteouinels. and in the tenth Chap. Chill is the end of the Rom. 10. law unto righteoufness, to every man that believeth. And in the 8. Chap. Rom. 8. That which was impossible by the law, in as much as it was weak by the fled, DDD lending his own Don, in the limititude of linkul fleth, by fin dammed fin in the fleth, that the righteoufness of the law might be fulfilled in us, which walk not after the fieth, but after the spirit. In these forelaid places, the Apollie toucheth Specially three things, which must Three things go together in our justification. Upon SDDS part, his great mercy must go to-and grace yupon Christs part, justice, that is, the latisfaction of SDDS justification. justice, of the price of our revenution, by the offering of his body, and theoding of his blood, with fulfilling of the law perfectly and throughly: and upon our part true and lively faith in the merits of Jefus Chris, which yet is not ours, but by &DD working in us: le that in our jufification, is not onely SDDS mercy and grace, but allo bis juffice, which the apostle calleth the justice of DD, and it consisteth in paying our ranfom, and fulfilling of the lamand to the grace of GOD doth not thut out the justice of SDD in our justification, but only sputteth out the justice of man, that is to fay, the justice of our works, as to be merits of Deferving our juffification. And therefore S. Paul Declareth bere no. thing upon the behalf of man concerning his justification, that onely a true and lively faith, which nevertheless is the gift of ODD, and not mans onely work, without DD: and pet that faith doth not thut out repentance, hope, love, bread, and the fear of SDD, to be joyned with faith in every man that is junified, but it mutteth them out from the office of justifying. So that although they be all prefent together in him How it is to that is justified, pet they justifie not all together: Roz the faith also doth be understood not that out the juffice of our good works, necessarily to be done after, that faith wards of duty towards &DD (for we are most bounden to ferbe infificial DD, in boing good deeds, commanded by him in his holy Occipture, without all the dayes of our life:) But it excludeth them, to that we may not do works. them to this intent, to be made good by doing of them. For all the good works that we can do, be unperfect, and therefore not able to deferbe our justification: but our justification both come freely by the meet

### The second part of the Sermon

Fun. g.

mercy of DD, and of lo great and free mercy, that whereas all the world was not able of their felves to pay any part towards their ranfom, it pleased our heavenly father of his infinite mercy, without any our befert of deferbing, to prepare for us the most precious jewels of Thinks body and blood, whereby our ransom might be fully paid, the law fulfilled, and his juffice fully latisfied. So that Christ is now the righteoulnels of all them that truly do believe in him. De for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Chriffian man map be called a fulfiller of the Law, fozalmuch as that which their infirmity tacked, Chriffs justice hath supplied.

#### The fecond part of the Sermon of Salvation.

Thave heard of whom all men ought to feek their juffification and righteoulness, and how also this righteousness cometh unto men by Chists death and merits: ye heard also bow that three things are required to the obtaining of our righteoulness, that is, & D D & mercy, Chills justice, and a true and lively faith, out of the which faith springeth good

works. Also before was veclared at large, that no man can be justified by his own good works, that no man fulfilleth the Law, according to

And S. Paul in his Epiffle to the Galathians proveth the fame, fap.

the full request of the Law.

Gal,2]

Ephel, 2.

Acts 10.

Faith only justifieth, is the doctrine of old Do-Stours.

ing thus. If there had been any law given which could have justified, verily righteousness thous babe been by the law. And again be faith: If righteoutness be by the Law, then Child aped in vain. And again he faith, You that are justified by the law are fallen away from grace. And furthermoze he writeth to the Ephelians on this wife, By grace are pe faved through faith, and that not of your felves, for it is the gift of DDD, and not of works least any man should glozy. And to be short, the ium of all Pauls disputation is this: that if justice come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works. And to this end tendeth all the Prophets, as Saint Peter faith in the tenth of the Aces. Of Chilf all the Prophets (faith S. Peter) do witnels, that through his name, all they that believe in him, thall receive the remission of fins. And after this wife to be justified onely by this true and lively faith in Chilf, speaketh all the old and ancient Authors, both Greeks and Latines. Of whom I will specially rehearle three, Hilary, Basil, and Ambrose. Saint Hilary saith these words plainly in the ninth Canon upon Matthew, faith onely jufffieth. And Saint Bafil a Szeek author writeth thus, This is a perfect and whole rejoycing in SDD when a man advanceth not himself for his own righteousnes, but knowledgeth himself to lack true justice and righteousness, and to be jufflied by the onely faith in Chriff. And Paul (laith he) doth glozy in the contempt of his own righteoulnels, and that he looketh for the righ-

teoulnels of GDD by faith. Thele be the very words of Saint Bafil. And Saint Ambrole, a Latin Authour, faith thefe words, This is the ordinance of & DD,

Philip.3.

### of Salvation.

Form: 3.

that they which believe in Christ, should be saved without works, by faith onely, freely receiving remifition of their fing. Confider biligent Ip thefe words, without works by faith onely, freely we receive remitfion of our fing. What can bespoken moze plainly, then to lay, That freely without works, by faith onely we obtain remillion of our fins? There and other like fentences, that we be jufffed by faith onely, freeip, and without works, we do read oft times in the most bek and ancient Writers. As befide Hilary , Bafil, and Saint Ambrole befoge tehearted, we read the fame in Origen, Saint Chryfoltome, Saint Cyprian, Saint Augustine, Prosper, Occumenius, Procius, Bernardus, Anselme, and many other Authors, Steek, and Latin. Debertheles, this fentence, that we be juftified by faith onely, is not fo meant of them, that the laid justifying faith is alone in man, without true repentance, hope, charity, bread, and the fear of DD, at any time and leafon. Mot Faith alone, when they say, That we be justified freely, they mean not that we how it is to hould or might afterward be ible, and that nothing hould be required be underon our parts afterward: Deither they mean not to to be justiffed with food. out good works, that we hould be no good works at all, like as thall be moze expressed at large bereafter. But this laying, Chat me de justified by faith onely freely and without works, to spoken for to take away cleerly all merit of our works, as being unable to deferbe our juffification at DDS hands, and thereby most plainly to express the weakness of man, and the goodness of SDD, the great infirmity of our felves, and the might and power of SDD, the imperfeaness of our own works, and the most abundant grace of our Saviour Chiff, and therfore wholly to alcribe the merit and deferving of our justification unto Chiff only, and his most preclous bloodhedding. This faith The profit of the boly Scripture teacheth us, this is the firong Rock and foundar the doctrine tion of Chiffian Religion, this boarine all old and ancient Authours of faith onely of Christs Church do approve, this doctrine advancet and setteth justifierb. forth the true glory of Thriff, and beateth bown the vain glory of man, this wholoever denveth, is not to be accounted for a chillian man, nor for a letter forth of Chills glory, but for an adverlary to Chill and his Solpel, and for a fetter forth of mens bain glory. And although this What they be Doctrine be never so true (as it is most true indeed) that we be justified that impugne freely without all merit of our own good works (as Saint Paul both of Faith only express sit) and freely by this line in any perfect faith in This could face expels it) and freely by this lively and perfect faith in Chill onely (as juftifierb. the ancient Authors use to speak it) pet this true boarine must be also truly understood and most plainly declared, lest carnal men thould take unjully occasion thereby to live earnally, after the appetite and will of the world, the flesh and the devil. And because no man thould err by A declaration mistaking of this boarine, I shall plainly and shortly so beclare the right on of this domiliaking of this doctine, I hall plainly and hogely to becare the right frine of understanding of the same, that no man shall justly think that be may strine of thereby take any occasion of carnal liberty, to follow the desires of the morks justine. fieth, of that thereby any kind of an thall be committed, of any ungod. fieth, godly living the more used. (Divide) hare with the store.

ficht, you hall underfland, that in our juffification by Chiff, it is not for A. all one thing, the office of SDD unto man, and the office of man unto GDD. Jufffication is not the office of man, but of GDD, of man cannot make himfelf righteous by his own works, neither in part, nog in the whole, for that were the greatest arrogancy and presumption of man, that Antichzist could let up against GDD, to affirm that a man

might

The second part of the Sermon 16

Fin S.

God only.

might by his own works, take away and purge his own fins, and fo Inflification juftifie bimlelf. But juftification is the office of DD only, and is not is the office of a thing which we render unto him, but which we receive of him : not which we give to him, but which we take of him, by his free mercy, and by the onely merits of his most dearly beloved Son, our onely Revee. mer, Sabiour, and Judiffer Jelus Chill: lo that the true understanding of this doarine, tale be justified freely by faith without works, or that we be justified by faith in Chill onely, is not, that this our own act, to be. lieve in Chiff, or this our taith in Christ, which is within us, both justi. tie us, and beferbe our justification untous (for that were to count our celves to be justified by some act of vertue that is within our selves) but the true understanding and meaning thereof is, that although me hear DDD word, and beliebe it, although we have faith, hope, charity, re. pentance, ogead, and fear of DD within us, and do never fo many works thereunto: pet we must renounce the merit of all our faid bertues. of faith, hope, charity, and all other vertues and good deeds, which we either have done, hall bo, of can do, as things that be far too weak and infufficient, and unperfed , to deferve remiffion of our fing , and our justification, and therefore we must trust only in SDDS mercy, and that facrifice which our high Priett and Sabiour Chris Jefus the fon of DDD once offered fozus upon the Crofs, to obtain thereby DDDS grace, and remission, aswel of our oxiginal sin in Baptism, as of all adual an committed by us after our Baptilm, if we truly repent, and turn unfeignedly to him again. So that as S. John Baptiff, although be were never to vertuous and godly a man, yet in this matter of forgi bing of An, he did put the people from him, and appointed them unto Chile, laying thus unto them, Behold, ponder is the lamb of DD, which taketh away the fins of the world: even to, as great and as godiy a vertue as the lively faith is, yet it putteth us from it felf, and remitteth of appointeth us unto Chill, for to have only by him remit Aon of our fins, oz jufffication. So that our faith in Chill (as it were) faith unto us thus, It is not I that take away your fins, but it is Chiff onely, and to him onely I fend you for that purpole, forfaking therein all your good bertues, words, thoughts, and works, and onely putting your truft in Chaift.

John 1.

#### Conferration of Congh The third part of the Sermon of Salvation.

Thath been manifestly declared unto you, that no man can fulfill the Law of ODD, and therefore, by the law all men are condemned : whereupon it followeth necessarily, that some other thing should be required for our falvation then the Law: and that is, a true and a lively faith in This: bringing forth good works , and a life according to DD De com-

mandements. And also you heard the ancient authors mind of this faying, faith in Chiff onely justifieth man, to plainly declared, that you fee, that the very true meaning of this proposition or faying, tile be justified by faith in Christ onely, (according to the meaning of the old

ancient

ancient Authors) is this: The put our faith in Chriff , that we be ju fiffed by him onely, that we be justified by DDD free mercy, and the merits of our Saviour Child onely, and by no vertue or good works of our own, that is in us, of that we can be able to have of to do, for to velerve the lame: Chill himlelf only being the cause meritogious

Here you perceive many words to be used to avoid contention in words with them that delight to brawle about words, and also to thew the true meaning to avoid evil taking and milunderstanding, and yet peradventure all will not ferve with them that be contentious: but contenders will ever forge matters of contention, even when they have none occasion thereto. Motwithstanding, such be the less to be passed upon, so that the rest may profit, which will be the most desirous to know the truth, then (when it is plain enough) to contend about it, and with contentious and captious capillation, to obscure and darken it. Truth it is, that our own works do not justifie us, to speak properly of our justification, (that is to lay) our works do not merit or deferve remission of our fing, and make us of unjuft, juft befoze SDD: but SDD of his own mercy, through the onely merits and befervings of his Son Jefus Chrift, doth justifie us. Revertheless, because faith both directly fend us to Christ for remission of our sins, and that by faith given us of SDD, we embrace the promile of SDDS mercy, and of theremillion of our fins, ( which thing none other of our vertues of works properly both) therefore Scripture useth to say, that faith without works doth justifie. And foralmuch that it is all one sentence in effect, to tay, faith without works, and onely faith doth justifie us, therefore the old ancient Fathers of the Church from time to time, have uttered our juffification with this speech, Onely faith juffifieth us: meaning none other thing then Saint Paul meant, when he faid, faith without works justifieth us. And because all this brought to pass through the onely merits and defervings of our Saviour Chiff, and not through our merits, or through the merit of any vertue that we have within us, or of any work that commeth from us: therefore in that respect of merit and deferving, we foliake (as it were) altogether again, faith, works, and all other vertues. Fol our own imperfection is to great, through the corruption of original fin, that all is unperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not describe apt to merit and diferen any part of our justification for us. form of speaking use we, in the humbling of our selves to SDD, and to give all the glozy to our Saviour Chill, which is best worthy to have it.

here you have heard the office of SDD in our justification, and how we receive it of him freely, by his mercy, without our defects, through true and lively faith. Row you hall bear the office and buty of a Chil They that Mian man unto SDD, what we ought on our part to render unto preachfaith DD again, fozhis great mercy and goodness. Dur office is, not to only justifipals the time of this present life untruitfully, and inlely, after that we eth, do not are baptized of justified, not caring how few good works we bo, to the teach carnal glozy of DD, and profit of our neighbourg: much lefs is it our office, that we after that we be once made Chills members, to live contrary to the fould do fame, making our felves members of the vevil, walking after his intice. no good ments, and after the suggestions of the world and the stell, whereby we works.

know

#### The Third Part of the Sermon

that faith which bringeth forth (without repentance) either evil works.

og no good works, is not a right, pure, and lively faith, but a dead.

know that me no ferve the world and the devil, and not DD.

The Devils have faith, but not the true faith.

Debilift, counterfeit and feigned faith, as Saint Paul and Saint James call it. For even the devils know and believe that Christ was born of a birgin, that he facted forty daies and forty nights without meat and drink, that he wrought all kind of miracles, beclaring himfelf bery DD: They believe also, that Chiff for our lakes luffered most painful death, to redeem from everlasting death, and that he role again from death the third day: They believe that he accended into heaven. and he fitteth on the right hand of the Father, and at the last end of this world hall come again, and judge both the quick and the dean. These articles of our faith the Devils believe, and so they believe all things that be witten in the new and old Testament to be true: and pet for all this faith, they be but Devils, remaining fill in their damnable effate, lacking the very true Christian faith. For the right and true Christian faith is, not onely to believe that holy Scripture, and all the fozelaid articles of our faith are true, but allo to have a lure truff and confidence in DDD merciful promites, to be laved from everlaffing vammation by Chiff: whereof both follow a loding heart to obey his commandements. And this true Christian faith, neither any devil hath noz pet any man, which in the ontward profession of his mouth, and in his outward receiving of the Sacraments, in comming to the Church. and in all other outward appearances, feemeth to be a Chiffian man. and yet in his living and deeds theweth the contrary. For how can a man have this true faith, this fure truft and confidence in ODD, that by the merits of Chiff, his fins be forgiven, and be reconciled to the fabour of DDD, and to be partaker of the kingdom of heaven by Chiff, when he libeth ungodly, and benyeth Christ in his deeds? Surely no fuch ungodly man can have this faith and truft in SDD. Foz as they know Chiff to be the onely faviour of the world: to they know also that wicked men hall not enjoy the kingdom of DD. They know that DD hateth unrighteoulnels, that he will bestroy all those that speak untruly, that those which have bone good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil, shall come unto the resucrection of judgment: very well they know allo, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, mall come indignation, weath, and afficion, ac. Therefore to conclude, confidering the infinite benefits of SDD, fewed and given unto us, mercifully without our deferts, who hath not onely created us of nothing; and from a piece of bile clap, of his infinite goodnels, hath exalted us (as touching our foul) unto his own fimilitude and likenels: but also whereas we were condemned to hell, and death everlasting, hath given his own natural Son, being GDD eternal, immortal, and equal unto himself, in power and glozy, to be incarnated, and to take

our mortal nature upon him, with the infirmities of the fame, and in the same nature to suffer most chameful and painful death for our offences, to the intent to justifie us, and to restore us to like everlasting: so making us also his dear children, brethren unto his onely son our Saviour Christ, and inheritours for ever with him of his eternal king:

What is the true and justifying faith.

They that continue in evil living, have not true faith.

Pfal.25.

dom of heaven.

Hom. 4.

#### of Salvation.

Thele areat and merciful benefits of DD (if they be well confide. red) Do neither minifer unto us occasion to be tole, and to libe without boing any good works, neither yet firreth us up by any means to bo evil things: but contraciwife, if we be not velperate persons, and our bearts harber then flones , they move us to render our feibes unta DD wholly with all our will, hearts, might, and power, to ferbe him in all good deeds, obeying his commandements during our lives, to feek in all things bis glogy and honour , not our fenfual pleafures and pain glopy, evermoze ozeading willingly to offend fuch a merciful Bod, and loving redeemer, in word, thought, or beed. And the faid benefits of DD Deeply confidered , move us for bis fake allo to be ever ready to give our felbes to our neighbours, and as much as lieth in us, to fudy with all our endeavoz, to be good to every man. Thefe be the fruits of true faith, to bo good as much as lyeth in us to every man, and above all things, and in all things to abbance the glopy of OD D, of whom onely me have our fanctification, justification, falbation, and repemption : to whom be ever glozy, praife, and honour, world without end. Amen.

6013 50 Host

### A SHORT DECLARATION

OF THE

True, lively, and Christian Faith. Jum.5.

LOTfirft coming unto DDD (good Thiffian Fairh. people) is through faith, whereby (as it is declared in the last Sermon) we be judified befoze DDD. And left any man thould be Deceived, for lack of right understanding thereof, it is viligently to be noted, that Faith is taken in the Scripture two manner of water. There is one faith, which in Scripture is called a bead faith, which biin. Faith. geth forth no good works, but is tole, bar-

And this faith, by the holy Apostle Saint James, ren, and unfruitful. is compared to the faith of Devils, which beliebe SDD to be true James 2. and just, and tremble for fear, yet they do nothing well, but all evil. And fuch a manner of faith have the wicked and naughty Chiffian people, which confess DD (as S. Paul faith) in their mouth, but de. Ticus 6. ny him in their deeds, being abominable, and without the right faith, and to all good works reprovable. And this faith is a perswasion and belice in mans heart, whereby he knoweth that there is a SDD, and agreeth unto all truth of DDD most holy word, conteined in the holy Scripture. So that it confifteth onely in believing in the word of DD, that it is true. And this is not properly called faith. But as be

Jen. 4.

### The first part of the Sermon

that readeth Cafars Commentaries, believing the same to be true, hath thereby a knowledge of Cafars life, and notable ace, because he beltebeth the history of Cafar: pet it is not properly faid that he believeth in Cæfar, of whom he looketh for no help nor benefit. Even fo, he that believeth that all that is spoken of & D D in the Bible is true, and yet ifbeth to ungodly, that he cannot look to enjoy the promites and benefits of DD: although it-may be fair, that fuch a man hath a faith and belief to the words of DD, yet it is not properly faid that he beliebeth in DD, or hath such a faith and trust in DDD, whereby he may furely look for grace, mercy, and everlaning life at DDS hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a book, intituled to be of Didymus Alexandrius, Fozalmuch as faith without works is bead, it is not now faith, as a dead man, is not a man. This dead faith therefore is not the fure and lubitantial faith, which labeth linners. Another faith there is in Scripture, which is not (as the fozelaid faith) idle, unfruitful, and Dead, but worketh by charity (as S. Paul Declareth, Gal. 5.) Which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not onely the common belief of the Articles of our faith, but it is also a true truff and confidence of the mercy of God through our Lord Jelus Christ, and a stedfast hope of all good things to be received at SODS hand: and that although we, through infirmity of temptation of our aboutly enemy, do fall from him by fin, pet if we return again unto him by true repentance, that he will forgive, and torget our offences for his Sons lake our Sabiour Jelus Chrift, and will make us inheritours with him of his everlatting Kingdom, and that in the mean time until that kingdom come, he will be our plotedour and defendoz in all perils and dangers, what loever bo chance: and that though sometime he both send us warp advertity, pet that evermore he will be a loving father unto us, correcting us tor our fin, but not withdrawing his mercy finally from us, it we trust in him, and commit our felbes wholly unto him, hang onely upon him, and call upon him, ready to obey and ferbe him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession onely: but it liveth, and firreth inwardly, in the heart. And this faith is not without hope and trust in GDD, not without the love of GDD and of our neighbours, noz without the fear of SDD, noz without the Defire to hear DDD word, and to follow the fame in eschewing ebil. and doing gladly all good works.

A lively faith.

20

Heb. 12,

This faith (as S. Paul describeth it) is the sure ground and foundation of the benefits which we ought to look foz, and trust to receive of SDD, a certificate and sure looking foz them, although they yet sensibly appear not unto us. And after he saith, he that commeth to SDD, must believe, both that he is, and that he is a merciful rewarder of well voers. And nothing commendeth good men unto SDD, so much as this assured saith and trust in him. Of this faith, three things are specially to be noted.

Three things are to be noted of faith.

First, that this faith both not lie dead in the heart, but is lively and fruitful in byinging forth good works. Second, that without it, can no good works be done, that wall be acceptable and pleasant to SDD. Third, what manner of good works they be, that this faith both bring forth.

Fo2

of Faith.

Font. 4. the

For the first, that as the light cannot be bio, but will thew forth it felt Faith is fall at one place of other: So a true faith cannot be kept fecret, but when oc- of good casion is offered, it will break out, and thew it felf by good works. And works. as the living body of a man ever exercifeth such things as belong to a natural and living body, for nourishment and preferbation of the fame, ag it bath need, opportunity, and occasion: even so the foul that hath a lively faith in it; will be doing alway some good work, which thall declare that it is living, and will not be unoccupied. Therefore when men bear in the Scriptures to high commendations of faith, that it maketh us to pleafe SDD, to live with SDD, and to be the chilozen of DD: if then they phantalie that they be let at liberty from doing all good works, and may live as they luft, they trifle with SDD and decrive themselves. And it is a manifest token, that they be far from having the true and lively faith, and also far from knowledge, what true faith meaneth. For the very fure and lively Christian faith is, not onely to believe all things of DD, which are conteined in boly Occipture, but allo is an earneft truft, and confidence in SDD, that be both regard us, and that be is careful over us, as the father is over the Child whom he both love, and that he will be merciful unto us for his onely Sons take, and that we have our Saviour Chiff our perpetual advocate, and Priest, in whose onely merits, oblation, and fuffering, we do trust that our offences be continually washed and purged, whenfoever we (repenting truly) do return to him, with our whole he art, stedfastly determining with our felves, through his grace, to obey and ferbe him in keeping his commandements, and never to turn back again to fin. Such is the true faith, that the Scripture doth so much commend, the which when it seeth and considereth what SDD hath done for us, is also moved through continual assistance of the Spirit of SDD, to lerve and pleafe him, to keep his fabour, to fear his displeature, to continue his obedient Children, thewing thankful nels again by observing or keeping his commandements, and that freely, for true love chiefly, and not for bread of punishment, or love of temporal reward, confidering how cleerly, without defervings we have received his mercy and pardon freely.

This true faith will them forth it felt, and cannot lang be ible: for Abac, 2 as it is written. The just man both live by his faith. He never deepeth notis idle, when he would wake, and be well occupied. And SDD by his Prophet Jeremy laith, that he is a happy and bleffed man, which Jer. 17. hath faith and confidence in SDD. for beig like a tree fet by the water five, and spreadeth his roots abroad toward the moisture, and feareth not beat when it commeth, his leaf will be green, and will not ceafe to bying forth his fruit: even to, faithful men (putting away all fear of advertity) will thew forth the fruit of their good works, as occasion is

offered to do them.

frinch.

#### The second part of the Sermon 22

#### The fecond part of the Sermon of Faith.



E have heard in the first part of this Sermon, that there be two kinds of faith, a dead and an unfruit. ful faith, and a faith lively that worketh by charity. The fielt to be unprefitable, the fecond, necessary for the obtaining of our falvation: the which faith bath charity almaies joyned unto it, and is fruitful. and bringeth forth all good works. Row as concerning the same matter, you shall hear what fol-

Eccl. 31.

o operibus. cap. 2. Sermo de lege of fide. Heb.II. Gen.4. Gen.6. Eccl. 44. Gen.11.

Gen.22. Eccl.13.

Frod.2.

The wife man laith, he that believeth in ODD, will hear. ken unto his commandements. For if we do not thew our felbes faith. ful in our convertation, the faith which we pretend to have, is but a fained faith: because the true Christian faith is manifestly thewed by good living, and not by words onely, as S. Augustine latth, Sood living cannot be separated from true faith, which worketh by love. And S. Libro de fide Chrysostome laith, faith of it felt is full of good works: as foon as a man both believe, he chall be garnified with them. Dow plentiful this faith is of good works, and how it maketh the work of one man more acceptable to DD, then of another, S. Paul teacheth at large in the ri. Thapter to the Deb. faying, That faith made the oblation of Abel, better then the oblation of Cain. This made Noah to build the Ark. This made Abraham to forfake his Country, and all his friends, and to go into a fac Country, there to dwell among frangers. So Did allo Isac and Jacob, depending of hanging only of the help and trust that they had in SDD. And when they came to the country which SDD promifed them, thep would build no Cities, Cowns, noz boules, but libed like trangers in Tents, that might every day be removed. Their trust was so much in DD, that they let but little by any worldly thing, for that DD D had prepared for them better dwelling places in heaven of his own founda. tion and building. This faith made Abraham ready at SDDS commandement, to offer his own fon and heir Isaac, whom he loved to well, and by whom he was promifed to have innumerable iffue, among the which, one hould be born, in whom all nations hould be bleffed, truffing so much in SDD, that though he were flain, yet that SDD was able by his omnipotent power to raile him from death, and perform his promife. De midrufted not the promife of De Dalthough in. to his reason every thing seemed contrary. De believed verily that God would not forfake him in death and famine that was in the country. And in all other dangers that he was brought unto, he trufted ever that ODD mould be his ODD, and his protectour and befender , whatloever he faw to the contrary. This faith wrought fo in the heart of Mofes, that he refused to be taken for King Pharao his daughters fon, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and forrow, then with naughty men, in fin to live pleasantly for a time. By faith he cared not for the threatning of King Pharao: for his truff was fo in DD, that he paffed not of the felicity of this world, but looked for the reward to come in headen, fet. ting his heart upon the invitible DD, as if be had feen him ever pre-

of Faith.

Hon. 4.

fent before his eyes. By faith, the children of Ifrael paffed through the Exod. 14: Red lea. By faith, the walls of Dierico fell down without froke, and Jofu. 6. many other wonderful miracles have been wought. In all good men that heretofoze have been , faith hath brought foith their good works, and obteined the promites of SDD. Faith bath stopped the Lions Dan. 6. mouths: faith hath quenched the force of fire: faith hath escaped the Dan.3. fwords edges: faith hath given weak men firength, vidory in battail, overthrown the armies of Jufidels, railed the dead to life : faith bath Heb. 11. made good men to take advertity in good part, fome have been mocked and whipped, bound, and caff in prifon, fome have loft all their goods, and lived in great poverty, some have wandered in mountaing, hills, and infibernels, fome have been racked, fome flain, fome floned, fome fawen, fome rent in pieces, fome beheaded, fome beent without mercy, and would not be belivered, because they looked to rise again to a better state.

All thele fathers, Martygs, and other holy men, (whom Saint Paul fpake of ) had their faith furely fired in DD, when all the world was against them. Chey bid not onely know &DD to be the Lord, maker, and governour of all men in the world : but also they had a special confidence and truft, that he was and would be their DDD, their comforter,ayder, belper,maintainer, and Defender. This is the Chiffian faith which there boly men had, and we also ought to have. And although they were not named Christian men, pet was it a Christian faith that they hav, for they looked for all benefits of DD the Kather, through the merits of his Son Jelu Chilt, as we now do. This difference is between them and us, that they looked when Chiff fould come, and we be in the time when he is come. Therefoge faith S. Augustine, The In John. time is altered and changed, but not the faith. For we have both one trait.45. faith in one Chiff. The same boly ghost also that we have, had they, For as the boly Thou both teach us to truft in DD, 1 Cor.4. faith . Paul. and to call upon him as our father: lo did he teach them to lay, as it is witten, Thou Lord art our father and Redeemer, and thy Dame is Elai, 43. without beginning and everlaffing. DD gave them then grace to be his children, as he both us now. But now by the comming of our Saviour Chiff, we have received moze abundantly the spirit of SDD in our bearts, whereby we may conceive a greater faith, and a lurer truft then many of them had. But in effect they and we be all one: we have the same faith that they had in DD, and they the same that we have. And Saint Paul fo much extolleth their faith, because we fould no lefs, but rather moze, give our felves wholly unto Christ, both in profession and living, now when Chill is come, then the old fathers did before his comming. And by all the declaration of S. Paul, it is evident that the true, lively, and Chillian faith, is no dead, bain, or unfruitful thing, but a thing of perfect bertue, of wonderful operation or working, and Arength, bringing forth all good motions, and good works.

All holy Scripture agreeably beareth witness, that a true lively faith in Thild, doth bying forth good works: and therefore every man much examine and try himself diligently, to know whether he have the same true lively faith in his heart unfeignedly, or not, which he shall know by the fruits thereof. Hany that professed the faith of Christ, were in this errour, that they thought they knew SOD, and believed in him, when in their life they declared the contrary: which errour Saint John in his first Epistle confuting, writeth in this wife, Dereby we are 1 John 2.

certified

Fon. 4.

certified that we know SDD, if we observe his commandenients. He that saith, he knoweth SDD, and observeth not his commandements,

### 24 The Second Part of the Sermon

1 John 3.
1 John 3.

1 John 3.

1 John 5.

I John 5.

3 John.

1 John 3.

1 John 2. 1 John 5.

1 John 5.

John 3.

John 6.

Matth.25.

Apoc.21,

is a lyar, and the truth is not in him. And again he faith, Who foeber finneth, both not fee DDD , nog know him : let no man beceibe pou. welbeloved children. And mozeover he faith, hereby we know that we be of the truth, and to we thall pertinade our hearts, befoze him. For if our own hearts reprove us, SDD is above our hearts, and knoweth all things. Welbeloved, if our hearts reprove us not, then have we confidence in SDD, and thall have of him whatfoever we ask, because we keep his Commandements, and do those things that please him. And yet further he faith, Every man that believeth that Jelus is Chiff, is born of DD, and we know that wholoever is born of DD, both not fin : but he that is begotten of DD, purgeth himfelf, and the devil both not touch him. And finally be concludeth, and theweth the cause why he wrote this Epistle, saying, For this cause have I thus written unto you, that you may know that you have everlatting life, which vo beliebe in the Son of DD. And in his iii. Epiffle be confirmeth the whole matter of faith and works, in few words, faying, De that both well, is of DD, and he that both evil, knoweth not Sod. And as S. John faith, That as the lively knowledge and faith of DD bringeth forth good works: to faith he likewife of hope and charity, that they cannot fand with evil living. Of hope be writeth thus, We know that when SDD hall appear, we hall be like unto him, for we shall fee him, even as he is: and wholoever hath this hope in him, Doth purifie himfelf, like as ODD is pure. And of Charity be faith these words, he that both keep GDDS word and commandement, in him is truly the verfed love of DD. And again he faith, This is the love of ODD, that we thould keep his Commandements. And S. John wrote not this, as a subtil saying, deviced of his own phantale, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible verity, who in many places doth most clearly affirm, that faith, hope and charity, cannot consist of stand without good and godly works. Of Faith, he faith, be that believeth in the Son, hath everlafting life: but he that believeth not in the Son, Mall not fee that life, but the wrath of SDD remaineth upon him. And the same he confirmeth with a double oath, saying, Merily, verily I say unto you, He that believeth in me, hath everlasting life. Row fozasmuch as he that believeth in Christ, bath evertalling life: it must needs consequently follow, that he that hath this faith, must have allo good works, and be fludious to observe Tods commandements o. bediently. For to them that have evil works, and lead their life in difo-

Chief himself saith, They that do well, shall go into life eternal, but they that do evil, shall go into everlasting sire. And again he saith, I am the first letter, and the last, the beginning and the ending: to him that is athirst, I will give of the well of the water of life freely: be that hath the victory, shall have all things, and I will be his SDD, and he shall be my son: but they that be fearful, misstusting SDD, and lacking saith, they that be cursed people, and murtherers, and soznica-

bedience, and transgression of bleaking of Sods commandements, without repentance, perteincth not everlassing life, but everlassing death, as

tozs and forcerers, and all lyars, chall have their portion in the lake that burneth with fire and brimstone, which is the second death. And as Christ

Ann A. of Faith.

Chilf imdoubtedly affirmeth, that true faith bringeth forth good works, to both be fay likewife of Charity. Whofoever hath my commande. Charity ments and keepeth them, that is he that loveth me. And after he faith, bringeth De that loveth me, will keep my word, and he that loveth me not, kee, forth good peth not my words. And as the love of SDD is treed by good works, John 14. fo is the fear of SDD also, as the wife man faith, The dread of SDD Ecclus. 1. putteth away fin. And allo be faith, De that feareth DDD, will bo Ecclus. 19. nood works.

Confirment

#### The Third Part of the Sermon of Faith.

Du have heard in the fecond part of this Sermon, that no man hould think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to Gods laws, for all good works fpzing out of that faith: And also it hath been declared unto you by examples, that faith maketh men febfalt, quiet, and patient in all afflicion. Row as concerning the same matter, you hall hear

what followeth. A man may foon deceive himfelf, and think in his own phantage that he by faith knoweth SDD, loveth him, feareth him, and belongeth to him, when in very beed he both nothing lefs. for the tryal of all thefe things is a very godly and Chiffian life. De that feeleth his heart fet to feek DDS honour, and Audieth to know the will and commandements of ODD, and to frame himfelf thereunto, and leadeth not his life after the defire of his own fleth, to ferve the devil by fin, but fetteth his mind to ferve DD foz his own fake, and for his fake alfo to love all his neighbours, whether they be friends or adverlactes, boing good to every man ( as opportunity ferbeth) and willingly burting no man: fuch a man may well rejopce in ODD, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of Sod, a lively faith, a fledfast hope, a true and unfeigned love, and fear of But he that casteth away the poke of DDS commande. ments from his neck, and giveth himfelf to live without true repentance, after his own fentual mind and pleature, not regarding to know DDD word, and much less to live according thereunto: such a man clearly deceiveth himself, and seeth not his own heart, if he thinketh that he either knoweth ODD, loveth bim, feareth bim, og truffeth in him. Some peradventure phantalie in themselves, that they belong to DD, although they live in fin, and to they come to the Church, and thew themselves as GDDS bear children. But S. John saith plain-ly, It we say that we have any company with SDD, and walk in 1 John 1. darkness, we do ive. Other do vainly think that they know and love DD, although they pass not of the commandements. But S. John faith clearly, he that faith I know DD, and keepeth not his commandements, he is a lyer. Some fally perswade themselves, that they i John 2. love GDD, when they hate their neighbourg. But S. John faith manifeffly, It any man lay I love ODD, and pet hateth his brother, he is a lyer. De that faith that he is in the light, and hateth his brother, be is Mill in Darknels. Dethat loveth his brother, dwelleth in the light, but

#### The Third Part of the Sermon

I John 3.

he that hateth his brother is in barknefs, and walketh in barknefs, and knoweth not whether he goeth: Foz darkness hath blinded his eyes. And mozeover he faith, hereby we manifestly know the children of DD from the chilozen of the devil. De that both not righteoully, is not the child of DD, not he that hateth his brother. Deceive not your felbes therefoze, thinking that you have faith in SDD, og that you love DD, or bo truff in him, or bo fear him, when you live in fin : for then your ungodly and finful life declareth the contrary, what foever It perteineth to a Christian man to have this true you say oz think. Christian faith, and to try himself whether he hath it or no, and to know what belongeth to it, and how it both work in him. It is not the world that we can trust to, the world and all that is therein, is but vanity. It is SDD that must be our befence, and protection againff all temp. tation of wickedness and fin, errours, superfittion, idolatry, and all evil. If all the world were on our five, and SDD against us, what could the world abail us? Therefore let us fet our whole faith and truft in SDD, and neither the world, the debil, nor all the power of them hall prevail against us. Let us therefore (good Christian people) try and examine our faith, what it is: let us not fatter our felves, but look upon our works, and so judge of our faith what it is. This himlest speaketh of this matter, and faith, The tree is known by the fruit. Therefore let us do good works, and thereby beclare our faith to be the lively Thistian faith. Let us by such vertues as ought to spring out of faith, thew our election to be fure and stable, as S. Peter teacheth, Endeabour pour felbes to make your calling and election certain by good works. And also he saith, Minister of declare in your faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlinels, in godlinels brotherly charity, in brotherly charity love: to thall we thew indeed that we have the very lively Chiffian faith, and may to both certifie our conscience the better that we be in the right faith, and also by these means confirm other men. If these fruits do not follow, we do but mock with God, deceive our felbes, and alfo other men. Well may we bear the name of Christian men, but we bo lack the true faith that both belong thereunto: for the true faith both ever bring forth good works, as S. James faith: Shew me thy faith by thy beeds. deeds and works must be an open testimonial of thy faith: otherwise thy faith (being without good works) is but the bevils faith, the faith of the wicked, a phantalie of faith, and not a true Christian faith. And like as the devils and evil people be nothing the better for their counterfeit faith, but it is unto them the moze cause of damnation: so they that be Chiffians and have received knowledge of God and of Chiffs merits, and yet of a fet purpose do live foely, without good works, thinking the name of a naked faith to be either lufficient for them, or else setting their minds upon vain pleasures of this world, do live in fin without repentance, not uttering the fruits that do belong to fuch an high profession, upon such presumptuous persons, and willful finners, muft needs remain the great bengeance of DD, and eternal punishment in hell, prepared for the unjust and wicked livers. fore as you profess the name of Christ (good Christian people) let no such phantalie and imagination of faith at any time beguile you: but be fure of your faith, try it by your living, look upon the fruits that commeth of it, mark the increase of love and charity by it towards SDD and

pour

Luke 6.

2 Pet. I.

James 2.

of Faith.

pour neighbour, and to thall you perceive it to be a true lively faith. It you feel and perceive luch a faith in you, rejoyce in it: and be diligent to maintain it, and keep it fill in you, let it be daily increasing, and moze and more by well working, and to mall you be fure that you hall pleate DD by this faith, and at the length (as other faithful men have done befoze) lo chall you (when his will is) come to him, and receive the end and final reward of your faith (as &. Peter nameth it ) the falba- I Pet. 1. tion of your fouls: the which DD D grant us, that hath promifed the same unto his faithful, to whom be all honour and glozy, world without Asia salt short end.

### A Mon to beging attention H. Deticle.

Good Works annexed unto Faith.



M the last Sermon was declared unto you. what the lively and true faith of a Christian man is, that it cauleth not a man to be ible. but to be occupied in byinging forth good works, as occasion ferveth.

Row by GDDS grace thall be declared No good the fecond thing that before was noted of works can faith, that without it can no good work be be done bone, accepted and pleasant unto GDD. for as a branch cannot bear fruit of it felf John 15.

(faith our Saviour Chaift ) except it abide in the dine : fo cannot you, except you abide in me. I am the Cline, and you be the branches, be that abibeth in me, and I in him, he bringeth forth much fruit: for without me, you can bo nothing. And S. Paul probeth that the Eunuch had faith, because he pleased DD. Fog without faith (faith be) it is not Heb. 11. possible to please SDD. And again to the Rom, he saith, whatsoever Rom. i4: work is done without saith, it is sin. Faith giveth life to the soul, and they be as much dead to SDD that lack saith, as they be to the world, whole bodies lack fouls. Without faith all that is done of us, is but bear befoze GDD, although the work feem never fo gay and glorious before man. Even as the picture graven or painted, is but a dead reprefentation of the thing it felf, and is without life, og any manner of moving: to be the works of all unfaithful persons before SDD. They Do appear to be lively works, and inveed they be but dead, not availing to the everlatting life. They be but thatows and thews of lively and good things, and not good and lively things indeed. for true faith, both give life to the works, and out of such faith come good works, that be very good works indeed, and without faith, no work is good before ODD, as laith S. Augustine. Me muft fet no good works before faith, In prafat. not think that before faith a man may do any good works: for such Pfaim 31. works, although they feem unto men to be praise worthy, yet indeed they be but bain, and not allowed before DD. They be as the course of

an Dogle that runneth out of the way, which taketh great labour, but to

Hami At

pref. Pfal.

no purpole. Let no man therefore (latth he) reckon upon his good works before his faith: Whereas faith was not, good works were not. The intent (faith he) maketh the good works, but faith must guide and order the intent of man. And Christ faith, If thine che be naught, the whole body is full of varknels. The eye both fignifie the intent (faith Matth. 6. in S. Augustine ) wherewith a man both a thing. So that he which both not his good works with a godly intent, and a true faith, that worketh by love: the whole body befive (that is to say) all the whole number of his works, is back, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a Deathen man cloath the naked, feed the hungry, and do fuch other like works: yet because he both them not in faith, for the honour and love of DD, they be but dead, vain, and fruitless works to him. Faith is it that Doth commend the work to DD: for (as S. Augustine saith) whether thou wilt og no, that work that commeth not of faith, is naught: where the faith of This is not the foundation, there is no good work, what building soever we make. There is one work, in the which be all good works, that is, faith, which worketh by charity: if thou have it, thou haff the ground of all good works. For the vertues of firength, wisdom, temperance, and juffice be all referred unto this fame faith. Without this faith we have not them, but onely the names and chadows of them (as S. Augustine faith ) All the life of them that lack the true faith, is fin, and nothing is good, without him that is the authour of goodness: where he is not, there is but feigned vertue, although it be in the best wolks. And S. Augustine, beclaring this verle of the Pfalm, The turtle bath found a neft where the may keep her young birds, faith, that Jews, Hereticks, and Pagans do good works, they cloath the naked, feed the poor, and do other good works of mercy: but because they be not done in the true faith, therefore the birds be loft. But if they remain in faith, then faith is the nest and lafegard of their birds, that is to say, safegard of their good works, that the reward of them be not interly loft. And this matter (which Saint Augustine at large in many books disputeth) Saint Ambrose concludeth in few words saying, De that by nature would withstand vice, either by natural will, of reason, he poth in pain garnify the time of this life and attaineth not the very true vertues: for without the worthipping of the true SDD, that which feemeth to be vertue, is vice. And yet most plainly to this purpose witteth Saint Chryfostome in this wife, you thall find many which have not de fide, lege, the true faith, and be not of the flock of Chaift, and pet ( as it appears eth, they flourish in good works of mercy: you shall find them full of pity, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief work lacketh. For when the Jews asked of Christ what they should do to work good works: he answered, This is the work of SDD, to believe in him whom he cent; so that be called faith the work of DD. And affoon ag a man hath faith, a. non he hall flourish in good works: for faith of it felf is full of good works, and nothing is good without faith. And for a fimilitude, he faith that they which gliffer and thine in good works without faith in 600, be like dead men, which have goodly and precious tombs, and pet it a. vaileth them nothing. Faith may not be naked without good works,

De vocatione gentium lib.cap.3.

In sermone O Spiritu Sancto.

John 6.

### of Good Works.

Hom &

for then it is no true faith: and when it is adjoyned to works, yet it is above the works. for as men that be very men indeed , firft have life, and after be nourifhed : fo muft our faith in Chaift go befoze, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. A man muft needs be nourished by good works, but firft be muft have faith. De that both good deeds, pet without faith he bath no life. I can thew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief that was hanged, when Christ fuffered, old believe onely, and the most merciful GDD justified him. And because no man shall cap again that he lacked time to do good works, for elle he would have done them : truth it is, and I will not contend therein, but this I will furely affirm, that faith onely laved him. If he had lived, and not regarbed faith and the works thereof, he thould have loft his falvation a. gain. But this is the effect that I lay, that faith by it felf laved him, but works by themselves never justified any man. Here ye have heard the mind of Saint Chryfostome, whereby you may perceive, that neither faith is without works (having opportunity thereto) nor works can avail to everlatting life, without faith. For sole the

## The Second Part of the Sermon of Good Works. Smit the mist 3. ast.

f three things which were in the former Sermon especially noted of lively faith, two be declared unto you, The first was, that faith is never idle, without what works good works when occasion ferbeth. The fecond, they are that that good works acceptable to DD, cannot be spring out of Done without faith. Row to go forward to the third faith. part, that is, What manner of works they be which

fpring out of true faith, and lead faithful men unto everlafting life. This cannot be known to well, as by our Saviour Chief himfelf who was asked of a certain great man the same question, What works hall I do (laid a prince) to come to everlasting life? To whom Jelus Matth. 19. answered, if thou wilt come to everlatting life, keep the Commande ments. But the prince not latisfied herewith, asked farther, Which commandements? The Scribes and Pharifees had made fo many of their own laws and traditions, to being men to beaven, befives SDDS commandements, that this man was in doubt whether he hould come to heaven by those laws and traditions of by the law of DD, and therefore he asked Christ which commandements he meant. Thereunto Chiff made him a plain answer, rehearling the commandements of DD, faying, Thou halt not kill, Thou halt not commit adultery, Matth. 19. Thou thalt not fieal, Thou thalt not bear falle witness, Ponour thy father and thy mother, and love thy neighbour as thy felf. By which words Christ veclared that the laws of DD be the very way that both The works lead to everlasting life, and not the traditions and laws of men. So that lead to that this is to be taken for a most true lesion taught by Christs of works of mouth that the works of the works of mouth , that the works of the mozal commandements of DD be the Gods comvery true works of faith, which lead to the bleffed life to come. But the mandements.

blindness

ton fith.

### The Second Part of the Sermon

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Man from his first falling from Gods commandements bath ever beenready to do the of his own phantasie to please God withal.

The devices and idolatry of the Gensiles.

blindness and malice of man, even from the beginning, bath ever been ready to fall from DDD Commandements. As Adam the first man, having but one commandement, that he Mould not eat of the fruit fozbioden: notwithstanding DDS Commandement, he gave credit unto the woman, seduced by the subtil perswasion of the Serpent, and lo followed his own will, and left DDD commandement. And ever fince that time all that came of him, have been to blinded through oxis ginal fin, that they have been ever ready to fall from SDD and his like, and doth law, and to invent a new way unto falvation by works of their own dedevise works bice: to much that almost all the world, forfaking the true honour of the onely eternal living GDD, wandered about their own phantages, worthipping some the Son, the Boon, the Stars, some Jupiter, Juno, Diana, Saturnus, Apollo, Meptunus, Ceres, Bacchus, and other bean men and women. Some therewith not fatisfied, worshipped divers kinds of beatts, birds, fift, fowl, and ferpents, every country, town, and boule in manner being divided, and letting up images of luch things as they liked, and worthipping the same. Such was the rudeness of the people, after they fell to their own phantalies, and left the eternal living SDD and his commandements, that they deviced innumerable Images and gods. In which errour and blindnels they did remain, until fuch time as Almighty DDD, pitying the blindness of man, fent his true Prophet Moles into the world, to reprobe and rebuke this extream madnels, and to teach the people to know the onely living So Dand his true honour and worthip. But the corrupt inclination of man, was so much given to follow his own phantalie, and (as you would say) to fabour his own bird, that he brought up himfelf, that all the admonitt. ons, exportations, benefits, and threatnings of GDD, could not keep him from such his inventions. For notwithstanding all the benefits of DDD thewed unto the people of Ilrael, pet when Poles went up into the mountain to speak with Almighty DDD, he had tarried there but a few dates, when the people began to invent new gods. And as it came in their heads, they made a calf of gold, and kneeled down, and worthipped it. And after that they followed the Moabites, and worthipped Beelphe. goz the Moabits god. Read the book of Judges, the book of the Kings, and the Prophets, and there you thall find how unfted faft the people were bow full of inventions, and more ready to run after their own phanta. fles, then GDDS most holy commandements. There shall you read of Baal, Poloch, Chamos, Pelchom, Baalpeoz, Affaroth, Bell, the Dragon, Priapus, the bralen Gerpent, the twelve Signs, and many a. ther unto whole images the people with great devotion invented Pligrimages, precious becking and lenting them, kneeling bown, and offering to them, thinking that an high merit befoze God, and to be effeemed above the precepts and commandements of DD. And where at that time ODD commanded no Sacrifice to be made but in Jerulalem only, they did clean contrary, making Altars and Sacrifices every where, in hills, in woods, and in houses, not regarding &DDS commande. ments, but esteeming their own phantages, and devotions to be better then they. And the error bereof was so spread abroad, that not only the unlearned people, but also the Priests, and teachers of the people, partly by glozy and covetoulnels were corrupted, and partly by ignotance blindly beceived with the same abominations. So much, that King Achab having but only Delias a true teacher and minister of God,

The devices and idolatries of the Ifraelites. Exod.32.

of Good Works.

Home fit.

there were eight hundred and fifty Prieffs, that per fwaded him to bonour Baal, and to Do factifice in the woods or groves. And fo continued that hogrible erroz, until the three noble Kings, as Josaphat, Ezechias, and Johas, GDDS cholen Minifters, deftroyed the fame clearly, and brought again the people from such their feigned inventions, unto the very commandements of SDD: for the which thing their immortal reward and glozy, both, and thall remain with SDD foz ever. And be. Religions noe the forefaid inventions, the inclination of man to have his own and feets aboly devotions, deviced new feats, and religious, called Pharifees, Sad- mong the duces, and Scribes, with many boly and nodly traditions and ordinar. ces (as it feemed by the outward appearance, and goodly gliffering of the works) but in very deed all tending to idolatry, supersition, and hypocrific: their hearts within being full of malice, pive, covetous nels; and all wickednels. Against which leas, and their pretended holinels Chilf cryed out moze behemently, then he did against any other perfons, faying, and often rehearling thefe words, Woe be to pou Matth.23. Scribes and Pharifees, ye hypocrites, for you make clean the beffel without, but within ye be full of ravine and filthiness: thou blind 19harifee, and hypocrite, first make the inward part clean. Foz notwithstand. ing all the goodly traditions and outward thews of good works, debifed of their own imagination, whereby they appeared to the world most religious and holy of all men, yet Chaid (who faw their hearts) knew that they were inwardly in the fight of SDD, most unholy, most abominable, and fartheft from GDD of all men. Therefoze faid he unto them, Dypocrites, the Prophet Elay spake full truly of you, when he faid, This people honour me with their lips, but their heart is far from Matt. 15. They worthip me in vain, that teach doctines and commander Efai. 19. ments of men: for you leave the commandements of DD, to keep your own traditions.

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And though Chill faid, They worthip SDD in bain, that teach boarines and commandements of men: yet he meant not thereby to must be oboverthrow all mens commandements, for he himself was ever obedient ferved and to the Princes and their laws, made for good order and governance of kept, but the people, but he reproved the laws and traditions made by the not as Gods Ocribes and Pharilees: which were not made onely for good order of Laws. the people, (as the Civil laws were) but they were ( fet up to high, that they were made to be right and pure worthipping of BDD, as they had been equal with SDDS Laws, or above them: for many of Sods Laws could not be kept, but were fain to give place unto them. This arrogancy DD detened, that man hould so advance his laws, to make them equal with DDD Laws, wherein the true honouring and right worthipping of SDD fandeth, and to make his Laws for them to be left off. DD hath appointed his Lams, whereby his pleafure is to be honoured. Dis pleasure is also, that all mens laws, not being contrary unto his Laws, thall be obeyed and kept, as good and necellary for every Common weal, but not as things wherein principally his honour reffeth; and all Civil and mans laws, either be, of fould be made, to bying men the better to keep SDDS Laws, that confequently, or followingly, GDD mould be the better honoured by them. Dowbeit, the Scribes and Pharifees were not content that their laws hould be no higher esteemed then other positive and Civil laws, noz

mould not have them called by the name of other Temporal laws: but

called

The Second Part of the Sermon 32

Tom Billa

Holy traditions were esteemed as Gods Laws.

Holiness of mans devise, is commonly ded.

Matth, 12.

Matth. 15.

Matth,23.

called them holy and godly traditions, and would have them effeemed not onely for a right and true worthipping of DD (as Sods Laws be indeed) but also for the most high honouring of SDD, to the which the commandements of SDD should give place. And for this cause did Chilf to vehemently speak against them, saying, your traditions which men efteem to high, be abomination befoze SDD. for commonly of such traditions, followeth the transgression or breaking of SDDS commandements, and a moze devotion in keeping of flich things, and a greater conscience in breaking of them, then of the commandements of occasion that ODD. As the Ocribes and Pharifees to Superfficiously, and scrupu-Godis offen- lough kept the Sabboth that they were offended with Chile, because be beated fick men, and with his Apostles, because they being soze hungry, gathered the ears of com to eat upon that day, and because his disciples washed not their hands, so often as the traditions required: the Scribes and Pharifees quarrelled with Christ, Caping, Why do thy dif. ciples break the traditions of the Seigniours? But Christ laid to their charge, that they for to keep their own traditions, did teach men to break the very commandements of DD. For they taught the people fuch a debotion, that they offered their goods into the treasure house of the Temple, under the pretence of DDD honour, leaving their fathers and mothers (to whom they were chiefly bound) unholpen, and fo they brake the commandements of SDD, to keep their own traviti-They effeemed more an oath made by the gold or oblation in the Temple, then an oath made in the Mame of SDD himfelf, of of the Temple. They were moze fludious to pay their tithes of small things, then to do the greater things commanded of DD, as works of mercy, or to do juffice, or to deal fincerely, uprightly, and faithfully with SDD and man. Thele (faith Chrift) ought to be done, and the other not left undon. And to be Most, they were of so blind judgment, that they flumbled at a graw, and leaped over a block. They would (as it were) nicely take a flie out of their cup, and brink down a whole Camel. And therefore Christ called them blind guides, warning his disciples from time to time to eschew their voctine. For although they seemed to the world to be most perfect men, both in living and teaching, pet was their life but hypocrifie, and their doctine but fowze leaven, mingled with fuperfition, ivolatry, and overthwart judgment, fetting up the traditions and ordinances of man, inflead of DDD commandements.

S- RECORD The Third Part of the Sermon of Good Works.



Hat all men might rightly judge of good works, it hath been peclared in the fecond part of this Sermon, what kind of good works they be that SDD would have his people to walk in, namely luch as he bath commanded in his holy Scripture, and not fuch works as men have fludied out of their own brain, of a blind zeal and devotion, without the word of SOD: And by mistaking the nature of

good works, man bath most highly displeased &DD, and bath gone from

# of Good Works.

from his will and commandements. So that thus you have heard how much the world from the beginning until Christs time, was ever ready to fall from the commandements of BDD, and to feek other means to bo. nour and ferve him, after a devotion found out of their own heads: and how they did fet up their own traditions, as high as above GDD commandements, which bath happened also in our times (the moze it is to be lamented) no tels then it did among the Jews, and that by the corruption, og at least by the negligence of them that chiefly ought to have preferved the pure and heavenly doctrine left by Chiff. What man having any judgment of learning, joyned with a true zeal unto BDD, doth not fee, and lament, to have entred into Chiffs religion, such falle doctine, superdition, toolatry, hypocrific, and other enormities and abufes, fo as by little and little, through the fowre leaven thereof, the fweet bread of DDD boly word hath been much gindred and layed apart? Meber had the Jews in their most blindness, so many Pilgrimages unto Images, not used to much kneeling, kiffing, and fenting of them, as bath been ufed in our time. Seas and feigned religions were neither the fortieth Selts and part to many among the Jews, not more superfitiously and ungodly as religion abuled, then of late dates they have been among us. Which leas and reli. mongft Chrigions had to many hypocritical and feigned works in their flate of reli. fian men. gion (as they arrogantly named it) that their lamps (as they faid) ran alwaies over, able to latisfie, not onely for their own fins, but allo for all other their benefactors brothers, and afters of religion, as most ungodly and craftily they had perimaded the multitude of ignozant people: keep. ing in divers places (as it were) marts of markets of merits, being full of their holy reliques, images, theines, and works of overflowing abundance ready to be fold. And all things which they had were called holy, holy cowls, holy girdles, holy pardons, beads, holy thooes, holy rules, and all full of holinels. And what thing can be more foolish, more superstitious, of ungodly, then that men, women, and children, Mondo wear a Friers coat, to deliver them from agues, of pestilence? of when they die, of when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superfittion, although (thanks be to Sod) it hath been little used in this Realm, yet in olvers other Realms, it bath been, and yet it is used among many both learned and unlearned. But to pals over the innumerable superattiousness that bath been in Arange apparel, in Glence, in Dozmitozy, in Cloyfler, in Chapter, in choise of meats, and dzinks, and in fuch like things, let us confider what enormities and abuses have been in the three chief principal points, which they called the three essentials, or three chief foundations of religion, that is to fav, obedience, chaffity, and willful poverty.

First, under pretence or colour of obedience to their Father in religion The three (which obedience they made themselves) they were made free by their chief vowe rule and Canons, from the obedience of their natural father and mother, of religion, and from the obedience of Emperour and King, and all temporal power whom of very duty by GDBS Laws they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more hones by to pass over in silence, and let the world judge of that which is well known, then with unchase words, by expressing of their unchase life, to offend chaste and godly ears. And as so, their willful poverty, it was such that when in possessions, jewels, plate, and riches, they were equal or

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above merchants, gentlemen, Barons, Carls, and Dukes: yet by this fubtil Cophifical term, Proprium in commune, that is to fay, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions, and riches, yet they kept their bow, and were in wilful poberty. But for all their riches, they might never help father or mother, noz other that were indeed very needy and pooz, without the licence of their father Abbot, Prioz, of Warden, and yet they might take of every man, but they might not give ought to any man, no not to them whom the laws of SDD bound them to help. And so through their traditions

and rules, the laws of SDD could bear no rule with them. And there. foze of them might be most truly laid, that which Christ spake unto the

Pharifees, Pou break the commandements of opp by your traditions: you honour ODD with your lips, but your hearts be far from him. And the longer prayers they used by day and by night, under pretence or co. lour of fuch holinels, to get the favour of widows, and other fimple folks, that they might fing Trentalles and service for their husbands and friends, and admit or receive them into their prayers: the more truly is

verified of them the faying of Chaift, Tao be unto you Scribes and Pharifces, hypocrites, for you devour widows houses, under colour of long prayers, therefore your damnation thall be the greater. Who be to you Scribes and Pharifees hypocrites, for you go about by fea and by land to make moe Rovices, and new beethen, and when they be let in, of received of your feet, you make them the children of hell, worfe then

Matth.15.

Matth, 23.

Other devices and fuperstitions.

your felbes be. Ponour be to GOD, who did put light in the heart of his faithful and true minister, of most famous memozy K. Henry the eight, and gave him the knowledge of his word, and an earnest affection to leek his glozy, and to put away all fuch superfitious, and Pharifaical feas by Antiehrist invented, and let up against the true word of God, and glory of his most blessed Rame, as he gave the like spirit unto the most noble and famous Princes, Josaphar, Josias, and Ezechias. SDD grant all us the Kings highnels faithful and true Subjects, to feed of the fweet and fabozy bread of ode own word, and (as Christ commanded) to eschew all our Pharifaical and Papiffical leaven of many feigned Religion. Which, although it were before GDD most abominable, and contrary to Sods commandements, and Chiffs pure Religion, pet it was praifed to be a most godly life, and highest flate of perfection : as though a man might be more godly, and more perfect by keeping the rules, traditions, and motestions of men, then by keeping the holy commandements of DD. And briefly to pals over the ungody and counterfeit religion, let us rehearle some other kinds of Papistical Superstitions and abuses, as of Beads, of Lady Platters, and Rolaries, of fifteen Des, of S. Barnards berles, of S. Agathes letters, of Durgatozy, of Baffes fatisfectozy, of Stations, and Jubilees, of feigned Reliques, or hallowed Bears, Bells, Bread, Water, Plaims, Candels, Fire, and luch other : of luper. fitious fastings, of fraternities of byotherheads, of pardons, with such like merchandile, which were to effected and abused to the great prejudice of Gods glozy and Commandements, that they were made most high and most holy things, whereby to attain to the everlasting life, of remission of fin: yea also vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and councels of Rome, were in fuch wife advanced,

that nothing was thought comparable in autholity, wisdom, learning,

and godinels unto them. So that the laws of Rome (as they faid were

Decrees and Decretals.

of Charity.

to be received of all men, as the four Evangeliffs, to the which all laws of Princes must give place. And the laws of GDD also partly were left off, and lefs efteemed, that the fair laws, decrees and councels, with their traditions and ceremonies, might be moze duly kept, and had in greater reverence. Thus was the people through ignorance to himsed, with the godly thew and appearance of those things, that they thought the keeping of them to be a moze holinels, a moze perfect fervice and honouring of SDD, and moze pleafing to God, then the keeping of Sods commandements. Such hath been the cogrupt inclination of man, ever luperfittionly given to make new honouring of DD of his own head, and then to have more affection and devotion to keep that, then to fearch out Sons holy commandemants, and to keep them. And furthermoze, to take GODS commandements for mens commandements, and mens commandements for Gods commandements, yea, and for the highest and most perfect and holy of all SDDS commandements. And so was all confused, that scant well learned men, and but a imall number of them knew, og at the least would know, and durft affirm the truth, to separate of sever SDDS Commandements from the com-Whereupon did grow much errour, superstitis mandements of men. on, idolatry, vain religion, overthwart judgment, great contention,

with all ungodly living.

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Wherefore, as you have any seal to the right and pure honouring of Anexbortal DD, as you have any regard to your own fouls, and to the life that tion to the is to come, which is both without pain, and without end, apply your keeping of leives thiefly above all things, to read and hear SDDS word, mark Gods comdiligently therein what his will is you thall do, and with all your en- mandements. beavour apply your felves to follow the same. First you must have an affured faith in DD, and give your felbes wholly unto him, love him hearfal of in prosperity and advertity, and dread to offend him evermore. Then for Gods comhis take love all men, friends and foes, because they be his creation and mandements. image, and redeemed by Christ, as ye are. Tast in your minds, how you may do good unto all men, unto your powers, and hurt no man. Dbey all your luperiours, and governours, ferve your Matters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment onely, but for conscience sake, knowing that you are bound to to do by Sods Commandements. Disobey not your fathers and Mothers, but honour them, help them, and please them to your power. Oppzels not, kill not, beat not, neither flander, nozhate any man: but love all men, speak well of all men, belp and succour every man, as you may, yea, even your enemies that hate you, that speak evil of you, and that do burt you. Take no mans goods, noz covet your neighbours goods wrongfully, but content your felves with that which re get truly, and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjuty, commit no manner of adultery, fornication, or other unchastness, in will, not in deed, with any other many wife, widow of maid, of otherwife. And travelling contimually (duting this life) thus in keeping the cammandements of DD D (wherein flaindeth the pure, principal, and right honour of SDD, and which wrought in faith, SOD hath oppeined to be the right trade and path way unto heaven) you hall not fail, as Chill hath promiled, to come to that bleffed and everlasting life, where you shall live in glozy and joy with SDD for ever: to whom be praise, honour and empery, N79.5 2 fog eber and eber. Amen.

A brief re-

Homs 6:

Christian Love and Charity. The two arts. Isrm

o



If all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, then charity: aswell for that all manner of works of righteoulnels be contained in it, as also that the decay thereof is the ruine or fall of the world, the banishment of vertue, and the cause of all vice. And for fo much as almost every man, maketh and frameth to himself charity after his own

appetite, and how detellable soever his life be, both unto DD and man, pet he perswadeth himself fill that he hath charity: therefore you hall hear now a true and plain description of fetting forth of charity, not of mens imagination, but of the very words and example of our Saviour Jelus Chrift. In which belerip. tion of letting forth, every man (as it were in a glass) may confider himfelf, and fee plainly without errour, whether he be in the true cha-

rity, og not.

What Charity is. The love of God.

Matth.10.

The love of

Charity is, to love SDD with all our heart, all our foul, and all our powers and frength. With all our heart: That is to fay, that our heart, mind, and fludy be fet to believe his word, to truft in him, and to love him above all other things that we love belt in heaven of in earth. With all our life: that is to fay, that our chief joy and delight be let upon him and his honour, and our whole life given unto the ferbice of him a bobe all things, with him to live and die, and to forfake all other things, rather then him. Foz he that loveth his father of mother, son of daughter, house, og land, mogethen me (faith Chaift) is not worthy to have Telith all our power, that is to lay, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and foul, we thould be given to the kee. ping and fulfilling of his commandements. This is the first and princithy neighbor. pal part of charity, but it is not the whole: for charity is also to love every man, good and evil, feiend and foe, and what foever cause be given to the contrary, pet nevertheless to bear good will and heart unto every man, toute our felbes well unto them, as well in words and counter nances, as in all our outward ads and deeds: for to Christ himfelf

of Charity.

taught, and fo allo be performed indeed. De the love of SDD he taught in this wife unto a decrour of the law, that asked him which was the great and cheif commandement in the Law. Love thy Lozo ODD, (fato Chiff) with all thy heart, with all thy foul, and with all thy mind. Matt. 22. And of the love, that we ought to have among our felves each to other, he teacheth us thus, you have heard it taught in times paft, Thou thalt Matt 5. love thy friend, and hate thy foe : But I tell you, Love your enemies, Matt. 5. weak well of them that defame and speak evil of you, do well to them that hate you, pray for them that ver and perfecute you, that you may be the children of your father that is in heaven. For he maketh his Sun to rife both upon the evil and good, and fendeth rain to the just and unjust. For it you love them that love you, what reward hall you have? Do not the Publicans likewife? And if-you fpeak well onely of them that be your brethren and dear beloved friends, what great matter is that? Do not the Peathen the lame allo? Thele be the very words of our Saviour Chiff himfelf, touching the love of our neighbour. foralmuch as the Pharifees ( with their most pestilent traditions, and falle interpretations, and gloffes) had corrupted, and almost clearly stop. ped up this pure Well of DDS lively word, teaching that this love and charity pertained onely to a mans friends, and that it was fufficient for a man to love them which do love him, and hate his foes t therefore Their opened this calell again, purged it and scoured it by giving unto his godiy law of charity, a true and clear interpretation, which is this: That we ought to love every man, both friend and foe, adding thereto what commodity we thall have thereby, and what incommodity by doing the contrary. What thing can we with fo good for us, as the eternal beavenly father, to reckon, and take us for his children? And this chall we be fire of (faith Chiff) if we love every man without exception. And if we no otherwise (saith he) we be no better then the Pharifees, Publicans, and Peathen, and hall have our reward with them, that is, to be thut out from the number of ODD cholen children, and from his everlafting inheritance inheaven.

Thus of true Charity, Chiff taught that every man is bound to love 6DD above all things, and to love every man, friend and foe. And this likewife he did use himself, exhapting his adversaries, revuking the faults of his adverlaties, and when he could not amend them, yet he prayed for them. First he loved SDD his Father above all things, so much that he fought not his own glozy and will, but the glozy and will John 6. of his Father. I feek not (faid he) mine own will, but the will of him Mor he refuled not to die, to latisfie his fathers will, that fent me. faying, If it may be, let this cup of death pals from me : if not, thy Matt. 26. will be done, and not mine. De loved not onely his friends, but also his enemies, which (in their hearts) bore exceeding great hatred against him, and with their tongues spake all evil of him, and in their ace and deeds purfued him with all their might and power, even unto death, yet all this notwithstanding, he withdrew not his favour from them, but Atil loved them, preached unto them of love, rebuked their falle doarine, their wicked living, and did good unto them, patiently taking whatfoever they foake or did against him. When they gave him evil words, he gave none evil again. When they did frike him, he did not fmite them again: and when he fuffred death, he did not flay them, not threaten them, but prayed for them, and did put all things to his

1511:6

#### The Third Part of the Sermon 38 ?

Fathers will. And as a theep that is lead unto the thambles to be flain, and as a lamb that is thorn of his fleece, maketh no noise nor reliffance, even to be went to his beath, without any repugnance, og opening of Thus have I fet forth unto you what chahis mouth to lay any evil. rity is, as well by the boarine, as by the examples of Chiff himfelf, whereby also every man may without errour know himself, what state and condition he flandeth in, whether he be in charity ( and so the child of the Father in heaven) of not. For although atmost every man persmadeth himself to be in charity, yet let him examine none other man, but his own heart, his life and convertation, and he thall not be deceived, but truly discern and judge whether he be in perfeat charity or not. for he that followeth not his own appetite and will, but giveth himfelf earnefly to ODD, to do all his will and commandements, be may be fure that he loveth DD above all things, and elfe furely he lobeth him not, what soever he pretend: as Christ said, If ye love me keep my commandements. For he that knoweth my commandements, and keepeth them, he it is ( faith Chain ) that loveth me. And again be laith, he that loveth me, will keep my wozd, and my father will love him, and we will both come to him, and dwell with him: and he that loveth me not, will not keep my wozds. And likewise he that beareth a good heart and mind, and uleth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And when he is lure that Almighty DDD taketh bim for his bear beloved Son, as S. John faith, Dereby manifeffly are known the childien of ODD, from the children of the devil: for wholeever both not love his brother, belongeth not unto &D.D.

I John 3.

John 14.

### The Second Part of the Sermon of Charity.

DA have heard a plain and a fruitful letting forth of charity, and how profitable and necessary a thing charity is: Dow Charity Aretcheth it felf both to ODD and man, friend and foe, and that by the vocrine and example of Chiff: and also who may certifie himfelf whether he be in perfeat charity, og not. Mow as concerning the same matter, it followeth.

Against that will not forgive their enemies.

The perverte nature of man, corrupt with fin, and destitute of SDDS word and grace, thinketh it against all reason, that a man should love his enemy, and hath many perswasions which bying him to the con-Against all which reasons, we ought as well to set the teaching, as the living of our Saviour Chaiff, who loving us (when we were his enemies) both teach us to love our enemies. De vid patiently take for us many reproaches, luffered beating, and most cruel death. Therefore we be no members of him, if we will not follow him. 'Thilf ( laith Saint Peter) luffered for us, leaving an example that we should follow

I Pct. 2.

Furthermoze, we must consider, that to love our friends, is no moze but that which thieves, adulterers, homicides, and all wicked persons do: in so much that Jews, Turks, Infivels, and all bruit braks, do

### of Charity.

Jone. 6 .

love them that be their friends, of whom they have their libing, or any other benefits. But to love enemies, is the proper condition of them that be the children of GDD, the disciples and followers of Christ. Potwithstanding, mans froward and corrupt nature weigheth over peeply many times, the offence and displeasure done unto him by enemies, and thinketh it a burden intolerable, to be bound to love them that hate him. But the burden fould be caffe enough, if (on the other fide) every man would confider, what displeasure be hath bone to his e. nemy again, and what pleasure he hath received of his enemy. me find no equal og even recompence, neither in receiving pleatures of our enemy, not in requiting difplealures unto him again: then let us ponder the displeasures which we have done unto Almighty GDD, how often and how grievoully we have offended him, whereof if we will have of opp forgivenels, there is none other remedy, but to forgive the offences done unto us, which be very finall, in comparison of our of. fences done against &DD. And if we consider that he which hath offended us, deferbeth not to be forgiven of us, let us confider again, that we much less beferve to be forgiven of BDD. And although our enemy deferbe not to be forgiven for his own take, pet we ought to forgive him for DD love, confidering how great and many benefits we have teceibed of him, without our deferts, and that Chill hath beferbed of us. that for his take we thould forgive them their trespasses committed againft us. But bere may rife a necellary queffion to be diffolved. If cha. A Quefirity require to think, speak, and do well unto every man, both good on. and evil: how can Magistrates execute juffice upon malefactors of evil poers with charity? Dow can they cast evil men in prison, take away their goods, and fomtime their lives, according to laws, if charity will not luffer them to to bo? Deceunto is a plain and a bitef animer, Aniwer. That plagues and punifyments be not evil of themselves, if they be well taken of the harmless. And to an evil man they are both good and neceffary, and may be executed according to charity, and with charity mould be executed. for declaration whereof, you hall understand that charity hath two offices, the one contrary to the other, and yet both ne- Charity ceffary to be used upon men of contrary lost and disposition. The one of hash two fice of charity is, to cherify good and harmlels men, not to oppress them offices. with falle acculations, but to encourage them with rewards to do well, and to continue in well boing, defending them with the imord from their adverlaries: as the office of Bishops and Pastozs is to praise good men for well boing, that they may continue therein, and to rebuke and correa by the word of DD, the offences and crimes of all evil disposed persons. The other office of charity is, to rebuke, correct, and punish bice, without regard of persons, and is to be used against them onely that be evil men, and malefactours of evil doers. And that it is as well the office of charity to rebuke, punify, and correct them that be evil, as it is to cherish and reward them that be good and harmless. Saint Paul declareth (writing to the Romans) laying, That the high powers Rom. 13. are ordeined of oop, not to be dreadful to them that do well, but unto malefactors, to draw the fword to take bengeance of him that committeth the fin. And S. Paul biddeth Timothy floutly and carnefly to 1 Tim. 1. rebuke fin by the word of ODD. So that both offices should be diligently executed, to fight against the kingdom of the Devil, the Pageas ther with the Word, and the Sovernours with the fword. Elfe they net-

ther love Dep, nog them whom they govern, if for lack of correction) they wilfully luffer GDD to be offended, and them whom they govern, to periff. For as every loving father correctly his natural fon when te both amile, or elle be loveth him not : fo all governours of Reaims. Countries, Cowns, and Poules, thould lovingly correct them which be offendours, under their governance, and cheriff them which live innocently, if they have any respect either unto op and their office. 02 lobe unto them of whom they have governance. And fuch rebukes and nunifiments of them that offend must be done in due time, left by delay. the offenders fall headlong into all manner of milchief, and not only be evil themselves, but also do burt unto many men, drawing other by their evil example, to fin and outrage after them. As one thief may both robb many men, and also make many thieves: and one feditious person may allure many, and annoy a whole Town of Country. And fuch evil persons that be so great offenders to DD, and the common weal, charity requireth to be cut from the body of the common weal, leaft they corrupt other good and honest perlong : like as a good Sur. gion cutteth away a rotten and festered member, for love he hath to the whole body, left it infect other members adjoyning unto it. Thus it is Declared unto you what true charity of Chiffian love is, fo plainly, that no man need to be deceived. Which love, who loeber keepeth, not onely towards CDD (whom he is bound to love above all things) but also toward his neighbour, as well friend as foe, it hall furely keep him from all offence of opp, and just offence of man. Therefore bear well away this one hort leffon. That by true Christian charity, ODD aught to be loved, good, and evil, friend, and foe, and to all fuch, we ought (as we may) to bo good: those that be good, of love to encourage and cherish, because they be good: and those that be evil, of love to procure and seek their correction and due punishment, that they may thereby either be brought to goodness, or at the least that wow and the commonwealth may be lefs burt and offended. And if we thus bired our life, by Chaifti. an love and charity, then Chiff both promife and affire us that he lobeth us, that we be the children of our beabenly father, reconciled to his fabour, very members of Chill, and that after this host time of this present and mortal life, we hall have with him everlating life in his everlating kingbom of beaven. Therefore to him with the Father and the holy Short, be all bonour and glozy, now and for ever. Here mostle the ? farme.

AGAINST

### Swearing and Perjury.



Limighty Gow, to the intent his man baly Dame hould be had in honour, and evermore be magnified of the people, commandeth that no man hould take his Mame vainly in his mouth, threatning punishment unto him that unreverently abuseth it by swearing, follwearing, and blasphemy. To the intent therefore that this commande, How and in ment may be the better known and kept, it it is lawful hall be declared unto you, both ham it is to frem. lawful for Chiffian people to fwear, and

allo what peril and banger it is vainly to lwear, or to be forlwarn. first, when Judges require oaths of the people for declaration or opening of the truth, or for execution of justice, this manner of imearing is lawful. Allo when men make faithful promiles with calling to witness of the Mame of GDD, to keep covenants, honest promiles, flatutes, laws and good cuttoms, as Chiffian Princes Do in their conclusions of peace, for confernation of Common wealths, and private persons promise their fidelity in Matrimony, or one to another in bonety and true friendhip: and all men when they do livear to keep common laws, and local flatutes, and good customs, for due order to be had and continued among men, when Subjects do swear to be true and faithful to their King and Soveraign Lord, and when Judges, Pagistrates, and Officers fwear truly to execute their Offices, and when a man would affirm the truth in letting forth DDS glory (for the falvation of the people) in open preaching of the Solpel, or in giving of good countel privately to their Souls health: all these manner of swearing, for causes necesfary and honest, be lawful. But when men do lwear of custom, in reafoning, buying and felling, of other daily communications (as many be common and great (wearers ) (uch kind of (wearing is ungodly, unlawful, and forbidden by the commandement of GOD. For fuch (wearing is nothing elfe, but taking of God holy Mame in valu. And here is to be noted, that lawful swearing is not forbidden, but commanded by Almighty GDD. For we have examples of Chiff, and godly men, in boly Scripture, that did Iwear themselves, and required oaths of a thers likewife, and DD Do commandement is, Thou thalt dread thy Deut. 6. Lord &DD, and thalt lwear by his Mame. And Almighty ODD by his Prophet David latth, All men thall be praised that swear by him. Pfal. 63.

The First Part of the Sermon
Thus did our Sabiour Chill swear divers times, saying, Merily, be.

John 3. 2 Cor.1.

Gen.24.

Gen.21.

Heb.6.

Jer.4.

Thus div our Saviour Chiff swear vivers times, saying, serily, verily. And S. Paul sweareth thus, I call SDD to witness. And Abraham (waxing old) required an oath of his servant, that he should procure a wife for his son Isaac, which would come of his own kindred: and the servant viv swear that he should perform his masters will. Abraham also being required, div swear unto Adimelech the King of Seraris, that he should not hurt him, nor his posterity, and likewise did Adimelech swear unto Adraham. And David did swear to be and continue a faithful friend to Jonathan, and Jonathan did swear to become a faithful friend unto David.

Also GDD once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the same thing were stollen, or lost, that the keeper thereof should be sworn before Judges, that he did not conveigh it away, nor used any deceit in causing the same to be conveyed away, by his consent or knowledge. And Saint Paul saith, that in all matters of controverse between two persons, whereas one saith, Pea, and the other, May, so as no due proof can be had of the truth, the end of every such controverse must be an oath ministred by a Judge. And moreover GDD by the Prophet Jeremy saith, Thou shalt swear, The Lord liveth, in truth, in judgment, in righteousness. So that whose ever swearch when he is required of a Judge, let him be sure in his conscience that his oath have three conditions, and he shall never need

to be afraid of perjury.

What condition an oath ought to have. The second.

The third.

Why we be willed in Scripture to fwear by the Name of God.

Efai.42.

Commodities had by lawful oaths made and observed.

First, he that sweareth, may swear truly, that is, he must (setting a. part all favour and affection to the parties) have the truth onely before his eyes, and for love thereof, fay and speak that which he knoweth to be truth, and no further. The fecond is, he that taketh an oath, must do it with judgment, not raffly and unadvicedly, but loberly, confide. ring what an oath is. The third is, he that Sweareth, must swear in righteousness: that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousness of the matter of cause: all profit, disprofit, all love and fabour unto the person for friendship or kindred laid apart. Thus an oath ( if it have with it thefe three conditions ) is a part of SDD glozy, which we are bound by his commandements to give unto him. For he willeth that we hall swear onely by his name, not that he hath pleafure in oaths, but like as he commanded the Jews to offer facrifices unto him, not for any velight that he had in them, but to keep the Jews from committing of ivolatry: so he commanding us to swear by his holy name, both not teach us that he delighteth in Iwearing, but he there. by forbiodeth all men to give his glory to any creature in heaven, earth, of water. Hitherto you fee, that oaths lawful are commanded of DDD, used of Patriarchs and Prophets, of Christ himself, and of his Apostle Paul. Therefoze Thristian people must think lawful oaths, both godly and necessary. For by lawful promise and covenants constrmed by oaths, Princes and their Countries are confirmed in common tranquility and peace. By holy promites with calling the name of Sod to witness, we be made lively members of Chilt, when we profess his Religion receiving the Sacrament of Baptilin. By like holy promife the Sacrament of Matrimony knitteth man and wife in perpetual love, that they befire not to be separated for any displeasure or addersity that chall after happen. By lawful oaths, which Kings, Princes, Judges,

of Swearing.

Judges, and Bagiftrates Do fwear , common laws are kept inbiolate, Buffice is indifferently ministred, harmlels perfons, fatherlels children. widows, and poor men, are defended from murderers, oppreffours, and theires, that they laffer no wrong, nor take any harm. By lawful paths, mutual fociety, amity, and good order is kept continually in all comminatties, as Bozoughs, Cities, Towns, and Aillages. And by lawful oaths, malefactors are fearched out, wrong doers are punifhed, and they which fusian wrong, are restored to their right. Therefore lawful fwearing cannot be evil, which bringeth unto us fo many godly, good, and necessary commodities. Wherefore when Christ to earnestly Vain frear-forbad swearing, it may not be understood, as though be did forbit all ing is formanner of oaths: but he forbiddeth all bain fwearing and fortwearing bidden. both by SDD, and by his creatures, as the common use of swearing in buying, felling, and in our vaily communication, to the intent every Chiffian mans word thould be as well regarded in such matters, as if he hould confirm his communication with an oath. For every Chiffian mans word (fatth S. Hierome) thould be fo true, that it thould be regarbed as an oath. And Chrysostome witnesting the same, saith, It is not convenient to swear : for what needeth us to swear , when it is not lawful fog one of us to make a lie unto another? Peradbenture fome An Objectiwill fay, I am compelled to fwear, fog elle men that Do commune with on. me, 02 Do buy and fell with me will not believe me. To this answereth D. Chryfostome, that he that thus faith, sheweth himself to bean unjust An Ansmer, and a deceitful person. For if he were a truly man, and his deeds taken to agree with his words, he thould not need to Iwear at all. for he that uleth truth and plainnels in his bargayning and communication. he hall have no need by such vain swearing, to bying himself in credence with his neighbourg, not his neighbourg will not miffrust his layings. And if his credence be so much lost indeed, that he thinketh no man will believe him without he swear, then he may well think his credence is clean gone. for truth it is (as Theophylactus writeth) that no man is less truffed, then he that uleth much to fwear. And Almighty DDD by the Wife man faith. That man which weareth much thall be full of fin, and the scourge of & D Mall not depart from his Eccl. 33. house.

But here some men will say, for excusing of their many oaths in their daily talk: Why hould I not wear, when I wear truly? To hich Another men it may be faid, that though they livear truly, yet in swearing often objection? unadbiledly, for trifles, without necessity, and when they fould not (wear, they be not without fault, but do take GDDS most holy name in bain. Duch moze ungodly and unwife men are they, that abute An Answer. SODS met holy name, not onely in buying and felling of small things daily in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them, the most holy name of DD be commonly used and a. buled, vainly and unreverently talked of, swozn by, and forsworn, to the breaking of GDDS commandement, and procurement of his in-

dignation.

V. m. 7.

### The Second Part of the Sermon of Swearing.

Difficulting at have been taught in the first part of this Sermon against fwearing and perjury, what great danger it is to use the name of DDD in vain. And that all kind of swearing is not unlawful, neither againft DD DS commandement, and that there be b three things required in a lawful oath. Firft, that it be made for the maintenance of the truth, condly, that it be made with judgment, not raffly

and unadvicedly. Thirdly, for the zeal and love of Juffice. De beard also what commodities commeth of lawful oaths, and what danger commeth of rall and unlawful oaths. Now as concerning the rest of the same matter, you hall understand, that as well they use the name of DD in vain, that by an oath make unlawful promites of good and honest things, and perform them not : as they which do promife evil and unlawful things, and do perform the fame. Of fuch men that regard not their gooly promiles bound by an oath, but wittingly and wilfully break them, we bo read in holy Scripture two notable punishments. first , Josua and the people of Acael made a league and faithful promile of perpetual amity and friendip with the Gabaonites: notwith. standing afterward in the dates of wicked Saul, many of these Gabao. nites were murdered, contrary to the said faithful promise made. Wherewith Almighty SDD was fore displeased that he fent an univertal hunger upon the whole countrey, which continued by the space of and SDD would not withdraw his punishment, until three years. 2 Kings 24. the fato offence was revenged by the death of feben long, of next kingmen of King Saul. And whereas Zedekias King of hierulalem, had promifed fidelity to the king of Chalbea, afterward when Zedechias contrary to his oath and allegiance, did rebel against &. Nabuchodonofor: this beathen King by SDDS permiffion and lufferance, inbading the land of Jury, and besieging the city of Pierusalem, compelled the faid King Zedechias to flee, and in fleeing took him palloner, flew his fons before his face, and put out both his eyes: and binding him with chains, led him priloner milerably into Babylon.

Unlawful Oaths and promises are not to be kept. Matth. 14.

Lawful

promises

Josh.9.

Chap.25.

Oaths and

would be bet-

ter regarded.

Thus both GDD thew plainly how much he abhogreth breakers of honest promises bound by an oath made in his Mame. And of them that make wicked promiles by an oath, and will perform the same, we have example in the Scriptures, chiefly of Herod, of the wicked Jews, and of Jephrah. Herod promised by an oath unto the Damosel which danced befoze him, to give unto her whatfoever the would ask : when the was instructed before of her wicked mother to ask the head of Saint John Baptist. Herod as he took a wicked oath, so he moze wickedly performed the same, and cruelly sew the most holy Prophet. Like. wife did the malicious Jews make an oath, curling themselves if they Did either eat og deink, until they had flain Saint Paul. And Jephtah when ODD had given to him victory of the children of Ammon, promiled (of a foolish devotion) unto DD, to offer fog a facrifice unta him, that person which of his own house thouse first meet with him

Acts 23.

of Swearing.

after his return home. By force of which fond and unadbifed oath, he did flay his own and onely daughter, which came out of his house with mirth and joy to welcome him home. Thus the promife which he made (mon foolifily) to DD, againf DDD everlaffing will, and the law of nature, most cruelly be performed, so committing against DD a double offence. Therefoze, wholoever maketh any promile, binding himself thereunto by an oath: let him foresee that the thing which he promifeth, be good, and honest, and not against the commandement of DD, and that it be in his own power to perform it And such good promises must all men keep evermore assuredly. But if a man at any time hall, either of ignozance, og of malice, promile and swear to do any thing which is either against the law of Almighty ODD, og not in his power to perform: let him take it for an unlawful

and ungodly oath.

Dow something to speak of perjury, to the intent you hould know Against how great and grievous an offence against SDD this willful perjury. Perjury. is, I will thew you what it is to take an oath before a Judge upon a first, when they laying their hands upon the Golpel book, do An Oak Iwear truly to enquire, and to make a true presentment of things before a wherewith they be charged, and not to let from faying the truth; and fudge. doing truly, for favour, love, bread, or malice of any perfon, as SDD may bely them, and the holy contents of that book: They mun confider, that in that book is contained DDD everlasting truth, his most holy and eternal word, whereby we have forgivenels of our sins, and be made inheritours of heaven, to live for ever with SDDS angels and Saints, in joy and gladnels. In the Sofpel book is contained allo DDD terrible threats to obilinate finners , that will not a. mend their lives, not believe the truth of DDD his holy word, and the everlatting pain prepared in hell for Ivolaters, hypocrites, forfalle and bain fwearers, for perjured men, for falle witness bearers, for faile condemners of innocent and quittels men, and for them which for favour, hide the crimes of evil doers, that they hould not be punished. So that wholoever wilfully fortwear themselves upon Christs holy Evangely they utterly foglake ODDS mercy, goodnels, and truth, the merits of our Saviour Chills nativity, life, pallion, death, refurrection and afcention, they refule the foggivenels of fins, promifed to all pentient finners, the joyes of heaven, the company with Angels and Saints for ever. All which benefits and comforts are promifed unto true Chiffian perfong in the Solpel. And they, lo being foglwogn up. on the Sofpel, do betake themselves to the Devils service, the master of all lies, falfood, deceit, and perjury, provoking the great indignation and curse of SDD against them in this life, and the terrible wrath and judgment of our Saviour Chill, at the great day of the last judg. ment, when he shall justly judge both the quick and the dead, according to their works. For whosoever forlaketh the truth, for love or displeasure of any man, of for lucre and profit to himself, both fortake Chiff, and with Judas betray him. And although such perjus Though red mens faichood be now kept fecret, pet it chall be opened at the last Perjury do bay, when the secrets of all mens hearts shall be manifest to all the escape here world. And then the truth shall appear, and accuse them: and their unspied and own conscience, with all the hiesen company of freedom. Shall been mapunished, own conscience, with all the bieffed company of Beaven, shall bear it shall not do witness truly against them. And Christ the righteous Judge shall then fo ever.

Hom. 8.

### The First Part of the Sermon

Mala.3.

43

Zacha.5.

justly condemn them to everlasting shame and death. This sin of perjury, Almighty SDD by the Prophet Malachy doth threaten to punish sore, saying unto the Iews, I will come to you in judgment, and I will be a swift witness and a sharp Judge upon sorcerers, adulterers, and perjured persons. This thing to the Prophet Zachary SDD declareth in a vision, wherein the Prophet saw a book seeing, which was twenty cubits long, and ten cubits broad, SDD saying then unto him, this is the curse that shall go forth upon the face of the earth, for saishood, sally swearing, and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house. Thus you see how much SDD doth hate perjury, and what punishment SDD hath prepared sor false swearers, and perjured persons.

Thus you have heard, how and in what causes it is lawful for a Christian man to swear: ye have heard what properties and conditions a lawful oath must have, and also how such lawful oaths are both godly and necessary to be observed: ye have heard, that it is not lawful to swear vainly, (that is) other wates then in such causes, and after such sort as is declared. And finally, ye have heard how damnable a thing it is, either to forswear our crives, or to keep an unlawful, and an unabolised path. Therefore let us earnessly call for grace, that all vain swearing and per jury set apart, we may onely use such oaths as be lawful and godly, and that we may truly without all fraud keep the same, according to SDD will and pleasure. To whom with the Son, and the boly Shosh, be all honour and glory. Amen.

# SERMON

HOW

Dangerous a thing it is to Fall from GOD.

Eccl. 10.



four going from GD, the Wile man laith, that prive was the first beginning: for by it mans heart was turned from GDD his maker. For prive (laith he) is the fountain of all sin: he that hath it shall be full of cursings, and at the end it shall overthrow him. And as by prive and sin we go from GDD, so shall GDD and all goodness with him go from us. And the Prophet Osee doth plainly affirm, that they which go away still from

DD by vicious living, and yet would go about to pacific him otherwise by facrifice, and entertain him thereby, they labour in vain. Foz, notwith-

Ofee 5.

## of Falling from GoD.

notwithstanding all their facrifice, pet he goeth still away from them: for so much (laith the Prophet) as they do not apply their minds to return to DD, although they go about with whole flocks and heards to feek the Lord, pet they hall not find him: for he is gone away from them. But as touching our turning to GDD, og from GDD, you hall understand, that it may be done divers wayes. Sometimes vicedly by Ivolatry, as Israel and Judah then did: sometimes men go from DD by lack of faith, and millruffing of ODD, whereof Efay fpea. keth in this wife, Wo to them that go down into Egypt to feek for Efai. 31. help, truffing in hogles, and having confidence in the number of chart. ots, and pullance of power of horlemen. They have no confidence in the holy on of Ilrael, nog feek fog the Logo. But what followeth? The Lord hall let his hand fall upon them, and down hall come both the helper, and he that is holpen: they hall be defroyed altogether. Sometime men go from DD by the negleating of his Commande. ments concerning their neighbours, which commandeth them to express hearty love towards every man, as Zachary said unto the people Zach.7: in SDDS behalf. Sive true judgment, them mercy and compatit. on every one to his brother, imagine no deceit towards widows, or childen fatheriels and motheriels, towards ftrangers, of the poor, let no man forge evil in his heart against his brother. But these things they valled not off, they turned their backs, and went their way, they flop. ped their ears that they might not hear, they bardened their hearts as an Adamant Cone, that they might not licen to the Law, and the words that the Lozd had fent through his holy Spirit, by his ancient Prophets. Wherefore the Lord thewed his great indignation upon them. It came to pals (faith the Prophet) even as I tofo them:as they would Jer.7. not hear, to when they cryed, they were not heard, but were fcattered into all kingdoms which they never knew, and their land was made de-And to be short, all they that may not abide the word of GDD, but following the perswasions and stubbonness of their own hearts, go backward and not forward (as it is faid in Jeremy) They go and Jer. 7: turn away from God. Insomuch that Origen faith, be that with mind, with fludy, with deeds, with thought and care, applyeth and gfbeth himself to GDDS Mozo, and thinketh upon his Laws day and night, gibeth himfelf wholly to DD, and in his precepts and Commandements is exercised: this is he that is turned to ope. And on the other part he faith, Mholoever is occupied with Kables and Tales, when the word of GDD is rehearled, he is turned from GDD. Whofoever in time of reading SODS Mord, is careful in his mind of worldly butiness, of mony, or of lucre, he is turned from GDD: wholoever is intangled with the cares of possessions, filled with covetouinels of riches, who loever fludieth for the glory and honour of this world, he is turned from God. So that after his mind, wholoever hath not a special mind to that thing that is commanded of taught of DDD, he that both not liften unto it, embrace, and imprint it in his heart, to the intent that he may buly fashion his life thereafter, be is plainly turned from God, although he do other things of his own bevotion and mind, which to him feem better, and moze to sobs honour. Which thing to be true, we be taught and admonished in the boly Scripture by the example of King Saul, who being commanded of DD by Samuel, that he hould kill all the Amalakites, and beffroy i King 15.

Jrn . 8 ...

## 48 The First Part of the Sermon

them clearly with their goods and cattel: yet be, being moved partly with pity, and partly (as he thought) with devotion unto SDD, saved Agag the King, and all the chief of their cattel, therewith to make sacrifice unto SDD. Alherewithal SDD being displeased highly, sate unto the Prophet Samuel, I repent that ever I made Saul King, for he hath sociaken me, and not followed my words, and so he commanded Samuel to shew him, and when Samuel asked wherefore (contrary to SDDS word) he had saved the cattel, he excused the matter, partly, by fear, saying, he durst do none other, so that the people would have it so, partly, so that they were goodly beasts, he thought SDD would be content, seeing it was done of a good intent and devotion, to honour SDD with the sacrifice of them.

But Samuel reproving all such intents and debotions (feem they never so much to SDDS bonour, if they fiand not with his word, whereby we may be assured of his pleasure) sato in this wife, Would SDD have sacrifices and offerings? Dr rather that his word should be obeyed? To obey him, is better then offerings, and to listen to him is better then to offer the fat of Rams: yea, to repugn against his voice is as evil as the sin of soothlaying: and not to agree to it is like abominable Idolatry. And now soratmuch as thou has cast away the word of the Lord, he hath cast away thee, that thou shouldest not be King.

The turning of God from man.

By all thefe examples of holy Scripture, we may know, that as we forfake DDD, fo thall be eber forfake up. And what milerable flate both confequently and necessarily follow thereupon, a man map easily confider by the terrible threatnings of ODD. And although be confider not all the faid mifery to the uttermost, being to great that it passeth any many capacity in this life fufficiently to confider the fame: pet he hall foon perceive fo much thereof, that if his beart be not moze then flony, or barder then the Adamant, he thall fear, tremble, and quake, to call the same to his remembrance. First the displeasure of DD to. wards us is commaniverpreffed in the Scripture by thefe two things: by thewing his fearful countenance upon us, and by turning his face, or hiding it from us. By thewing his dreadful countenance, is fignifi. ed his great weath: but by turning his face of hiding thereof is many times more fignified, that is to lay, That he clearly forlaketh us, and gfbeth us ober. The which fignifications be taken of the properties of mens manners. For men towards them whom they favour, commonly bear a good, a chearful, and a loving countenance: fo that by the face or countenance of a man, it both commonly appear what will or mind be beareth towards other. So when OD D both few his deadful countenance towards us, that is to fay, both fend deadful plagues of Sword, famine, or pestilence upon us, it appeareth that he is greatly worth with us. But when he withdraweth from us his Word, the right doctrine of Chiff, his gracious afficiance and aid (which is ever joyned to his word) and leabeth us to our own wit, our own will and frength: be declareth then, that he beginneth to forfake us. for whereas DD path themed to all them that truly believe his Solpel, his face of mercy in Jelus Chiff, which both lo lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, be made partakers of the beaventy light, and of his holy Spirit, and be facio. ned to him in all gosdnels requilite to the children of SOD: fa, if they after do neglect the fame, if they be unthankful unto him, if they DIDEE

## of Falling from GoD.

Hom . 3 ....

order not their lives according to his example and doctrine, and to the fetting forth of his glozy, he will take away from them his Kingbom, his holy word, whereby he mould reign in them, because they bring not forth the fruit thereof that he looketh for. Revertheless, he is to merciful, and of fo long lufferance, that he both not thew upon us that great wrath fundenly. But when we begin to theink from his word, not beliebing it, og not expreding it in our livings: first be both fend bis medengers, the true preachers of his word, to abmonit and warn us of our buty : that as he for his part, for the great love he bare unto us, belivered his own Son to luffer death, that we by his death might be velivered from beath, and be reflozed to the life everlafting, evermoze. to dwell with him, and to be partakers and inheritours with him, of his everlading glozy and kingdom of heaven: to again, that we for our parts hould walk in a godly life, as becommeth his children to do. And if this will not ferve, but fill we remain disobedient to his word and will, not knowing him, not loving him, not fearing him, not putting our whole trud and confidence in him : and on the other fide , to our neighbours behaving our felves uncharitably, by disdain, endy, malice, or by committing murder, tobbery, adultery, gluttony, deceit, lying, fwearing, og other like beteffable works, and ungobly behaviour, then Hebr. 3. he threatneth us by terrible comminations, fwearing in great anger, pfal. 18. that whofoever both thefe works, thall never enter into his reft, which is I Cor. 6. the kingdom of heaven.

#### The Second Part of the Sermon of Falling from GOD.

Pi f peoil

D the former part of this Sermon, ye have learned how many manner of water men fall from GDD: some by toolatry, some for lack of faith, some by negleating of their neighbors, some by not hearing of GDDS word, some by the pleasure they take in the vanities of worldly things. Pe have also learned in what misery that manis, which is gone

from &Die: and how that &DD yet of his infinite goodness to call again man from that his milery uleth first gentle admonitions by his Dreachers, after he layeth on terrible threatnings. Row if this gentle monition and threatning together do not ferve, then SDD will thew his terrible countenance upon us, be will pour intolerable plagues upon our heads, and after he will take away from us all his aid and affistance, wherewith before he did defend us from all such manner of cala: mity. As the Evangelical Prophet Elay agreeing with Thinks parable Elay 5. doth teach us, laying, That GDD had made a goodly vineyard for his beloved children, he hedged it, he walled it round about, he planted it with chosen vines, and made a Turret in the midst thereof, and there. Mar. 21. in also a vine press. And when he looked that it hould bring him forth good grapes, it brought forth wild grapes: and after it followeth, Row thall I thew you (laith SDD) what I will do with my vineyard: I will pluck down the bedges, that it may perich: I will break down the

Hon. 8:

### 50 The Second Part of the Sermon

walls that it may be troden under foot: I will let it lie waste, it shall not be cut, it shall not be digged, but byzers and thorns shall overgrow it, and I shall command the clouds that they shall no more rain upon it.

By thefe threatnings we are monished and warned, that if we which are the cholen vineyard of DD, bying not forth good grapes, that is to fay, good works that may be delectable and pleafant in his fight. when he looketh for them, when he fendeth his medengers to call upon us for them, but rather bring forth wild grapes, that is to lay, lower works, unlavory, and unfruitful: then will be pluck away all befence, and luffer griebous plagues of famine, battel, Dearth, and Death, to light upon us. Finally, if thefe ferve not, be will let us lie wafte, be will give us over, he will turn away from us, he will dig and delve no moze about us, he will let us alone, and fuffer us to bring fortheben fuch fruit as we will, to bying forth brambles, bypers, and thorns, all naughtiness, all vice, and that so abundantly, that they shall clean o. vergrowus, choak, firangle, and utterly deffroyus. But they that in this world live not after GDD, but after their own carnal liberty, perceive not this great wrath of GDD towards them, that he will not big, not belve any more about them, that he both let them alone even to themselves. But they take this for a great benefit of DD, to have all their own liberty: and to they live, as if carnal liberty were the true liberty of the Gospel. But od fozbid (good people) that ever we should befire such liberty. For although &DD luffer sometimes the wicked to have their pleasure in this world, pet the end of ungodly living is at length endless bestruction. The murmuring Ifraelites had that they longed for, they had Quails enough, pea, till they were weary But what was the end thereof? Their fweet meat had fowze fauce: even whiles the meat was in their mouths, the plague of SDD lighted upon them, and suddenly they died. So, if we live ungodly, and SDD luffereth ug to follow our own wills, to have our own belights and pleasures, and correcteth us not with some planue: it is no voubt but he is almost utterly displeased with us. And although he be long ere he frike, yet many times when he firiketh fuch persons, he friketh them at once for ever. So that when he both not Arike us, when he cealeth to afflict us, to punish or beat us, and luffereth us to run headlong into all ungodlinels, and pleasures of this world that we delight in, without punishment and advertity, it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own felves. As long as a man both prune his bines, both dig at the roots, and both lay fresh earth to them, be hath a mind to them, he perceiveth some token of fruitfulness that map be recovered in them, but when he will bestow no more such cost and labour about them, then it is a fign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correctly him when he both amise: but when that lerveth not, and upon that he ceafeth from correction of him, and fuffereth him to do what he list himself, it is a sign that he intendeth to disinherit him and to cast him away for ever. So furely nothing thould pearer our heart to loze, and put us in such horrible fear, as when we know in our conscience, that we have grievoully offended opp, and do fo continue, and that pet be Artketh not, but quietly luffereth us in the naughtinels that we have

Num. 11.

## of Falling from G o D.

velight in. Then specially it is time to cry, and to cry again, as David oid: cast me not away from thy face, and take not away thy holy spi. Pfal. 51. rit from me. Logo turn not away thy face from me, cast not thy fer: vant away in difplealure. Dide not thy face from me, leaft I be like unto them that go down to hell. The which lamentable prayers of him, as they do certifie us what hogrible danger they be in, from whom was turneth his face (for the time, and as long as he to both:) to thous they move and fix us to cry upon DD with all our heart, that we may not be brought into that flate, which doubtless is so forcowful, comiscrable, and so deadful, as no tongue can sufficiently expess, noz any heart can think. For what deadly grief may a man suppose it is to be under the weath of ODD, to be forfaken of him, to have his holy Spirit the authour of all goodness to be taken from him, to be brought to so vile a condition, that he shall be left meet for no better purpole, then to be for ever condemned in hell? For not onely such places of David do flew, that upon the turning of Bob face from any persons, they shall be left bare from all goodness, and far from hope of remedy: but also the place rehearsed last before of Esay, both mean the same, which sheweth, that SDD at length doth so forsake his unfruitful vineyard, that he will not onely luffer it to bying forth weeds, bypers, and thoms, but also further to punish the unfruitfulnels of it. De faith he will not cut it, he will not delve it, and he will command the clouds that they thall not rain upon it: whereby is fignified the teaching of his holy Word, which Saint Paul, after a like manner, expected by planting and watering, meaning that he will take that away from them, fo that they thall be no longer of his Kingdom, they hall be no longer governed by his holy Spirit, they thall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they wall be deprived of the heavenly light, and life which they had in Christ, whiles they abode in him: they thall be (as they were once) as men without DD in this world, of rather in worle taking. And to befoot, they shall be given into the power of the devil, which beareth the rule in all them that be cast away from ODD, as he did in Saul and Judas, and generally in all luch, Kings 15. as work after their own wills, the children of militust and unbelief. Let us beware therefore (good Christian people) least that we rejecting oz catting away DDD Wood (by the which we obtain and retain true faith in SDD) be not at length cast off so far, that we become as the children of unbelief, which be of two forts, far diverle, yea, almost clean contrary, and pet both be very far from returning to GDD; the one fort, onely weighing their finful and detestable living, with the right judgment and ftraightness of GDDS rightcousnes, be so without counsel, and be so comfortless (as they all must needs be from whom the Spirit of counfel and comfort is gone ) that they will not be perswaded in their hearts, but that either DD cannot, of else that he will not take them again to his favour and mercy. The other, hearing the loving and large promiles of GDDS mercy, and to not conceiving a right faith thereof, make those promises larger then ever SDD did, truffing, that although they continue in their finful and detenable living never to long, yet that GDD at the end of their life, will hew his mercy upon them, and that then they will return. And both thefe two forts of men be in a dammable flate, and

### The II. Part of the Sermon, &c.

Ezek. 18. and 33.

Against des. peration.

hewed means, whereby both the fame (if they take heed in feafon) may escape. The first, as they do dead opps rightful justice in punishing simers (whereby they should be dismayed, and should despair indeed, as touching any hope that may be in themselves) so if they would constantly of stedfastin believe, that opps mercy is the remedy appoin-

ted against such despair and distrust, not onely for them, but generally for all that be forey and truly repentant, and will therewithal stick to DDD mercy, they may be sure they shall obtain mercy, and enter into the port or haven of safegard, into the which wholoever both come, be then before time never so wicked, they shall be out of danger of everla-

they before time never so wicked, they that be out of danger of everlathing damnation, as Sod by Ezechiel saith, what time soever a sinner

Ezek.3.

Against pre-

both return, and take earnest and true repentance, I will forget all his wickedness. The other, as they be ready to believe GDDS promises, so they should be as ready to believe the threatnings of GDD: as well they should be in the law as the Sosyel; as well that there is an aell and e-

thould believe the law, as the Golpel: as well that there is an dell and ebeclassing fire, as that there is an heaven, and everlassing joy: as well they should believe vamnation to be threatned to the wicked and evil voets, as falvation to be promised to the faithful in word and works, as

well they should believe GOD to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to think, that the promises of GDD mercy, and the Gospel, pertain not unto

them being in that state, but only the law, and those Scriptures which contain the weath and indignation of SDD, and his threatnings, which should certific them, that as they no over boldly presume of Gods mercy, and live dissolutely: so both SDD still more and more withdraw

mercy, and live dissolutely: so both SDD still more and more withdraw his mercy from them, and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such S.

Thears. Paul laid thus. When they hall lay it is peace, there is no danger, then hall ludden defiruation come upon them. Let us beware therefoze of such naughty boldness to sin. For SDD, which hath promised his mercy to them that be truly repentant (although it be at the latter end) hath not promised to the presumptuous sinner, either that he shall

have long life, or that he chall have true repentance at the last end. But for that purpose hath he made every mans death uncertain, that he chould not put his hope in the end, and in the mean season (to DD bigh displeasure) live ungodly. Wherefore, let us follow the counsel of

the wife man, let us make no tarrying to turn unto the Lozd: let us not put off from day to day, for suddenly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turn

betimes, and when we turn let us pray to GDD, as Offe teacheth, faying, Forgive all our fins, receive us graciously. And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy Mames take, for his promile take, for his favour and grace for his holy Mames take, for his promile take, for his

truth and mercies take, promifed to all faithful beleivers in Jelus Christ his onely natural Son: to whom the onely Saviour of the world, with the Father and the holy Shost, be all honour, glozy, and power, world

without end. Amen.

Ofce.14.

AN

Horn 9.

### AN

## EXHORTATION

AGAINST

### The Fear of Death.



T is not to be marvelled that worldly men Do fear to Die. for Death Depriveth them of all worldly honors, riches, and postesions, in the fruition whereof, the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure: and otherwife, if he be dispossessed of the same, with out hope of recovery, then he can no other. wife think of himfelf, but that he is unhappy, because he hath lost his worldly joy and pleafure. Alas, thinketh this carnal

man, hall I now depart for ever from all my honours, all my treature, from my country, friends, riches, polletions, and worldly pleatures, which are my joy and hearts belight? Alas, that ever that day hould come, when all thefe I muft bid farewell at once, and never to enjoy any of them after. Wherefore it is not without great cause woken of the Wife man, D death, how bitter and lowge is the remembrance of Eccles. 413 thee to a man that liveth in peace and prosperity in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed? There be other men, whom this world both not fo greatly laugh upon, but rather ber and opprefe with poverty, fickness, of some other advertity, yet they do fear death, partly because the fieth abhorreth naturally his own forrowful disfolution, which death doth threaten unto them, and partly by reason of fickneffes and painful difeates, which be most frong pangs and ago. nies in the fieth, and use commonly to come to fick men before beath, or at the least accompany death, whensoever it commeth.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death, pet there is another cause much greater then any of these afoze rehearsed, for which indeso he hath just cause to fear death, and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment. This fate and condition is called the fecond death, which unto all fuch thall enfue after this bodily death. And this is that death, which indeed ought to be dead and feared: for it is an everlading loss without remedy of the grace and favour of DD, and of everlatting joy, pleature, and felicity.

## The First Part of the Sermon

Luke 16.

And it is not onely the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul ( without either ap. pellation, or hope of redemption) unto everlatting pains in hell. Cinto this fate death fent the unmerciful and the ungodly rich man (that Luke speaketh of in his Gospel) who living in all wealth and pleasure in this world, and cheristing himself daily with dainty fare, and gozgious apparel, defuited poor Lazarus that lay pitiful at his gate, miferably plagued and full of fores, and also grievoully pined with hunger. thefe two were arrested of death, which fent Lazarus the poor miserable man by Angels anou unto Abrahams bolom, a place of reft, pleafure, and confolation : but the unmerciful rich man descended down into hell, and being in tozments, he cryed for comfort, complaining of the intolerable pain that he suffered in that flame of fire, but it was too late. So unto this place bodily death fendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto DD, and uncharitable unto their neighbourg, so dying without repentance and hope of SDDS mercy. Wherefore it is no marvel, that the worldly man feareth death, for he bath much more cause so to do, then he himself doth consider. Thus we see three causes why worldly men fear beath. Dne, because they gail lose thereby their worldly bonours, riches, poffestions, and all their hearts defires: Another, because of the painful diseases, and bitter pangs, which commonly men fuffer, either before, or at the time of death: but the chief cause above all other, is the dread of the milerable flate of eternal damnation both of body and foul, which they feat thall follow, after their departing from the worldly pleasures of this present life.

The first.

Second.

Third.

Heb. 10.

I Cor.3.

For these causes be all mortal men (which be given to the love of this world) both in fear, and flate of death, through fin (as the holy Avoffle faith) fo long as they live here in this world: But (everlasting thanks be to Almighty DD for ever) there is never a one of all thefe caules, no noz pet them altogether, that can make a true Christian man afraid to die (who is the very member of Chiff, the Temple of the holy Shoft, the Son of DD, and the very inheritour of the everlafting kingdom of beaden:) but plainly contrary, he conceiveth great and many caules undoubtedly grounded upon the infallible and everlatting truth of the word of DD, which movety him not onely to put away the fear of bodily beath, but also for the manifold benefits and fingular commodities which enfue unto every faithful person by reason of the same, to with, defire, and long heartily for it. For death hall be to him no death at all, but a very deliverance from death, from all pains, cares, and forcows, mileries, and wretchedness of this world, and the very entry into rest, and a beginning of everlatting joy, a talting of heavenly pleasures, to great, that neither tongue is able to expels, neither eye to fee, noz ear to bear them: no, not any earthly mans heart to conceive them. exceeding great benefits they be, which DD our heavenly father by his meer mercy, and for the love of his Son Jefus Chrift, hath lato up in floze, and prepared for them that humbly submit themselves to SDDS will, and evermoze unfeignedly love him from the bottom of their hearts. And we ought to believe that death being flain by Chaiff, cannot keep any man that fledfaffly truffeth in Chiff, under his perpetual tyranny and subjection: but that he shall rife from death again unto glozy at the last day, appointed by Almighty ODD, like as Chist

### against the fear of Death.

Homing.

our head did rife again, according to DDD appointment, the third pap. For S. Augustine faith, The head going before, the members trust to follow and come after. And S. Paul faith, If Chaift be rifen from the bead, we thall rife also from the same. And to comfort all Christian perfons herein, holy Scripture calleth this bodily death a fleep, wherein mans fenles be (as it were) taken from him for a fealon, and yet when be awaketh, he is moze fresh then he was when he went to bed. So, although we have our fouls feparated from our bodies for a featon, yet at the general Refurrection we mail be moze frem, beautiful, and perfect then we be now. For now we be mortal, then thall we be immortal : now infeced with divers infirmities, then clearly boid of all immortal infirmities : now we be subject to all carnal defires, then we shall be all Spiritual, defiring nothing but GDDS glozy, and things eternal. Thus is this bodily death a door or entring unto life, and therefore not so much deadful (if it be rightly confidered) as it is comfortable, not a milchief, but a remedy for all milchicf, no enemy, but a friend, not a cruel tyrant, but a gentle guide leading us not to moztality, but to immoztality, not to fortow and pain, but to joy and pleasure, and that to endure for ever, if it be thankfully taken and accepted as SDDS mellenger, and patientty bogn of us for Chriffs love, that fuffered moft painful beath for our love, to redeem us from beath eternal. According bereunto S. Paul faith, Colof. 3. our life is hid with Christ in DDD: but when our life hall appear, then thall we also appear with him in glozy. Why then thall we fear to die, confidering the manifold and comfortable promifes of the Solpel, and of holy Scriptures? ODD the father hath given us everlafting life (faith S. John) and this life is in his Son. De that hath the Son, hath I John 5. life, and he that hath not the Son, hath not life. And this I write (faith S. John) to you that believe in the Dame of the Son of ODD, that I John 5. you may know that you have everlatting life, and that you do believe upon the Rame of the Son of GDD. And our Saviour Chill faith, 1 John 5. De that believeth in me hath life everlatting, and I will raile him from beath to life at the last day: S. Paul also saith, that Christ is ordained and i Cor. 1. made of DD our righteoulnels, of holinels and redemption, to the intent that he which will glozy thould glozy in the Lozo. S. Paul did con. Phil. 3. temn and let little by all other things, effeeming them as bung which befoze he had in very great price, that he might be found in Thriff, to pave everlaking life, true holinels, righteoulnels, and redemption. Finally, . Paul maketh a plain argument in this wife. If our heavenly Rom. 8. father would not spare his own natural Son, but did give him to beath for us: how can it be, that with him he thould not give us all things? Therefore if we have This, then have we with him, and by him, all good things what loever we can in our hearts with oz defire, as victory over death, fin, and hell: we have the favour of GDD, peace with him, holinels, wisdom, juffice, power, life, and redemption, we have by him perpetual health, wealth, joy, and blifs everlafting.

## The Second Part of the Sermon against the Fear of Death.

Thath been heretofoze thewed you, that there be three causes wherefoze men do commonly fear death. First, the sozrowful departing from worldly goods and pleatures. The second, the fear of the pangs and pains that come with death. Last and principal cause is, the borrible fear of extream misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they

May themselves by true faith, perfect Charity, and sure Dope of the

endlels jay and blifs everlaffing.

All those therefoze have great cause to be full of joy that be joyned to Christ with true faith, febfall Dope, and perfec Charity, and not to fear death nog everlafting damnation. Fog death cannot deprive them of Jelu Chiff, not any fin can condemn them that are graffed lurely in him, which is their onely joy, treature, and life. Let us repent our fins, amend our lives, trust in his mercy and satisfaction, and death can netfor then (as S. Paul faith) ther take him from us, not us from him. whether we live or die, we be the Lords own. And again he faith, Christ did die, and role again, because he hould be Lord both of the dead and Then if we be the Logos own when we be dead, it muft needs follow that such temporal death, not onely cannot harm us, but also that it hall be much to our profit, and joyn us unto SDD more perfeely. And thereof the Christian heart may furely be certified by the infallible of undeceivable truth of holy Scripture. It is GDD (laith S. Paul) which hath prepared us unto immortality, and the same is be which hath given us an earnest of the Spirit. Therefoze let us be alwater of good comfort, for we know that fo long as we be in the body, we be (as it were) far from DD in a ftrange country, subject to many perils, walking without perfect light and knowledge of Almighty God, But we have a courage only feeing him by faith in holy Scriptures. and defire rather to be at home with opp and our Saviour Chaif, far from the body, where we may behold his Godhead as he is, face to face, to our everlatting comfort. Thele be S. Pauls words in effect, whereby we may perceive, that the life in this world, is refembled and likened to a Dilgrimage in a ftrange country, far from God, and that death, delibering us from our bodies, both fend us fraight home into our own country, and maketh us to dwell prefently with GOD for ever, in everlaking rest and quietnels: So that to die, is no loss, but profit and winning to all true Christian people. What lost the thief that hanged on the Cross with Chiff, by his bodily death? yea, how much did be gain by it? Did not our Saviour lay unto him, This day thou halt be with me in Paradile? And Lazarus that pitiful person, that lay before the rich mans gate, pained with fozes, and pined with hunger, did not death highly profit and promote him, which by the ministery of Angels lent him unto Abrahams bosome, a place of rest, joy, and bravenly consulation?

Cor.2.5.

Luke 16.

against the Fear of Death.

HOIN . 9.

Let us think none other (good Chaiftian people) but Chaift hath prepared and made ready before, the fame joy and felicity for us, that he prepared for Lazarus and the thief. Witherefore, let us flick unto his falvation, and gracious redemption, and believe his word, ferve him from our hearts, tobe and obey him, and whatfoever we have done beretofoze contrary to his most holy will, now let us repent in time, and bereafter study to correct our life: and doubt not, but we thall find him as merciful unto us, as he was either to Lazarus, of to the thief, whole examples are witten in holy Scripture for the comfort of them that be finners, and lubject to forrows, miferies, and calamities in this world, that they hould not bespair in SDDS mercy, but ever trust thereby to have fozgivenels of their fins, and life everlafting, as Lazarus and the thief had. Thus I trust every Christian man perceiveth by the infallible or undecesvable word of Don, that bedily death cannot harm nor hinder them that truly believe in Thist, but contrarily shall profit and promote the Christian fouls, which being truly penitent for their offences Depart hence in perfect Charity, and in lure truft, that DD is merciful to them, forgiving their fing, for the merits of Jelus Christ his onely natural Son.

The fecond cause why some do fear death, is soze fickness and grie. The second bous pains, which partly come before death, and partly accompany or canfe why come with death, when loever it commeth. This fear is the fear of some do fear, the frail flesh, and a natural passion belonging unto the nature of a Death. moztal man. But true faith in SDDS promiles, and regard of the pains and pangs which Chaill upon the cross suffered for us milerable finners, with confideration of the joy and everlatting life to come in heaven, will mitigate and allwage less those pains, and moderate oz bying into a mean this fear, that it mail never be able to overthyow the hearty delire and gladnels, that the Christian foul hath to be separated from this corrupt body, that it may come to the gracious prefence of our Saviour Jelus Chilt. If we believe fledfally the word of GDD, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolozous pangs we luffer, either befoze oz with death be nothing elfe in Christian men, but the rod of our heavenly and loving father, where. with he mercifully correcteth us, either to try and declare the faith of his patient children, that they may be found laudable, glozious, and honourable in his light, when Jelus Chili hall be openly thewed to be the judge of all the world, or elfe to chattle and amend in them whatloever offendeth his Fatherly and gracious goodness, left they fould perish everlastingly. And this his correcting rod is common to all men that be truly his. Therefore let us cast away the burden of sin that lieth too heavy in our necks, and return unto DD by true penance and amendment of our lives, let us with patience run this courle that is appointed, fuffering (for his take that dyed for our falvation) all forrows and pangs of death, and death it felf joyfully, when com fendeth it to us, having our eyes fired and let fast ever upon the head and Captain of our faith, Jelus Chrift: who (confidering the joy that he philip. 2. thould come unto) cared neither for the chame nor pain of death, but willingly conforming and framing his will to his fathers will, most pattently suffered the most chameful and painful death of the cross, being innocent and harmlels. And now therefore he is exalted in heaven, and everlandingly atteth on the right hand of the throne of DD the Father.

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### The Second Part of the Sermon

Let us call to our remembrance therefore the life and joves of heaven, that are kept for all them that patiently do luffer here with Chain, and confider that Chiff fuffered all his painful passion by sinners, and for finners: and then we hall with patience, and the moze easily luffer luch fortows and pains, when they come. Let us not fet at light the chaftifing of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he both correct, and beateth every one whom he taketh to his child. What child is that ( faith D.Paul) whom the father loveth, and both not chaffie? If ye be with. out DDS correction (which all his welbeloved and true children have) then be you but bastards, smally regarded of ODD, and nothis

true childzen.

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Heb. 12.

Therefoze feeing that when we have in earth our carnal fathers to be our correctors, we do fear them, and reverently take their correction: hall we not much more be in subjection to God our spiritual father, by whom we hall have everlatting life? And our carnal fathers fometime correct us even as it pleafeth them, without cause: but this father juffly correcteth us, either for our fin, to the intent we hould amend, or for our commodity and wealth, to make us thereby partakers of his bolinefs. Furthermoze, all correction which GDD fendeth us in this prefent time, feemeth to have no joy and comfort, but forrow and pain, pet it bringeth with it a taffe of ODD mercy and goodness, towards them that be to corrected, and a fure hope of DDD everlafting confolation in beaven. If then thele forrows, difeales, and fickneffes, and allo death it felf be nothing elfe but our heavenly fathers rod, whereby be certifieth us of his love and gracious favour, whereby he tryeth and purifieth us, whereby he giveth unto us holinels, and certifieth us that we be his children, and he our merciful father : thall not we then with all humility, as obedient and loving children, joyfully kifs our heavenly Fathers rod, and ever lay in our heart, with our Saviour Jelus Chiff, Father, if this anguin and forrow which I feel, and death which I fee approach may not pals, but that thy will is that I must luffer them. Thy will be Done.

#### The Third Part of the Sermon of the Fear of Death.

12 this Sermon against the fear of Death, two causes were declared, which commonly move worldly men to be in much fear to die, and yet the same do nothing trouble the faithful and good livers when death commeth, but rather giveth them occasion greatly to rejoyce, confidering that they that be delivered from the forrow and misery of this world, and be

brought to the great joy and felicity of the life to Row the third and special cause why death indeed is to be feared, is the miferable flate of the worldly and ungodly people after Death is to their death: but this is no cause at all, why the godly and faithful people fould fear death, but rather contrariwife, their godly convertation in this life, and belief in Chilf, cleaving continually to his mercies,

The third cause why be feared.

should

## against the Fear of Death.

House 9 ..

mould make them to long fore after that life , that remaineth for them undoubtedly after this bodily death. Df this immortal fate (after this transitory life) where we shall live evermoze in the presence of DD, in ion, and reft, after victory over all fickness, forows, fin, and death : there be many plain places of holy Scripture, which confirm the weak conscience against the fear of all such volours, sicknesses, fin, and bodily beath, to affwage luch trembling and ungodly fear, and to encourage us with comfort and hope of a bleffed fate after this life. Saint Paul witheth unto the Ephelians, that ode the father of glozy would give Ephel. 1. unto them the Spirit of wisdom and revelation, that the eyes of their hearts might give life to know him, and to perceive how great things be had called them unto, and how rich inheritance he hath prepared after this life, for them that pertain unto him. And S. Paul himfelf Declareth the defire of his heart, which was to be discolved and loosed from Phil. 1. his body, and to be with Chiff, which ( as he faid, was much better for bim, although to them it was more necessary that he should live, which he refused not, for their lakes. Even like as S. Martin laid, Sood Lord, if I be necessary for thy people to do good unto them, I will refuse no labour : but elle for mine own felt, I befeech thee to take my foul.

Now the holy Fathers of the old Law, and all faithful and righte. ous men, which departed befoze our Saviour Chaiffs accention into heaven, did by death depart from troubles unto reft, from the hands of their enemies, into the hands of DD, from forrows and fick. neffes, unto joyful refreshing in Abzahams bosom, a place of all comfort and confolation, as the Scriptures do plainly by manifest words The book of Wigdom faith, that the tighteous mens fouls Wifd. 3. be in the hand of DD, and no togment hall touch them. med to the eyes of fooligh men to die, and their death was counted mile. rable, and their departing out of this world wretched, but they be in reff. And another place faith, That the righteous thall live for ever, and Wild.4. their reward is with the Logo, and their minds be with DD, who is above all: therefore they hall receive a glozious Kingdom, and a beautiful Crown at the Lozds hand. And in another place the same book faith. The righteous, though he be prevented with suddain death, nevertheless be shall be there where he shall be refreshed. De Abrahams bolom, Chiffs words be fo plain, that a Christian man needeth no moze proof of it. Dow then, if this were the flate of the holy fathers and righteous men, befoze the comming of our Saviour, and before he was glorified: how much more then ought all we to have a Redfast faith, and a sure hope of this blessed state and condition, after our death? feeing that our Saviour now hath performed the whole work of our redemption, and is gloziously ascended into heaven, to prepare our dwelling places with him, and faid unto his father, father, I will John 17. that where I am, my fervants thall be with me. And we know, that what loeder Chist will, his Kather will the same, where foze it cannot be, but if we be his faithful fervants, our fouls thall be with him, after our departure out of this prefent life. Saint Stephen when be was stoned to death, even in the middest of his tozments, what was his mind most upon? when he was full of the holy Shoft (laith holy Ads 7. Scripture) having his eyes lifted up into heaven, he law the glozy of COD, and Jelus flanding on the right hand of DD. The which truth, after he had confessed boldly before the enemies of Christ, they

The Third Part of the Sermon

Drew him out of the City, and there they floned him, who cryed unto DDD, faying, Lord Jefu Chrift, take my fpirit. And doth not oue Saviour lay plainly in Saint Johns Solpel, Aerily, verily I lay unto John 6. you, be that heareth my word, and believeth on him that fent me, bath everlatting life, and commeth not into judgment, but hall pals from beath to life ? Shall we not then think that beath to be precious, by

the which we pass unto life?

Therefore it is a true faying of the Prophet, The death of the holy and righteous men, is precious in the Lords fight. Doly Simeon, after that he had his hearts befire in feeing our Sabiour, that he eber longed for in his life, he imbraced, and took him in his arms, and faid, Mow

Logo, let me bepart in peace, fog mine eyes habe beholden that Sabi-

our, which thou haff prepared for all Mations. It is truth therefore, that the beath of the righteous is called peace,

and the benefit of the Lord, as the Church faith, in the name of the righteous departed out of this world: My foul turn thee to thy reff. for the Lord hath been good to thee, and rewarded thee. And we fee by boly Scripture, and other ancient Pistozies of Bartyrs, that the boly, faithful, and righteous, ever fince Chiffs Alcention, og going up, in their death did not doubt, but that they went to Chaift in Spirit, which is our life, health, wealth, and falvation. Joho in his holy Rebelation, faw an hundged forty and four thousand dirging and Inna. cents, of whom he faid, Theie follow the Lamb Jefu Chaift where. foever he goeth. And hostly after in the same place he saith, I heard a voice from heaven, faying unto me, tarite, happy and bleffed are the dead, which die in the Lozd: from henceforth (furely faith the spirit) they thall reft from their pains and labours, for their works do follow them: to that then they mall reap with joy and comfort, that which they fowed

with labours and pains. They that fow in the spirit, of the spirit thall reap everlatting life. Let us therefore never be weary of well doing, for when the time of reaping of reward commeth, we that reap without any wearinely eberlafting joy. Therefoze while we have time (as Saint Paul erhoze teth us) let us do good to all men, and not lay up our treasures in earth, where ruft and moths corrupt it, which ruft ( as Saint James faith ) thall bear witness against us at the great day, condemn us, and shall (like most burning fire) tozment our fleth. Let us beware therefoze (as we tender our own wealth) that we be not in the number of those miserable, covetous, and weetched men, which Saint James biddeth mourn and lament for their greedy gathering, and ungodly keeping of Let us be wife in time, and learn to follow the wife example of the wicked Steward. Let us fo wifely order our goods and poffessions, committed unto us here by OD for a leafon, that we may truly hear and obey this commandement of our Saviour Chift: I fay unto you (faith he) make you friends of the wicked Wammon, that they may called wicked, because the world abuseth them unto all wickedness,

Luke 16. receive you into everlatting tabernacles, of dwellings. which are otherwise the good gifts of GDD, and the instruments where. by GDDS fervants do truly ferve him in ufing of the same. De commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poor and miserable men,

Plal. 116.

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Luke 2.

Pfal. 111.

Apoc. 14.

Galat. 6. Math. 6. James 5.

# against the Fear of Death.

unto whom, whatfoever they give, Chiff taketh it as given to himfelf. and to thefe friends Chaift in the Solpel giveth to great honour and preheminence, that he faith, They thall receive them that do good unto them into everlatting houses: not that men thall be our rewarders for our well boing, but that Chiff will reward us, and take it to be done

unto himself, whatsoever is done to such friends.

Thus making poor wretches our friends, we make our Saviour Chiff our friend, whole members they are: whole milery as he taketh for his own milery, fo their relief, fuccour, and help, be taketh for his fuccour, relief, and help, and will as much thank us and reward us for our goodness themed to them, as if be himfelf had received like be. nefit at our hands, as he witnefieth in the Solpel, faying, Whatloever Math. 25. ve have bone to any of these simple persons, which do believe in me, that have be bone to my felf. Therefore let us diligently forefee, that our faith and hove which we have conceived in Almighty ODD, and in our Saviour Chist war not faint, not that the love which we bear in hand to bear to him, war not cold: but let us fludy daily and diligently to thew our felves to be the true honourers and lovers of Do, by keeping of his Commandements, by doing of good deeds unto our needy neigh. bours, relieving by all means that we can their poverty with our abundance and plenty, their ignozance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men back from evil doing by godly counfel and good example, perfevering fill in well doing, to long as we live: to thall we not need to fear death for any of those three causes afore mentioned, nor yet for any other cause that can be imagined; but contrarily, considering the manifold ficknesses, troubles, and forrows of this present life, the dangers of this perillous pilgrimage, and the great encumbrance which our Spirit hath by this finful flesh and frail body subject to death: considering also the manifold forrows and dangerous deceits of this world on every fide, the intolerable prive, covetouinels, and lechery, in time of prosperity, the impatient murmuring of them that be worldly, in time of advertity, which ceafe not to withdraw and pluck us from SDD, our Saviour Chilf, from our life wealth, or everlasting joy and falvation: confidering also the innumerable assaults of our Shostly enemy the Devil, with all his fiery darts of ambition, pride, lechery, bain glozy, envy, malice, detraction, og backbiting, with other his innumerable deceits, enging, and marcs, whereby he goeth bufily about to catch all men under his dominion, ever like a roaring Lion, by all means fearthing whom he The faithful Christian man which considereth all these I Pet, 1: may devour. mileries, perils, and incommodities (whereunto he is lubject to long as be here liveth upon earth) and on the other part confidereth that bleffed and comfortable fate of the heavenly life to come, and the sweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and finful body, from all the malice, crafts, and deceits of this world, from all the affaults of their Shoftly enemy the Devil, to live in peace, reff, and endles quietness, to live in the fellowship of innumerable Angels, and with the congregation of perfect juft men, as Patriarchs, Prophets, Bartyrs, and Confessours, and finally unto the presence of Almighty GDD, and our Sa. viour Jesus Chist. He that both consider all these things, and beliebeth them affiredly, as they are to be believed, even from the bottom of

Philip.1:

his heart, being established in SDD in this true faith, having a quiet conscience in Christ, a sirm hope, and assured trust in SDDS mercy, through the merits of Jesu Christ to obtain this quietness, rest, and everlassing joy, shall not onely be without fear of bodily death, when it commeth, but certainly (as S.Paul did) so shall be gladly (according to SDDS will, and when it pleaseth SDD to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evil, and live ever to SDDS pleasure, in perfect obedience of his will, with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlassing: to whom with our heavenly kather, and the holy Shos, be glory in worlds without end. Amen.

## EXHORTATION

CONCERNING

Good Order, and Obedience to Rulers and Magistrates.



Lmighty GOD hath created and appointed all things in heaven, earth, and waters, in a most excellent and perfect order. In heaven, he hath appointed distinct and several orders and states of Archangels and Argels. In earth he hath assence and appointed Kings, Princes, with other governours under them, in all good and necessary order. The water above is kept, and raineth down in due time and season. The Sun, Moon, Stars, Rainbow, Thunder, Light.

ning, Clouds, and all Birds of the air, do keep their order. The Earth, Trees, Seeds, Plants, Derbs, Com, Szals, and all manner of Beaffs keep themselves in oyder: all the parts of the whole year, as Winter, Summer, Months, Mights and Days, continue in their oyder: all kinds of Fishes in the Sea, Rivers, and Waters, with all Fountains, Springs, yea, the Seas themfelves keep their comely courle and ofter: and man himself also bath all his parts both within and without, as soul, heart, mind, memozy, understanding, reason, speech, with all and singular cozpozal members of his body in a profitable, necessary, and pleasant orders every degree of people in their vocation, calling, and office, bath appointed to them their buty and order: some are in high degree, some in low, some Kings and Princes, some inferiours and subjects, Priess, and Lay men, makers and fervants, fathers, and chilozen, husbands and wives, rich and poor, and every one have need of other, to that in all things is to be lauded and praised the goodly order of ODD, without the which no boule, no City, no Commonwealth can continue and endure, at last.

For

Honr. 10.

### of Obedience.

For where there is no right order, there reigneth all abute, carnal liberty, enormity, fin and Babylonical confusion. Takeaway Kings, Ditnes, Rulers, Magistrates, Judges, and such effates of DDD order, no man thall rive or go by the high way unrobbed, no man thall fleep in his own house of bed unkilled, no man thall keep his wife, chilozen, and postession in quietness, all things that be common, and there muft needs follow all milchief, and utter beftruction both of fouls. bodies, goods, and common wealths. But bleffed be ODD, that me in this Realm of England, feel not the hogrible calamities, mileries, and wetchedness, which all they undoubtedly feel and luffer, that lack this godly order : and praised be DD, that we know the great excellent benefit of ODD hewed towards us in this behalf. DD hath fent us his high gift, our moft bear Soberaign Lord King JAMES, with a godly, wife, and honourable Countel, with other superiours and inferiours, in a beautiful oyder, and godly. Miberefoze, let us Subjects bo our bounden duties, giving hearty thanks to SDD, and praying for the preferbation of this godly orber. Let us all obey even from the bottom of our hearts, all their godly proceedings, Laws, Statutes, Proclamations, and Injunctions, with all other godly Oyders. Let us consider the Scriptures of the holy Thoff, which perswade and command us all obediently to be subject, first and chiefly to the Kings Dajesty, Supream Tovernour over all, and the next to his honourable Counfel, and to all other Roble men, Dagiftrates, and Officers, which by ODDS goodnefs, be placed and ordered. For Almighty SDD is the onely author and provider for this forenamed flate and order, as it is written of SDD in the book of the Proverbs: Thorow me Kings do reign, thorow me Coun. Prov. 8. fellers make just laws, thosow me do Princes bear rule, and all Judges of the earth execute judgment, I am loving to them that love me. Dere let us mark well, and remember that the high power and authority of Kings, with their making of Laws, Judgments and Offices, are the ordinances not of man, but of DD: and therefore is this word (through me) to many times repeated. Here is also well to be considered and remembred, that this good Order is appointed by DDD wisdom, favour, and love, especially for them that love Wifd.6. DD, and therefoze be faith, I love them that love me. Allo in the book of Misdom we may evidently learn, that a Kings power, authority, and Arength, is a great benefit of GDD, given of his great mercy, to the comfort of our great milery. For thus we read there woken to Kings, here D ye Kings, and understand, learn ve that be Judges of the ends of the earth, give ear ye that rule the multitudes: for the power given you of the Lord, and the frength, from the highest. Let us learn also here by the infallible and undeceivable Word of DD, that Kings and other supream and higher officers, are ordained of GDD, who is most highest: and therefore they are here taught diligently to apply and give themselves to knowledge and wife dom, necessary for the ordering of DDD people to their governance committed, or whom to govern they are charged of DD. and they be here also taught by Almighty od , that they fould acknowledge themselves to have all their power and Arength not from Rome, but immediately of ODD most highest. We read in the book of Deute: Deut. 33. ronomy, that all punishment pertaineth to GDD, by this sentence, Mengeance

Hour. 18

### 64 The Second Part of the Sermon

Elengeance is mine, and I will reward. But this fentence we muft understand to pertain also unto the Pagistrates which do exercise **SODS** room in judgment, and punishing by good and godly laws, bere in earth. And the places of Scripture, which feem to remove from among all Chiffian men, judgment, punifyment, og killing, ought to be understood, that no man (of his own private authority) may be judge ober other, may punith, og may kill. But we muft refer all judgment to dop, to Kings, and Rulers, Judges under them, which be dopo officers to execute juffice, and by plain words of Scripture, have their authority and use of the sword granted from God, as we are taught by Saint Paul, that bear and cholen Apostie of our Saviour Chrift. whom we ought diligently to obey, even as we would obey our Saut. our Chaif if he were prefent. Thus Saint Paul writeth to the Romans, Let every foul lubmit himfelf unto the authority of the higher powers, for their is no power but of BDD. The powers that be, be ordained of DD. Mholoever therefore withstandeth the power. with nandeth the ordinance of DD: but they that refift, or are against it, thall receive to themselves damnation. For Rulers are not fearful to them that do good, but to them that Do evil. Will thou be without fear of that power? Do well then, and so that thou be praised of the same, for he is the Minister of GDD, for the wealth. thou do that which is evil, then fear, for he beareth not the sword for nought, for he is the Minister of DDD, to take bengeance on bim that Wherefore ye must needs obey, not onely for fear of bendoth evil. geance, but alfo, because of conscience, and even for this cause pay pe tribute, for they are DDS Pinifters lerving for the same purpole.

pere let us learn of Saint Paul the cholen vestel of DD, that all persons having souls (he excepteth none, not exempteth none, neither Priest, Apostle, not Prophet, saith S. Chrysostome) do owe of bounden buty, and even in conscience, obedience, submission, and subjection to the high powers, which be set in authority by SDD, for as much as they be DDS Lieuetenants, SDDS Presidents, SDDS Officers, SDDS Commissioners, SDDS Judges, ordained of SDD himself, of whom onely they have all their power, and all their authority. And the same Saint Paul threatneth no less pain, then everlassing damination to all disobedient persons, to all resisters against this general, and common authority, for as much as they resist not man, but SDD, not mans device and invention, but SDDS wisdom, SDDS order,

power, and authority.

Rom.13.

#### The Second Part of the Sermon of Obedience.



De as much as GDD hath created and disposed all things in a comely order, we have been taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all Common weals, to observe and keep a due order, and to be obedient to the powers, their ordinances, and laws, and that all rulers are appointed of GDD, for a

goodly order to be kept in the world: and also how the Magistrates sught to learn how to rule and govern according to SDS Laws:

and

of Obedience.

and that all Subjects are bound to obey them as GDDS Minifters. pea, although they be evil, not onely for fear, but allo for confcience lake. and here (good people) let us all mark diligently, that it is not lawful for inferiors and Subjects, in any cafe to refift and fland againft the fuperiour powers : for Saint Pauls words be plain, that wholoever with. flandeth, chall get to themselves damnation : for wholoever withfan. Deth, withaandeth the ogdinance of SDD. Dur Saviour Chaift himfelf, and his Apostles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read, that they, or any of them, caused any sedition or rebellion against authority. The read oft, that they patiently luffered all troubles, verations, flanders, pangs, and pains, and death it felf obediently without tumult of reliffance. They committed their cause to him that judgeth righteously, and praved for their enemies heartily and earneffly. They knew that the authority of the powers, was ODDS ozdinance, and therefoze both in their words and deeds, they taught ever obedience to it, and never taught nog dia the contrary. The wicked Judge Pilate, faid to Chiff, Knowest thou not that I have power to crucifie thee, and have power also to loofe thee? Jelus answered, Thou couldest have no power at all against me, ercept it were given thee from above. Whereby Chiff taught us plainly, that even the wicked Rulers have their power and authority from & D, and therefore it is not lawful for their Subjects to withfand them, although they abuse their power : much less then it is lawful for Subjects, to withffand their godly and Christian Princes, which do not abuse their authority, but use the same to DDS glozy, and to the profit and commodity of DD De people. The holy Apostle Peter commandeth fer. 1 Pet. 2. bants to be obedient to their maffers, not onely if they be good and gentle, but also if they be evil and froward: affirming that the vocation and calling of GDDb people is to be patient, and of the luffering fides. And there he bringeth in the patience of our Saviour Chrift, to perswade obedience to governours, yea, although they be wicked and wrong doers. But let us now hear S. Perer himfelt fpeak, foz his wozos certifie beft our conscience. Thus he uttereth them in his first Episte, Dervants, 1 Pet.3. obey your mafters with fear, not onely if they be good and gentle, but allo if they be froward. For it is thank-worthy, if a man for confcience toward DDD, endureth grief, and fuffer wrong undeferved : for what praise is it, when ye be beaten for your faults, if ye take it patiently? but when ye do well, if you then luffer wrong, and take it patiently, then is there cause to have thank of DD, for hereunto verily were ye called: for fo did Christ luffer for us, leaving us an example, that we should follow his steps. All these be the very words of S. Peter. Poly David also I Kings 18. teacheth us a good lefton in this behalf, who was many times moff cru: 19,20. elly and wrongfully perfecuted of king Saul, and many times also put in jeopardy and danger of his life by king Saul and his people, yet he net. ther withstood, neither used any force or violence against king Saul his mortal and beadly enemy, but bio ever to bis liege Lord and Bafter king Saul, most true, most diligent, and most faithful fervice. Infomuch that when the Lozd SDD had given king Saul into Davids hands in his own Cave, he would not hurt him, when he might without all bodily peril easily have sain him, no he would not luffer any of his fervants once to lay their hand upon king Saul, but prayed to SDD in this wife, Lozd keep me from doing that thing unto my Patter, the Lozds anoinJen. 10 . -

ted, keep me that I lay not my hand upon him, feeing be is the anointed

### 66 The Second Part of the Sermon

of the Lord: for as truly as the Lord liveth (except the Lord finite him. oz except his day come, or that he go down to war, and periff in battail) the Lozo be merciful unto me, that I lay not my hand upon the Lozos anointed. And that David might have killed his enemy king Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Sauls garment, and also by plain confession of king Saul. Also another time, as is mentioned in the fame book, when the most unmerciful and most unkind King Saul Did persecute poor David, ODD did again give king Saul into Davids hands, by caffing of king Saul and his whole army into a dead fleep, fo that David, and one Abifai with him. came in the night into Sauls hoff, where Saul lay fleeping, and his spear fack in the ground at his head: then faid Abifai unto David, Do hath delivered thine enemy into thy hands at this time, now therefore let me Imite him once with my spear to the earth, and I will not smite him again the fecond time: meaning thereby to have killed him with one froke, and to have made him fure fog ever. And David answered and faid to Abifai, Deffroy him not, fozwho can lay his hands on the Logds anointed, and be guiltless? And David safe furthermore, As sure as the Lozd liveth, the Lozd thall fmite him, or his day thall come to die, or he thall descend or go down into battail, and there perish, the Lord keep me from laying my hands upon the Lords anvinted. But take thou now the spear that is at his head, and the cruse of water, and let us go: and to be vio. Here is evidently proved that we may not withfland, nor in any wife burt an anointed King, which is SDDS lieuetenant, vicegerent, and highest minister in that country where he is King. But peradventure same here would lay, that David in his own defence might have killed King Saul lawfully, and with a fafe conscience. David did know that he might in no wife withstand, burt, or kill his Soveraign logo and King: he did know that he was but king Sauls life iea, though he were in great favour with SDD, and his encury king Saul out of SDDS favour. Therefore though he were never to much provoked, yet herefuled utterly to hart the Lords and inted. he burft not for offending op and his own conscience ( although he had occafion and opportunity) once lay his hands upon DDS high officer the king, whom he did know to be a person referved and kept (for his office take) onely to DDS punifyment and judgment, therefore he prayeth to oft, and to earnefly, that he lay not his hands upon the Logds anointed. And by thefe two examples, Saint David (being named in Serip. ture a man after ODDS own heart) giveth a general rule and leffon to all subjects in the world, not to withstand their liege-lood and king, not to take a swood by their private authority against their king, Sobs anointed, who onely beareth the swood by GDDS authority for the maintenance of the good, and for the punishment of the evil, who only by SDDS Law hath the use of the sword at his command, and also bath all power, jurisdiction, regiment, correction and punishment, as supream governour of all his Realms and Dominions, and that even by the authority of DD, and by DDD ordinances. Pet another notable flow and doctrine is in the fecond book of the Kings, that maketh allo for this purpole. When an Amalekite, by king Sauls own confect and commandement, had killed king Saul, he went to David, Suppo-

fing to have had great thanks for his message that he had killed Davids

An Objecti-

An Answer.

Pfal. 88.

2 Kings 1.

#### of Obedience.

peadly enemy, and therefore he made great haffe to tell to David the chance, byinging with him king Sauls crown that was upon his head, and his bracelet that was upon his arm, to perswade his tidings to be But godly David was fo far from rejoycing at this news, that immediately and forthwith he rent his cloaths off his back, he mourned and wept, and faid to the messenger, Dow is it that thou wast not afraid to lay thy hands on the Lords anointed to destroy him? And by and by David made one of his fervants to kill the meffenger, faying, Thy blood be on thine own head, for thine own mouth hath teffified and witneffed againft thee, granting that thou haft flain the Logos anointed. These examples being so manifest and evident, it is an intolerable ignozance, madnels, and wickednels for lubjeds to make any murmuring, rebellion, reliffance, og withfanding, commotion, og infurrection against their most dear and most dread Doveraign Lord and King, or beined and appointed of SDDS goodness for their commodity, peace, and quietnels. Pet let us beliebe bindoubtedly (good Chriffian people) that we may not obey Kings, Magistrates, of any other (though they be our own fathers ) if they would command us to do any thing contrary to DDD commandements. In such a case we ought to say with the Apostie, We must rather obey &D then man. But neber. Acts 7: theless in that case we may not in any wife withstand violently, or rebel against Rulers, or make any infurrection, fedition, or tumults, either by force of arms (or otherwife) against the anointed of the Lord or any of his officers: but we must in such case patiently suffer all wrongs, and injuries, referring the judgment of our cause onely to DD. Let us fear the terrible punishment of Almighty SDD against traytogs and rebellious perfons, by the example of Chore, Dathan, and Abiron, which he repugned and grudged against SDDS Pagistrates and officers, and therefore the earth opened and (wallowed them up alive. Other for their wicked murmuring and rebellion, were by a ludden fire fent of SDD, utterly confirmed. Other for there froward behaviour to their rulers and governours, SDDS ministers, were suddenly Aricken with a foul lepzosie. Other were stinged to death, with wonderful ftrange fiery Derpents. Other were foze plagued, fo that there was killed in one day, the number of fourteen thousand and seven hunded, for revellion against them whom SDD had appointed to be in authority. Absolon also rebelling against his father King David, was 2 Kings 18. punified with a strange and notable death.

#### The Third Part of the Sermon of Obedience.



E have heard befoze in this Sermon of good ozder and obedience, manifefly proved both by the Scriptures and cramples, that all subjects are bounden to obey their Pagistrates, and for no cause to resist, or withstand, or rebel, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that

Lozd the King, though he commit the same never to secretly, either in thought.

Ecclef. 10.

#### The Third Part of the Sermon

thought, word, or deed, never to privily, in his privy chamber by himfelf,

of openly communicating, and confulting with others. For treason will not be bio, treason will be out at length: SDD will have that mon de. testable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge, and anointed in earth. The violence and injury that is committed against authority, is committed against SDD, the Common weal, and the whole Realm, which DD will have known, and condignly of worthily punished one way og other. fog it is notably witten of the Wife manin Scripture, in the book called Ecclesiastes: With the King no evil in thy thought, noz speak no burt of him in thy priby chamber: for the bird of the air shall betray thy voice, and with her feathers thall bewray thy words. Thefe lesions and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembring, that be that refifteth or with fandeth common authority, relifieth or withfandeth SDD and his ordinance, as it may be proved by many other moe places of holy Scripture. And here let us take heed that we un-Derstand not these or such other like places ( which so straitly command obedience to fuperiours, and to firaftly punished revellion, and disobedience to the same) to be meant in any condition of the pretenced or coloured power of the Bishop of Rome. For truly the Scripture of DD alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of thele and luch places, be to extol and let forth GDDS true ordinance, and the authority of GDDS anointed Kings, and of their officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the fuccessor of Christ and Peter: we may easily perceive how falle, feigned, and forged it is, not onely in that it hath no lufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Chrift, and S. Perer, teacheth moff earneffly and agreeably obedience to Kings, as to the chief and supreme rulers in this world, next under DD: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the common wealth, and obedience toward their Pzince, mon clearly against Chiffs voerine and S. Peters. De ought therefoze rather to be called Antichziff, and the fuccestog of the Scribes and Pharifes, then Chiffs bicar, og S. Peters fuccestog: feeing that not onely in this point, but also in other weighty matters of Chaiftian religion, in matters of remission and forgiveness of fins, and of faivation, he teacheth so directly against both S. Peter, and against our Saviour Chaif, who not onely taught o. bedience to Kings, but also practiced obedience in their conversation and Ifving: for we read that they both paid tribute to the King: And allo we read that the holy virgin Mary, mother to our Saviour Chaif, and Joleph, who was taken for his father, at the Emperours commandement, went to the city of David, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for own ordinances take. And here let us not forget the bleffed virgin Maries obedience: for although the was highly in GODS favour, and Chills natural mother, and was also great with child at the same time, and so nigh her travail, that the was delivered in her journey, yet the gladly without any

excule of grudging (for conscience take) did take that cold and foul winter journey, being in the mean season so poor, that the lay in a stable, and

there

Math. 17.

Luke 2.

#### of Obedience.

Hong: 10 ..

there the was belivered of Christ. And according to the same, to how D.Peter agreeth, writing by express words in his first Epistle: Submit 1 Pet. 2. pour felbes, and be fubjed (faith be) unto Kings, as unto the chief heads. and unto rulers, as unto them that are fent of him for the punishment of evil doers, and for the praise of them that do well, for so is the will of DD. I need not to expound thele words, they be fo plain of themselves. D. Peter both not fay, fubmit your felves unto me, as supream bead of the Church: neither faith he, Submit your felves from time to time to time to my fuccessors in Rome: but he saith, Submit your selves unto your King, your supream head, and unto those that he appointeth in authority under him, for that you hall to thew your obedience, it is the will of DD, DD will that you be in subjection to your head and King. This is Coms ordinance, Coms commandement, and Coms holy will, that the whole body of every Realm, and all the members and parts of the same, shall be subject to their head, their King, and that (as D. Peter writeth) for the Lords lake : and (as D. Paul writeth) for confif 1 Pet. 2. ence fake, and not for fear onely. Thus we learn by the word of CDD, Rom. 13. to vield to our King, that is due to our King : that is, honour, obedience, payments of due tares, customs, tributes, subsidies, love and fear. Thus we know partly our bounden duties to common authority, now let us Mat. 22. learn to accomplish the same. And let us most instantly and heartily may Rom. 13. to DD, the onely author of all authority, for all them that be in authority, according as . Paul willeth, writing thus to Timothy in his first , Tim.23 Epifile: I exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thanks be done for all men: for Kings, and for all that be in authority, that we may live a quiet and a peacable life, with all godlinels and honefip: for that is good and accepted or allowable in the fight of DD our Saviour. Dere S. Paul maketh an earneff and an especial exhortation, concerning giving of thanks, an prayer for Kings and rulers, laying, Above all things, as he might lay, in any wife principally and chieff, let prayer be made for Kings. Let us heartily thank on for his great and excellent benefit and probidence concerning the fate of Kings. Let us pray for them, that they may have DDD favour, and DDD protection. Let us pray that they may ever in all things have DD befoze their eyes. Let us pray, that they may have wisdom, arength, juffice, clemency, and zeal to ODD gloty, to DDD berity, to Christian fouls, and to the common wealth. Let us pray, that they may rightly use their sword and authority, for the maintainance and befence of the Catholick faith conteined in goly Scripture, and of their good and hones subjects, for the fear and punishment of the evil and vicious people. Let us pray, that they may most faithfully follow the Kings and Captains in the Bible, David, Ezekias, Jolias, and Moles, with fuch other. And let us pray for our felves, that we may live godly in holy and Chiffian convertation: to thall we have on our five, and then let us not fear what man can do againft us: fo we thall live in true obedience, both to our most merciful King in Deaven, and to our most Childian King in Carth: so hall we please od and have the exceeding benefit, peace of conscience, rest and quietness here in this world, and after this life, we thall enjoy a better life, reft, peace, and the everlatting blifs of heaven, which he grant us all, that was obedient for us all, even to the death of the cross, Jelus Christito whom with the Father and the poly Shoft, be all honour and glozy, both now and ever. Amen.

Annie fr.

# SERMON

AGAINST

#### Whoredom and Uncleanness.



Lthough there want not (good Christian people) great swarms of vices worthy to be rebuked (unto such vecay is true Godinels and vertuous living now come:) yet above other vices, the outragious teas of adultery (or breaking of wedlock) whosedom, fornication and uncleannels, have not only burst in, but also overslowed almost the whole world, unto the great dishonour of GOD, the exceeding infamy of the name of Christ, the notable decay of true Religion, and the

utter destruction of the publick wealth; and that so abundantly, that through the customable use thereof, this vice is grown into such an beight, that in a manner among many, it is counted no fin at all, but rather a passime, a dalliance, and but a touch of youth : not rebuked, but winked at: not punished, but laughed at. Wherefore it is necessary at this present, to intreat of the fin of whosedom and fornication, declaring unto you the greatness of this fin, and how odious, hateful, and abominable it is, and hath alway been reputed befoze GOD and all good men, and how grievoully it hath been punished both by the law of GDD, and the laws of divers Princes. Again, to thew you certain remedies, whereby ye may (through the grace of GDD) elchew this most detestable fin of whosedom and fornication, and lead your lives in all honesty and cleanness, and that ye may perceive that fornication and whosedom are (in the fight of DD) mod abominable fing, ve hall call to remembrance this commandement of GDB, Thou halt not commit adultery: by the which word, Adultery, although it be properly understood of the unlawful commixtion or joyning together of a married man with any woman beside his wife, of of a wife with any man befide her husband: pet thereby is fignified also all unlawful use of those parts, which be ordained for generation. And this one commandement (fozbidding adultery) doth sufficiently paint and set out befoze our eyes the greatness of this fin of whosedom, and manifestly declareth how greatly it ought to be abhorred of all honest and faithful pertons. And that none of us all thall think himself excepted from this commandement, whether we be old or young, marryed, or unmarryed, man or woman, hear what ODD the father faith by his most excellent Prophet Moles: There hall be no whose among the daughters of Il tael, not no whosemonger among the long of Ifrael.

Exod. 20.

Deut.23.

Dere

### of Whoredom

for11:11 ...

Dere is whosedom, fornication, and all other uncleannels forbidden to all kinds of people, all degrees, and all ages without exception. And that we hall not doubt, but that this precept or commandement pertaineth to us indeed, hear what Chiff (the perfect teacher of all truth) faith in the new Testament, De have beard (faith Christ) that it was Math. 5. fato to them of old time, Thou halt not commit adultery: but I fay unto you, Wholoever feeth a woman, to have his luft of her, hath committed adultery with her already in his heart. Dere our Saviour Chaift both not onely confirm and flabliff the law against abultery, aiven in the old Testament of DD the father by his servant Moses, and make it of tull firength, continually to remain among the profesfours of his Mame in the new law ; but he also ( condemning the gross interpretation of the Scribes and Pharifees, which taught that the forefaid commandement onely required to abstain from the outward adultery, and not from the filthy defires and unpure lufts ) teacheth us an crack and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal defires, and fleshly consents. Dow can we then be free from this commandement, where fo great charge is laid upon us? Day a fervant do what he will in any thing, having commandement of his maffer to the contrary? Is not Chiff our Paffer? Are not we his ferbants? Dew then may we negled our Maffers will and pleasure, and follow our own will and phantalie: De are my friends (laith Chiff) John. 15.

if you keep those things that I command you.

Now both Chiff our Walter commanded us that we should forlake all uncleannels and filthinels both in body and spirit: this therefore must we do, if we look to please ODD. In the Gospel of Saint Matthew we read, that the Scribes and Pharifes were grieboufly of Matth. 15. fended with Chilf, because his disciples did not keep the traditions of the forefathers, for they washed not their hands when they went to dinner og fupper: And among other things, Chiff answered and faid, Dear and understand: Not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man. Fog Math. 15. those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, breaking of wedlock, whosedom, thefts, falle witness, blakphemies: these are the things which defile a man. Here may we see, that not onely murder, theft, falle witness, and blasphemy, defile men, but also evil thoughts, breaking of wedlock, fornication, and whore-With is now of so little wit, that he will effect whose dom and fornication to be things of small importance, and of no weight before DD? Chiff (who is the truth, and cannot ive) faith that evil Mark 7. thoughts, breaking of wedlock, whosedom, and fornication defile a man, that is to fay, corrupt both the body and foul of man, and make Titus 1. them, of the temples of the holy Shoft, the filthy dunghil, or dungeon of all unclean spirits, of the house of SDD, the dwelling place of Satan.

Again in the Solpel of Saint John, when the woman taken in adul- John 8. tery was brought unto Chiff, faid not he unto her, So thy way, and fin no moze? Doth not he here call whozedom fin? And what is the Rom 6. reward of fin, but everlasting death? If whosedom be fin, then it is not lawful foz us to commit it. Foz Saint John faith, De that I John 3.

committeth

## 72 The First Part of the Sermon

John 8.

mark 6.

committeth fin is of the devil. And our Saviour laith, Every one that committeth fin is the fervant of fin. If whozedom had not been fin, Surely Saint John Baptist would never have rebuked king Herod for taking his brothers wife, but he told him plainly, that it was not lawful for him to take his brothers wife. De winked not at the whosedom of Herod, although he were a king of power, but boldly reproved him for his wicked and abominable living, although for the same he loft his head. But he would rather luffer death (then fee DD fo diffionoured. by the breaking of his holy precept and commandement) then to luffer whosedom to be unrebuked, even in a King. If whosedom had been but a pastime, a dalliance, and not to be passed off (as many count it now a dayes) truly John had been moze then twice mad, if he would have had the displeasure of a King, if he would have been cast in prison, and lost his head for a triffle. But John knew right well how filthy, and Minking, and abominable the fin of whozedom is in the fight of SDD. therefore would not be leave it unrebuked, no not in a King. If whore-Dom be not lawful in a King, neither is it lawful in a Subjeat. whosedom be not lawful in a publick of common officer, neither is it lawful in a private person. If it be not lawful neither in king, nor subjed, neither in common officer, noz private person, truly then it is lawful in no man not woman, of whatfoever degree of age they be. furthermore in the Aces of the Apostles we read, that when the Apostles and Elders with the whole congregation, were gathered together to pacific the hearts of the faithful dwelling at Antioch (which were difquieted through the falle doctrine of certain Jewish Preachers ) they fent word to the brethren, that it feemed good to the holy Shoft, and to them, to charge them with no moze then with necessary things: among other, they willed them to abstain from idolatry and fornication, from which (lato they) if you keep your felves, ye shall bo well. Rote here, how these holy and blessed fathers of Chaiss Church, would charge the Congregation with no moe things then were necessary. Wark also how among those things, from the which they commanded the brethren of Antioch to abstain, fornication and whosedom is numbeed. therefore necessary, by the determination and consent of the holy Those, and the Apostles and Elders, with the whole Congregation, that as from idolatry and superstition, so likewise we must abstain from fornication It is necessary unto salvation to abstain from idolaand whosedom. try: So is it to abstain from whosedom. Is there any nigher may to lead unto damnation, then to be an idolater? Do. Even fo, neither is there any nearer way to damnation, then to be a fornicator, and a whoremonger. Now where all those peole, which so lightly esteem breaking of wedlock, whosedom, fornication and adultery. It is necessary, saith the holy Ghost, the blessed Apostles, the Elders, with the whole Congregation of Chiff, it is necessary to falvation (fay they) to abstain from whosebom. If it be necessary unto falvation, then woe be to them which negleating their falbation, give their minds to fo filthy and flinking fin, to so wicked vice, and to such detestable abomination.

Acts 15.

## against Adultery.

Jone H.

#### The Second Part of the Sermon against Adultery.



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D & have been taught in the first part of this Sermon against Avultery, how that vice at this day reigneth most above all other vices, and what is meant by this word (Adultery) and how holy Scrip. ture distinateth of discounselleth from doing that filthy fin, and finally what corruption commeth to mans foul through the fin of Avultery. Row to

proceed further, let us hear what the bleffed Apodle Saint Paul faith Rom. 18: to this matter, writing to the Romans he hath these words. Let us cast away the works of darkness, and put on the armour of light. us walk honefly as it were in the day time, not in eating and dinking, neither in chambering and wantonnels, neither in firife and enbying, but put pe on the Logo Jefus Chift, and make not provision for the fieth to fulfill the lufts of it. Here the holy Apostle exholteth us to cast away the works of darkness, which (among other) he calleth gluttonous eating, brinking, chambering, and wantonnels, which are all miniffers unto that vice, and preparations to induce and bring in the filthy fin of the fieth. Pe calleth them the deeds and works of darkness, not every one that both evil, hateth the light, neither commeth be to the Mac. 25. onely because they are customably in darkness, of in the night time (for light, less his works should be reproved) but that they lead the right way unto that utter barkness, where weeping and gnathing of teeth thail be. And he faith in another place of the fame Epiffle, They that are in the fifth, cannot please DD : We are debtogs, not to the fleth, Roms. that we hould live after the fich, for if ye live after the fleft, ye thall die. Again be faith, flee from whosebom, for every fin that a man commit. 1 Cor. 6. teth, is without his body: but wholoever committeth whosedom, finneth against his own body. Do ye not know, that your members are the Temple of the holy Shoft which is in you, whom also ye have of Com, and ye are not your own? for ye are dearly bought: glorifie God in your bodies, ac. And a little befoze he faith, Do ye not know that your bodies are the members of Chill? Shall I then take the members of Chift, and make them the members of a whose? I D D fosbio. Do ye not know, that he which cleabeth to a whoze, is made one body with her? There thall be two in one fleth (laith he) but he that cleadeth to the Lozd, is one spirit. What godly words both the blessed Aposle Saint Paul bring forth bere, to biffwade and discountel us from whore. dom and all uncleannels? Pour members (faith he) are the Temple of the holy Shoff, which wholoever doth defile, DDD will defroy him, as faith Saint Paul. If we be the Temple of the holy Shoft, how unfitting then is it, to drive that holy Spirit from us through whosedome, and in bis place to let the wicked fricits of uncleannels and fornication, and to be joyned, and do fervice to them? We are dearly bought (faith he) there: foze glogifie Sod in your bodies. Chaift that innocent lamb of Sod, hath I Pet, 1. bought us from the fervitude of the devil, not with corruptible gold and alver, but with his most precious and dear heart bloud. To what intent?

Jan. 7. ..

#### The Second Part of the Sermon

Efai.38. Luke I.

74

That we mould fall again into our old uncleannels and abominable living? Ray verily: but that we fould ferve him all the dayes of our life, in holinels and righteousness, that we thould glozifie him in out bodies, by purity and cleanness of life. De declareth also that our bos dies are the members of Chia: how unfeemly a thing is it then to cease to be incorporate or imbodyed and made one with Christ, and through whosedom to be enjoyned and made all one with a whose? Talhat greater diffionour of injury can we do to Christ, then to take away from him the members of his body, and to joyn them to whoses, debils, and wicked spirits? And what moze diffenour can we do to our felves, then through uncleannels, to lofe to excellent a dignity and freedom, and to become bond labes, and milerable captives to the spirits of varkness? Let us therefore confider, first the glory of Christ, then our estate, our dignity, and freedom, wherein SDD hath let us, by giving us his holy Spirit, and let us valiantly defend the same against Satan, and all his crafty affaults, that Chiff may be honoured, and that we loke not our liberty of freedom, but fill remain in one Spirit with him.

Pozeover, in his Epiffle to the Ephefians, the bleffed apostle willeth us to be to pure and free from adultery, fornication, and all uncleannels. that we not once name them among us (as it becommeth Saints) noz filthiness, not foolish talking, not jesting, which are not comely, but rather giving of thanks: for this ye know (laith he) that no whoremone ger, neither unclean person, or covetous person (which is an ivolater) bath any inheritance in the kingdom of Chiff and of DD. And that we should remember to be holy, pure, and free from all uncleanness, the boly apostic calleth us Saints, because we are landified and made holy

by the bloud of Chilf, through the holy Sholl.

Row if we be Saints, what have we to do with the manners of the peathen? Saint Perer laith, as he which called you is holy, even lo be pe holy also in your conversation, because it is written, Be pe holy, for I am holy. Ditherto have we heard how grievous a fin fornication and whosedom is, and how greatly & D D both abhoz it throughout the whole Scripture: Dow can it any otherwife be then a fin of moft abo: mination, feeing it may not once be named among the Chiffians, much lefs it may in any point be committed. And furely if we would weigh the greatness of this sin, and consider it in the right kind, we should find the fin of whosedom, to be that most filthy lake, foul puddle, and finking fink, whereunto all kinds of fins and evils flow, where also they have there resting place and abiding.

For hath not the adulterer a pride in his whoredom? As the talife man faith, They are glad when they have done evil, and rejoyce in things that are flark naught. Is not the adulterer also idle, and delight. eth in no godly exercise, but only in that his most filthy and beastly pleas ture? Is not his mind pluckt, and utterly brawn away from all ber. tuous fludies, and fruitful labours, and onely given to carnal and fleffly imagination? Doth not the whozemonger give his mind to gluttony, that he may be the more apt to ferve his lufts and carnal pleatures? Doth not the adulterer give his mind to covetoulnels, and to polling and pilling of other, that he may be the more able to maintain his bar. lots and whoses, and to continue in his filthy and unlawful love? Swelleth he not also with envy against other, fearing that his prey should be allured and taken away from him? Again is he not ireful, and

repleniched

Eph.s.

I Cor.6.

I Pet.I. Levit.ig. Hom. II.

replenified with weath and displeature, even against his beff beloved, if at any time his beaftly and bevilif request be letted? What fin, 02 kind of fin is it that is not joyned with fornication and whosedom? It is a monfler of many heads: it receiveth all kinds of vices, and refufeth all kinds of vertues. If one several an bringeth damnation, what is to be thought of that fin, which is accompanied with all evils, and hath waiting on it whatfoever is hateful to GOD, damnable to man,

and pleafant to Satan.

Great is the damnation that hangeth over the heads of fornicators and adulterers. What thall I speak of other incommodities, which iffue and flow out of this flinking puddle of whosedom? Is not that treasure, which before all other is most regarded of honest persons, the good fame and name of man and woman, loft through whosedom? Talhat patrimony or livelihood, what substance, what goods, what riches both whosedom hostly confume and bring to nought? What valiant nels and frength is many times made weak, and befroyed with whoze. dom? What wit is fo fine, that is not beforted and defaced thosow whose dom? What beauty (although it were never lo excellent) is not diffigured through whosedom? Is not whosedom an enemy to the pleasant flower of youth, and bringeth it not gray hairs and old age before the time? What gift of nature (although it were never to precious) is not corrupted with whosedom? Come not many foul and most loathsom dileales of whozedom? From whence come to many ballards and milbegotten children, to the high displeasure of SDD, and dishonour of holy wedlock, but of whosedom? How many consume all their subflance and goods, and at the last fall into such extream poverty, that afterward they feal, and are so hanged, through whojedom? What contention and mandaughter commeth of whosedom? how many make dens be deflowed, how many wives corrupted, how many widows defiled through whosedom? Dow much is the publick and common weat impoverished, and troubled through whosedom? How much is GODS word contemned and depraved through whosedom and whosemongers? Of this vice commeth a great part of the divorces which (now adales) be to commonly accustomed and used by mens private authority, to the great displeasure of & D D, and the breach of the most holy knot and bond of Patrimony. For when this most beteftable fin is once crept into the break of the adulterer, so that he is intangled with unlawful and unchast love, streightwaies his true and lawful wife is bespiled, bet prefence is abhorred, her company flinketh, and is loathforme, whatfor ever the both is dispraised: there is no quietness in the house, so long as the is in his light: therefore to make thort work, the must away, for her husband can brook ber no longer. Thus through whoredom, is the honed and harmlels wife put away, and an harlot received in ber fead : and in like fort, it happeneth many times in the wife towards her bul band. D abomination! Chiff out Sabiour, bery DD and man, comming to refloze the Law of his heavenly father, unto the right fence, understanding, and meaning (among other things) reformed the abule of this Law of ODD. For whereas the Jews used a long sufferance, by custome, to put away their wives, at their pleasure, for every cause, Chain correcting that evil custome, did teach, that if any man put away Matth. 19: his wife and marryeth another, for any caule, except onely for adultery ( which then was death by the law ) he was an adulterer, and forced

Hom. 11.

### 76 The Third Part of the Sermon

allo his wife to divozced, to commit adultery, if the were joyned to any other man, and the man also to joyned with her, to commit adultery.

In what case then are these abulterers, which for the love of an whore put away their true and lawful wife, against all law, right, reason and confcience? D how damnable is the flate wherein they fland! Swift bearuaion hall fall on them, if they repent not, and amend not : for DD will not aufer holy wedlock thus to be diffonoured, hated and despited. De will once punish this fieldly and licentious manner of itbing, and cause that this boly oppinance thall be had in reverence and bonour. For Curely weblock (as the Apostle faith) is honourable a. mong all men, and the bed undefiled : But whozemongers and foznicators SDD will judge, that is to lay, punish and condemn. But to what purpole is this labour taken, to beleribe and let forth the greatnels of the fin of whosebom, and the discommodities that iffue and flow out of it. feeing that breath and tongue hall fooner fail any man, then be mall or may be able to fet it out according to the abomination and beinoulnels thereof? Rotwithstanding this is spoken to the intent that all men hould fee whozedom, and live in the fear of DD: DD grant that it may not be woken in bain.

#### The Third Part of the Sermon against Adultery.

In the Second part of this Sermon against adultery that was last read, you have learned how earnestly the Scripture warneth us to avoid the sin of adultery, and to imbrace cleanness of life: and that through adultery, we fall into all kinds of sin, and are made bond saves to the devil: through cleanness of life we are made members of Christ: and sinally, how far adultery bringeth a man from all

goodnels, and diveth him beadlong into all vices, milchief, and milery. Row will I declare unto you in order, with what grievous punish. ments ODD in times past plagued adultery, and how certain worldly Princes also did punish it, that ye may perceive that whosedom and fornication be fing no less beteftable in the fight of SDD, to all good men, then I have hitherto uttered. In the first book of Moses, we read that when mankind began to be multiplyed upon the earth, the men and women gave their minds to greatly to flethly delight, and filthy pleasure, that they lived without all fear of DD. DDD feeing this their beaffly and abominable living, and perceiving that they amended not, but rather increased daily more and more in their finful and unclean manners, repented that ever he had made man: and to thew how greatly he abhorreth adultery, whosedom, fornication, and all uncleannels, be made all the fountains of the deep earth to burit out, and the fluces of beaven to be opened, so that the rain came down upon the earth by the space of forty vales and forty nights, and by this means befroyed the whole world, and all mankind, eight person onely excepted, that is to fay, Noe the preacher of righteoulnels ( as S. Peter calleth him) and his wife, his three long and their wives. D what a grievous plague

Heb. 3.

Ann. 11.

planue did & D D caff bere upon all living creatures for the fin of mhorebom! for the which DD, took bengeance, not onely of man. but of all beatts, fowls, and all living creatures. Manflaughter was Gen,4. committed before, yet was not the world destroyed for that: but for whose nom all the world (few onely except) was overflowed with waters. and to perified. An example worthy to be remembred, that ye may learn to fear SDD.

The read again, that for the filthy fin of uncleannels, Sobom and Gen, 19. Somorthe, and the other Cities nigh unto them, were deffroped by fire and brimftone from beaven, fo that there was neither man, woman. child, not beaff, not yet any thing that grew upon the earth there left undefroped. Whose heart trembleth not at the hearing of this biffore? Zalho is to browned in whosedom and uncleannels, that will not now for ever after leave this abominable living, feeing that DD fo griebouffy punisheth uncleanness, to rain fire and brimstone from beaven, to peffrop whole Cities, to kill man, woman, and child, and all other living creatures there abiding, to confume with fire all that ever grew? What can be more manifelt tokens of DDD wrath and bengeance against uncleannels and impurity of life? Wark this history (good people) and fear the vengeance of SDD. Do you not read alfo , that BDD bib Gen. 12. fmite Pharao and his house with great plagues, because that he ungodly Defired Sarah the wife of Abraham ? Likewife read we of Abimelech Gen.20! king of Gerar, although he touched her not by carnal knowledge. Thefe plagues and punishments did & DE cat on upon filthy and unclean perfons, before the Law was given (the law of nature onely reigning in the hearts of men) to beclare how great love be had to Watrimony and wedlock, and again, how much he abhorred adultery, fornication, and all uncleannels. And when the Law that forbad whoredom was given Levit. 22. by Mofes to the Jews, bid not op command that the breakers there. of hould be put to beath? The words of the Law be thefe: Taho fo committeth adultery with any mans wife, thall die the death, both the man and the woman, because be hath broken wedlock with his neigh. bours wife. In the Law also it was commanded, that a damosel and a man taken together in whozedom hould be both foned to death. In another place we also read, that GDD commanded Moses to take all Num.25. the bear Rulers, and Princes of the people, and to hang them upon gibbets openly, that every man might fee them, because they either committed, og did not punich whogedom. Again, bid not BD fend luch a plague among the people for fornication, and uncleanness, that they been in one day three and twenty thouland? I pals over for lack of time many other histories of the holy Bible, which veclare the grievous vengeance, and heavy displeasure of GOD against whoremongers and a. dulterers. Certes this ertream punityment appointed of GDD, theweth evidently how greatly ODD hateth whozebom. And let ug not boubt, but that SDD at this present abhorreth all manner of uncleanness, no less then he did in the old law, and will undoubtedly punish it, both in this world, and in the world to come. For he is a SDD that can abide Pfal. s. no wickedness: therefore ought it to be eschewed of all that tender the

glozy of GDD, and the falvation of their own fouls. Saint Paul faith, All thefe things are witten for our example, and to I Cor. 10. teach us the fear of SDD, and the obedience to his holy Law. Fezif DD spared not the natural branches, neither will be spare us that

. Hom.11:

### The Third Part of the Sermon

be but grafts if we commit like offence. If SDD deftroved many thous

Laws devifed for the punishment of Whore-

fands of people, many cities, yea the whole world for whoredom, let us not flatter our felves, and think we thall escape free, and without punish. For he hath promifed in his holy Law, to fend most grievous plagues upon them that transgress, or break his holy commandements. Thus have we heard, how DD punisheth the fin of adultery : let us now hear certain laws, which the Civil Magistrates Devised in their Countries, for the punishment thereof, that we may learn how uncleanness bath ever been detested in all well ordered Cities and Commonwealths, and among all honest persons. The law among the Leprejans was this, that when any were taken in adultery, they were bound and carryed three dates thorow the City, and afterward as long as they lived, were they despited, and with thame and confusion counted as persons boid of all honesty. Among the Locrensians the adulterers have both their eyes thruff out. The Romans in times paff, punifhed whore. dom, sometime by fire, sometime by swood. If any man among the Egyptians had been taken in adultery, the law was, that he thould openly in the prefence of all the people be fourged naked with whips, unto the number of a thousand stripes, the woman that was taken with him, had her note cut off, whereby the was known ever after, to be a Mhoze, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery, had their heads firicken from their bodies. The Athepians punished whosedom with death in like manner. So likewife, did the barbarous Tartarians. Among the Turks even at this day, they that be taken in adultery, both man and woman are stoned straightway to death, without mercy. Thus we fee what godly acts were devised in times past of the high powers, for the putting away of whosedom, and for the maintaining of holy Matrimony, or Wedlock, and pure convertation. And the authors of thefe acts were no Chiffians, but the Peathen: yet were they to inflamed with the love of honefly and purenels of life, that for the maintenance and confervation or keeping up of that, they made godly Statutes, fuffering neither fornication or adultery to reign in their Realms unpunished. Chiff laid to the people, The Ninevites shall rife at the judgment with this Mation ( meaning the unfaithful Jews) and hall condemn them: for they repented at the preaching of Jonas, but behold (faith he) a greater then Jonas is here ( meaning himfelf) and yet they repent not. Shall not (think you) likewise the Locrenfians, Arabians, Athenians, with fuch other, rife up in the judgment, and condemnus, fozas much as they cealed from the whozedom at the commandement of man, and we have the Law, and manifest precepts and commandements of DDD, and yet forlake we not our filthy conversation? truly, truly, it mail be easier at the day of judgment, to these beathen, then to us, except we repent and amend. for though death of body feemeth to us a griebous puniffment in this world for whoredom: pet is that pain nothing in comparison of the grievous tozments which adulterers, fornicators, and all unclean persons thall suffer after this life. For all such thall be excluded and thut out of the Kingdom of heaven, as D. Paul faith, Be not beceived, for neither whoremongers, nor worthin. pers of Images, not adulterers, not effeminate per lons, not Sodomites, not thiebes, not covetous perlons, not dunkards, not curled fpeakers, noz revilers, hall inherit the Kingdom of DD. And Saint John in his Revelation faith, That whosemongers hall have their part with

murberers.

Matth, 12.

Galat.5. Ephef.5.

Apoc 20.

# against Adultery.

murderers, forcerers, enchaunters, lyers, ivolaters, and fuch other, in the take which burneth with fire and brimstone, which is the second death. The punishment of the body, although it be death, hath an end: but the punishment of the foul, which S. Joho calleth the fecond death, is everlatting, there thall be fire and byimstone, there thall be weeping and gnaffing of teeth, the worm that there thall gnaw the confcience of the damned, Mall never die. D whole heart diffilleth not even dappg Matth. 13. of bloud, to hear and confider thefe things? If we tremble and thake Mark 9. at the hearing and naming of these pains, Oh what thall they do that thall feel them, that thall luffer them, yea, and ever thall luffer, worlds without end: DD have mercy upon us. Who is now to drowned in fin, and past all godliness, that he will set moze by fithy and stinking pleature (which foon patieth away) then by the loss of everlatting glozy? Again, who will so give himself to the lutts of the fleth, that he feareth nothing at all the pain of hell fire? But let us hear how we may elchew the fin of whosedom and adultery, that we may walk in the fear of DD, and be free from those most grievous and intolerable torments, which abide all unclean persons. Now to avoid Fornication, adul: Remedies tery, and all uncleannels, let us provide that above all things, we may whereby to keep our hearts pure and clean, from all evil thoughts and carnal lufts: avoid formifor if that be once infected and corrupt, we fall headlong into all kind cation and of ungodlines. This shall we easily bo, if when we feel inwardly, adultery. that Satan our old enemy tempteth us unto whozedom, we by no means confent to his crafty suggestions, but valiantly resist and withstand him by strong faith in the Wood of SDD, alledging against him alwaies in our heart, this commandement of DD: Scriptum eft, non mochaberis. It is written, Thou halt not commit whosedom. It hall be good also for us, ever to live in the fear of SDD, and to let before our eyes the grievous threatnings of DD against all ungodly sinners, and to confider in our mind, how filthy, beaffly, and thost that pleasure is, whereunto Satan continually firreth and movethus: And again, how the pain appointed for that An is intolerable and everlatting. Hore: over, to use a temperance and sobjecty in eating and dinking, to eschew unclean communication, to avoid all filthy company, to fleeidlenels, to delight in reading the holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godly travels, thall bely greatly to the eschewing of whosedom.

And here are all degrees to be monified, whether they be marryed or unmarryed, to love chaffity and cleamels of life. For the marryed are bound by the Law of SDD fo purely to love one another, that neither of them leek any frange love. The man must onely cleave to his wife, and the wife again onely to her husband: they must so delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godliness and honesty, so likewise it is their duty, vertuously to bying up their children, and provide, that they fall not into Satans fnace, not into any uncleannels, but that they come pure and honest unto holy wedlock, when time requireth. likewife ought all mafters, and rulers to provide that no whosedom, not any point of uncleannels be used among their servants. And again, they that are fingle, and feel in themselves that they cannot live with. out the company of a woman, let them get wives of their own, and to tive godly together: for it is better to marry then to burn,

1 Cor. 7.

Nom. 12.

80 The First Part of the Sermon

And to avoid fornication, saith the Apostle, let every man have his own wife, and every woman her own husband. Finally, all such as feel in themselves a sufficiency and hability (through the working of GDDS Spirit) to lead a sole and continent life, let them praise GDD for his gift, and seek all means possible to maintain the same: as by reading of holy Scriptwes, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wise will endeadour our selves to eschew fornication, adultery, and all uncleanings, and lead our lives in all godliness and honesty, serving SDD with apure and clean heart, and glorifying him in our bodies by the leading an innocent and harmless life, we may be sure to be in the number of those, of whom our Saviour Christ speaketh in the Gospel on this manner, Blessed are the pure in heart, for they shall see SDD: to whom alone be all glory, honour, rule, and power, worlds without end. Amen.

Matth.5.

# SERMON

AGAINST

### Contention and Brawling.



his day (good Christian people) shall be declared unto you, the unprofitableness and shameful unhonesty of contention, arise, and debate: to the intent, that when you shall see as it were in a table painted before your eyes, the evissaburedness and desormity of this most detestable vice, your stomacks may be moved to rise against it, and to detest and abhor that sin, which is so much to be hated, and pernicious, and hurtful to all men. But among all kinds of Contention.

1 Tim.1. 2 Tim.2. none is more hurtful then is Contention in matters of Religion. Eschew (saith Saint Paul) fooligh and unlearned questions, knowing that they breed strike. It becommeth not the servant of DD to sight, or strive, but to be meek toward all men. This Contention and strike was in Saint Pauls time among the Corinthians, and is at this time among us English men. For too many there be which upon the Alebenches or other places, delight to set forth certain questions, not so much pertaining to edification, as to vain glory, and shewing sorth of their cunning, and so unsoberly to reason and dispute, that when neither part will give place to other, they fall to chiving and contention, and sometime from hot-words, to surther inconvenience. Saint Paul could not abide to hear among the Corinthians, these words of discord or dissention, I hold of Paul, I of Cephas, and I of Apollo: What would be then say, if he heard these words of Contention (which he now almost

I Cor.3.

Hom. 12 ... against Contention.

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in chery mans mouth?) De is a Pharifee, he is a Sofpeller, he is of the new fort, he is of the old fatth, he is a new broached brother, he is a good Catholick father, be is a Papill, be is an Beretick. D how the Church is divided? D how the cities be cut and mangled? D how the coat of Chiff, that was without feam, is all to rent and toin? D body mphical of Chill, where is that help and happy unity, out of the which who we ber is, he is not in Chaift? If one member be pulled from another, where is the body? if the body be drawn from the bead, where is the life of the body? The cannot be joyned to Chaiff our head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Chiff, which is a congregation or unity together, and not a dibifion. Saint Paul faith, That as 1 Cor.3. long as emulation of envying, contention, and factions of leas be among us, we be carnal, and walk according to the flethly man. And Daint James faith, If pe have bitter emulation og enuping, and conten. Jam. 3. tion in your hearts, glozy not of it: for where as contention is, there is unfledfaffnels, and all evil deeds. And why do we not hear S. Paul, which prayeth us, whereas he might command us, faying, I befeech you in the Mame of our Lord Jelus Chiff, that you will speak all one I Cor. 1: thing, and that there be no diffention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his defire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refule it: And if we lift not to hear his petition of prayer, pet let us hear his erhortation, where he faith, I er. Ephela: host you that you walk as it becommeth the vocation in which you be called, with all submission and meekness, with lenity and softness of mind, bearing one another by charity, Audying to keep the unity of the spirit by the bond of peace: For there is one Body, one Spirit, one Faith, one Baptilm. There is (faith he) but one Body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joyneth and knitteth all things in one. And how can this one Spirit reign in us, when we among our feives be divided? There is but one faith, and how can we then lay, be is of the old faith, and he is of the new faith? There is but one Baptilm, and then thall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one faith and Baptifm , joyneth in an unity. But if we contemn Saint Pauls request and exhogtation, pet at the least let us regard his earnest entreating, in the which he doth very earnestly charge us, and (as 3 map Philip.2. to fpeak) conjure us in this form and manner, If there be any confolation in Chilit, if there be any comfort of love, if you have any fellowthip of the Spirit, if you have any bowels of pity and compation, fulfill my joy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vainglozy. Who is he, that hath any bowels of pity, that will not be moved with thefe words to pithy? Whole heart is to stony, that the sword of thele words (which be moze tharp then any two edged twold) may not cut and break alunder? Wherefoze let us endeabour our lelves to fulfil Saint Pauls joy here in this place, which thall be at length to our great joy in another place. Let us fo read the Scripture, that by reading thereof, we may How we be made the better livers, rather then the moze contentious disputers. hould read If any thing be necessary to be taught, reasoned, or disputed, let us do it the Scrip-

with all meekness, foftness, and lenity. If any thing hall chance to be Spoken uncomely, let one bear anothers frailty. De that is faulty, let

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Matth. II.

James 3.

I Cor.s.

Against quarrelpicking.

I Cor.s.

I Cor.6.

him rather amend, then defend that which he bath spoken amis, lest he fall by contention from a footify errour into an obstinate Perefie. For it is better to give place meekly, then to win the victory with the breach of charity, which chanceth when every man will befend his opinion ob-Minately. If we be the Christian men, why do we not follow Christ, which faith, Learn of me, for I am meek and lowly in heart? A Dis ciple muft learn the leffon of his Schoolmafter, and a fervant muft obey the commandement of his Waster, he that is wife and learned (saith Saint James) let him thew his goodness by his good conversation, and sobernels of his wisdom. For where there is envy and contention, that wisdom commeth not from & DD, but is worldly wisdom, mans wisdom, and devilin wisdom. For the wisdom that commeth from above from the spirit of GDD, is chaste and pure, corrupted with no evil affections: it is quiet, meek, and peacable, abhorring all delire and contention: it is tracable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there chall neder be an end of Ariving and contention, if we contend who in contention hall be mafter, and have the over hand: if we hall heap errour upon errour. if we continue to defend that obstinately, which was spoken unadbifedly. For truth it is, that fliffnels in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other most pernicious and pestilent to common peace and quietness. And it standeth betwirt two persons and parties (for no man commonly doth chive with himself) so it comprehendeth two most detestable vices: the one is picking of quarrels, with tharp and contentious words: the other standeth in froward answering, and multiplying evil words again. The first is so abominable, that Saint Paul saith, If any that is called a brother, be a worthipper of Idols, a brawler, a picker of quarrels, a thief, og an extortioner, with him that is such a man, fee that pe eat not. Row here confider that Saint Paul numbreth a fcoulder, a brawler, or a picker of quarrels, among thickes and idolaters, and many times there commeth less burt of a thief, then of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much less value and estimation then is his good name. And a thief burteth but him from whom he flealeth: but be that hath an evil tongue, troubleth all the town, where he dwelleth, and sometime the whole country. And a rapling tongue is a pestilence fo full of contagioulnels, that Saint Paul willeth Chiffian men to forbear the company of luch, and neither to eat not brink with them. And whereas he will not that a Christian woman should forlake her hul band, although he be an Insidel, of that a Christian servant should depart from his Matter, which is an Infidel and heathen, and to luffer a Christian man to keep company with an Insidel: yet he forbiddeth us to eat or drink with a scoulder, or quarrel-picker. And also in the sixth Chapter to the Cozinthians, he faith thus, Be not beceived, for neither foundators, neither worthippers of Idols, neither thieves, nor brunkards, noz curled speakers, shall dwell in the kingdom of heaben. It must needs be a great fault, that doth move and cause the father to differit his natural fon. And how can it otherwise be, but that this curled speaking must need be a most dammable fin, the which both cause

against Contention.

Fon 19.

DD out moff merciful and loving father, to deprive us of his moff blefied kingbom of heaven? Againft the other fin that fandeth in re. Againft fre quiting taunt for taunt, speaketh Christ himself, saying: I say unto you, ward answerelia not coil, but love your enemies, and lay well by them, that lay evil ring. by you, do well unto them that do evil unto you, and pray for them that Match. 5. Do burt and perfecute you, that you may be the children of your father which is in heaven, who luffereth his Sun to rife both upon good and ebil, and fendeth his rain both upon the just and unjust. To this dofrine of Chaift agreeth very well the teaching of Saint Paul, that chofen veffel of SDD, who ceafeth not to exhort and call upon us, faving, Blefs them that curle you, blefs I lay, and curle not, recompente to no Rom, tr. man evil for evil if it be possible (as much as lyeth in you) live peaceably with all men.

#### The Second Part of the Sermon against Contention.

thath been declared unto you in this Sermon a. gainst strike and brawling, what great inconvenience commeth thereby, specially of such contention as groweth in matters of religion: and how when as no man will give place to another, there is none end of contention and biscozd: and that unity which DD requireth of Chiffians, is utterly thereby

neglected and broken: and that this contention flandeth chiefly in two points, as in picking of quarrels, and making of froward answers. Row ye thall hear S. Pauls words, saying, Dearly Rom. 124 beloved, avenge not your felves, but rather give place unto weath, for it is written, Aengeance is mine, and I will rebenge, faith the Lozd. Therefore if thine enemy hunger, feed him, if he thirff, gibe him brink: be not overcome with evil, but overcome evil with goodness. All these be the works of Saint Paul, but they that be full of stomach, and let so much by themselves, that they may not abide so much as one evil mozd to be spoken of them, peradventure will say: If I be revised, hall I stand An Objection fill like a Godle, og a fool, with my finger in my mouth? Shall I be luch on. an ideat and dizard, to luffer every man to speak upon me what they lift, to rail what thep lift, to four out all their benom against me at their pleafures? It is not convenient that he that speaketh evil, should be answer red accordingly? If I hall use this lenity and softness, I hall both increase mine enemies frowardness, and provoke other to do like. Such reasons make they that can suffer nothing, for the befence of their impa: tience. And yet if by froward answering to a froward person, there were An Answer. hope to remedy his frowardness, he should less offend that so should an. fwer, voing the same not of ire or malice, but onely of that intent, that he that is to froward of malicious, may be reformed. But he that cannot amend another mans fault, of cannot amend it without his own fault, better it where that one fould periff then two. Then if he cannot quiet him with gentle woods, at the left let him not follow him in whicked and uncharitable words. If he can pacifie him with luffering, let him luffer, and if not, it is better to luffer evil, then do do evil, to fay well, then to fay evil.

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for to fpeak well againft evil, commeth of the Spirit of GDD: but to render evil for evil commeth of the contrary fpirit. And he that cannot temper noz rule his own anger, is but weak and feeble, and rather more like a woman or a chilo, then a firong man. For the true firength and manlinels is to overcome weath, and to defpile injuries, and o. ther mens foolignels. And belides this, he that thall delpife the wrong Done unto him by his enemy, every man thall perceive that it was fpoken or done without cause: whereas contrarily, he that both fume and chafe at it, thall bely the cause of his adversary, giving suspicion that And in to going about to revenge evil, we them our the thing is true. felbes to be ebil, and while we punish and revenge another mans folly, we double and augment our own folly. But many pretences find they that he wilful, to colour their impatience. Dine enemy, fay they, is not worthy to have gentle words or deeds, being so full of malice or The less he is worthy, the more art thou therefore alfrowardnels. lowed of DD, and the moze art thou commended of Chiff, for whole take thou mouldest render good for evil, because he hath commanded thee, and also veferbed that thou houldest so do. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words and deeds, how grievoully thou half offended thy Lord Com. What was man, when Christ dyed for him? was he not his enemy, and unworthy to have his favour and mercy? Even fo, with what gentlenels and patience both he forbear, and tolerate, and luffer thee, although he is daily offended by thee? Forgive therefore a light trespals to thy neighbour, that Chiff may foggive thee many thousands of trespasses, which art every day an offender. Foz if thou fozgive thy brother, being to thee a trespaller, then haft thou a fire fign and token, that on will forgive thee, to whom all men be debtors and trespac fers. Dow wouldest thou have SDD merciful to thee, if thou wilt be cruel unto thy brother? Canft thou not find in thine heart to bo that towards another that is thy fellow, which DD hath done to thee, that art but his fervant? Dught not one finner to fozgive another, feeling that Chaiff which was no finner, did pray to his father for them that without mercy, and despightfully put him to death? Who, when he was reviled, he did not use reviling words again, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the judgment of his father which judgeth rightfully. And what crackeff thou of thy bead, if thou labour not to be in the body? Thou canft be no member of Chain, if thou follow not the steps of Chain: (who as the Prophet faith) was led to death like a Lamb, not opening his mouth to reviling, but opening his mouth to praying for them that crucified him, laying, father, foggive them, fog they cannot tell what they Do. The which example, anon after Chill, Saint Stephen Dio follow, and after S. Paul: Tie be evil fpoken of (faith be) and we'fpeak well: we fuffer perfecution, and take it patiently: Wen curle us, and we gently entreat. Thus S. Paul taught that he did, and he did that he taught. Blefs you (faith he) them that perfecute you: blefs you, and curle not. It is a great thing to speak well to thine adversary, to whom Chist both command thee to do well? David when Semei did call him all to naught, did not chide again, but faid patiently, Suffer him to speak evil, if perchance the Lozd will have mercy on me. Pistozies be full of cramples of Deathen men, that took very meekly both opproblous and reproach-

z Pet.2.

Efai.53.

Lukê 23.

Acts 7.

I Cor.4.

Hones against Contention.

ful words, and injurious or wrongful beeds. And thall those beathen excel in patience us that profess Christ, the teacher and example of all patience? Lifander, when one did rage against him, in reviling of him, he was nothing moved, but laid, So to, go to, fpeak against me as much and as oft as thou wilt, and leave out nothing, it perchance by this means thou mail vischarge thee of those naughty things, with the which it feemeth that thou art full laben. Bany men fpeak evil of all men, because they can speak well of no man. After this feet, this wife man avoideth from him, the reproachful words fpoken unto him, imputing and laying them to the natural fickness of his adversary. Pericles when a certain fcolder, og railing fellow did revile him, he answered not a word again, but went into a gallery, and after towards night, when he went home, this scolder followed him, raging fill moze and moze, because he saw the other to set nothing by him: and after that he came to his gate (being bark night) Pericles commanded one of his ferbants to light a touch, and to bying the scolder home to his own house. De did not only with quietness suffer this brawler patiently, but also recompenced an evil turn with a good turn, and that to his enemy. Is it not a hame for us that profess Chrift, to be worfe then heathen people, in a thing chiefly pertayning to Chaiffs religion? hall Philosophy persmade them moze then DD wozd thall perswade us? shall natural reason prevail moze with them, then religion thall with us? Shall mans wisdom lead them to those things, whereunto the heavenly doctine cannot lead us? What blindness, wilfulness, or rather madness is this (Pericles being provoked to anger with many villanous words answered not a word. But we, firred but with one little word, what foul work do we make? Dow do we fume, rage, famp, and flare like mad men? Dany men, of every trifle will make a great matter, and of a spark of a little word will kindle a great fire, taking all things in the work part. But how much better is it, and moze like to the example and Dodrine of Chiff, Reafons to to make rather of a great fault in our neighbour, a small fault, reas move men foning with our felves after this fort, De fpake thefe words, but it was from quarelin a ludden heat, og the ofink fpake them, and not be, og he fpake them picking. at the motion of some other, or he spake them being ignorant of the truth, he spake them not against me, but against him whom he thought me to be. But as touching evil speaking, he that is ready to speak evil against other men, first let him examine himself, whether he be faultless and clear of the fault which he findeth in another. For it is a chame when he that blameth another for any fault, is guilty himfelf, either in the same fault, of in a greater. It is a shame for him that is blind to call another man blind, and it is moze thame for him that is whole blind to call him blinkard, that is but purblind. For this is to fee a firawin

another mans eye, when a man hath a block in his owneve. Then let him consider, That he that useth to speak evil, shall commonly be evil spoken of again. And he that speaketh what he will for his pleasure, thall be compelled to hear what he would not, to his difpleasure. Moreover, let him remember that saying, that we shall give an account for every tole word. Dow much more then hall we make Matth, 12: reckoning for our charp, bitter, brawling and chiding words, which proboke our brother to be angry, and so to the breach of his charity? And as touching evil answering, although we be never so much pzgvoked by other mensevil speaking, yet we shall not follow their frowardness by

Jan. 19.

#### The Third Part of the Sermon

Reafons to move men from froward answering.

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evil answering, if we confider that anger is a kind of madness, and that be which is angry, is (as it were for the time) in a phrentie. Where. foze let him beware, least in his tury he speak any thing, whereof afterward he may have just cause to be forry. And he that will befend that anger is not fury, but that he hath reason, even when he is most angry: then let him reason thus with himself when he is angry; Row I am to moved and chafed, that within a little while after I thall be o. therwife minded: wherefoze then thould I now speak any thing in mine anger, which hereafter, when I would fainelt, cannot be changed? Wherefore hall I vo any thing, now being (as it were) out of my wit, for the which, when I thall come to my felf again, I thall be very far? Why both not reason, why both not godliness, yea, why both not Chie obtain that thing now of me, which hereafter time thall obtain of me? If a man be called an adulterer, ulerer, drunkard, og by any other hameful name, let him confider earneffly, whether he be fo called truly of failly: if truly, let him amend his fault, that his adverlary may not after morthily charge him with such offences: if these things be lain against him failly, pet let him confider whether he hath given any occason to be suspected of such things, and so he may both cut off that such picion, whereof this Cander did arife, and in other things hall like And thus using our selves, we may take no hurt, but rather much good, by the rebukes and flanders of our enemy. For the reproach of an enemy may be to many men a quicker four to the amend. ment of their life, then the gentle monition of a friend. Philippus the king of Macedonie, when he was evil spoken of by the chief Rulers of the City of Athens, he did thank them heartily, because by them he was made better, both in his words and deeds : for I fludy (faith he) both by mp fayings and boings to prove them lyars.

#### The Third Part of the Sermon against Contention.



E heard in the last leston of the Sermon against strife and brawling, how we may answer them which maintain their froward layings in contention, and that will reveng with words fuch evil as other men bo them, and finally how we may according to GDDS will order our feldes, and what to confider towards them when we are provoked to conten-

tion and firite with rapling words. Row to proceed in the fame matter, you hall know the right way how to difprove and overcome your adberfary and enemy. This is the best way to improve a mans adverfary, to to live, that all which thall know his boneay, may bear witness that he is flandered unworthily. If the fault, whereof he is flandered, be such, that for the befence of his honesty, he must needs make anfwer, let him answer quietly and softly, on this fashion, That those faults be laid against him faisty. Fog it is truth that the Wife man faith, A foft answer aswageth anger, and a hard and Marp answer both fir up rage and furp. The tharp answer of Nabal, provoked 1 King.25. David to cruel bengeance: but the gentle words of Abigail quenched

Prov. 15.

the fire again that was all in a flance. And a forcial remedy againff ma. licious tongues, is to arm our felbes with patience, meckness, and filence, left with multiplying words with the enemy, we be made as evil as be. But they that cannot bear one ebil wogd, peradbenture fog their An Objetti, own excuse will alledge that which is written: De that despiteth his on. good name, is cruel. Also we read, Answer a fool according to his foo. lithnels. And our Lozd Jelus did hold his peace at certain evil layings: but to fome he answered biligently. De heard men call him a Samaritan, a Carpenters fon, a wine dinker, and he held his peace : but when he heard them lay, Thou haft the debil within thee, he answered, Answer: to that earnestly. Truth it is indeed, that there is a time, when it is convenient to answer a fool according to his foolishness, lest he thould feem in his own conceit to be wife. And fometime it is not profitable to answer a fost according to his foolignels, lest the wife man be made like to the fool. When our infamp, of the reproach that is done unto us, is joyned with the peril of many, then it is necessary in answering, to be quick and ready. For we read that many holy men of good zeal, have tharply and fiercely both focken and answered tyrants and evil men: which tharp words came not of anger, rancoz, or malice, of defire of vengeance, but of a fervent defire to bying them to the true knowledge of ODD, and from ungodly living, by an earnest and tharp rebuke and chiding. In this zeal, Saint John Baptiff called the Pha-rifees, Adders brood: and Saint Paul called the Galathians, fools: Gal. 3. and the men of Creete, he called lyars, evil bealls, and fluggift bellies: Tieus 1. and the faile Apodles, he called dogs, and crafty workmen. And his zeal Phil, 3. is godly, and to be allowed, as it is plainly proved by the example of Chiff, who although he were the fountain and fpzing of all meekness, gentlenels, and foftnels: yet he called the obilinate Scribes and Pharifees, blind-guides, fools, painted graves, hypocrites, Gerpents, AD. Matth.23. bers brood, a corrupt and wicked generation. Allo he rebuketh Peter Matth. 16. eagerly, faying, So behind me Satan. Likewife S. Paul reprobeth E-limas, faying, D thou full of all craft and guile, enemy to all juffice, Ads 13. thou craff not to befroy the right water of DD: and now loe, the hand of the Lozd is upon thee, and thou thalt be blind, and not fee for a time. And Saint Peter repzehenbeth Ananias bery harply, laying, Ana- A&s s. nias, how is it that Satan hath filled thy heart, that thou houldest lye unto the holy Shoft? This zeal hath been to ferdent in many good men, that it bath flirred them, not onely to speak bitter and eager words, but also to do things, which might seem to some to be cruel, but indeed they be very just, charitable, and godly, because they were not done of ite, malice, of contentious mind, but of a fervent mind, to the glosy of SDD, and the correction of an, executed by men called to that office. For in this zeal our Lord Jelus Christ vid ditte with a whip the bupers John 2. and fellers out of the Temple. In this zeal Moses brake the two Tables Num. 25. which he had received at ODO hand, when he law the Ilraelites dan But thefe cing about the Calf, and caused to be killed twenty four thousand of examples are his own people. In this zeal Phinees the Con of Eleazer, did thuf thos not to be folrow with his sword, Zimri, and Cosbi, whom he found together joyned loved of evein the act of uncleanness. Wherefore now to return again to con. ry body, but tentious words, and Specially in matters of Religion, and ODDS a men be word (which would be used with all modesty, soberness, and chastity) fice and set the words of S. James ought to be well marked, and born in memory, in anthority.

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#### The III. Part of the Sermon, &c.

Prov.20.

1 Pet.y.

where he latth, that of contention rifeth all evil. And the wife King Solomon faith, honour is due to a man that keepeth himfelf from contention, and all that mingle themselves therewith be fools. And becaule this vice is to much hurtful to the fociety of a Commonwealth, in all well ordered cities, thefe common brawlers and fcolders be punished with a notable kind of pain: as to be fet on the cucking-flool, pillozy, And they be unworthy to live in a Commonwealth, the oz luch like. which do as much as lyeth in them, with brawling and feolding to di flurb the quietness and peace of the same. And whereof commeth this contention, firite, and variance, but of pride and vain-glozy? Let us therefore humble our felbes under the mighty hand of DD, which bath promifed to rest upon them that be humble and low in spirit. If we be good and quiet Chiffian men, itt it appear in our fpeech and tongues. If we have forlaken the Devil, let us use no more Devilify tongues: De that bath been a rayling fcolder, now let him be a fober counfeller. bethat bath been a malicious flanderer, now let him be a loving com. be that bath been a vain rayler, now let him be a ghoffly tea. be that hath abused his tongue in cursing, now let him use it in bleffing. De that hath abufed his tongue in evil-fpeaking, now let him ule it in fpeaking well. All bitternels, anger, rayling, and blafphemp, let it be aboided from you. If you may, and it be possible, in no wife be angry. But if you may not be clean void of this passion, then pet so temper and bridle it, that it fir you not to contention and brawling. If you be proboked with evil speaking, arm your felf with patience, lenity, and filence, either speaking nothing, or else being very foft, meek, and gentle in answering. Overcome thine adversary with benefits and gentlenels. And above all things, keep peace and unity: be no peace. breakers, but peace makers. And then there is no boubt, but that DD the author of comfort and peace, will grant us peace of conscience, and fuch concord and agreement, that with one mouth and mind, we may glogifie ODD the father of our Logo Jelus Chaift , to whom be all glozy, now and for ever. AMED.

Thereafter shall follow Sermons of Fasting, Praying, Almsdeeds, of the Nativity, Passion, Resurrection, and Ascension of our Saviour Christ: of the due Receiving of his Blessed Body and Bloud, under the form of Bread and Wine: against Idleness, against Gluttony and Drunkenness, against Covetousness, against Envy, Ire, and Malice, with many other matters, as well fruitful as necessary to the edifying of Christian People, and the increase of godly living.

God fave the King.

#### THE

# Second TOME

OF

# HOMILIES

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OF

Such Matters as were Promised, and Entituled in the former Part

OF

## HOMILIES.

Set out by the Authority of the late Queens Majesty?

And to be Read in every Parish-Church agreeably.



Printed ANNO DOM. 1673.



# ADMONITION

Ministers Ecclesiastical.

OR that the Lord doth require of his Servant, whom he hath set over his houshold, to shew both faithfulness and prudence in his Office: it shall be necessary that ye above all other do be-

have your felves most faithfully and diligently in your so high a Function: that is, aptly, plainly, and distinct y to read the sacred Scriptures, diligently to instruct the youth in their Catechisme, gravely and reverently to Minister his most holy Sacraments, prudently also to choose out such Homilies as be most meet for the time, and for the more agreeable instruaion of the people committed to your charge, with fuch discretion, that where the Homily may appear too long for one reading, to divide the same to be read part in the forenoon, and part in the afternoon. And where it may fo chance fome one or other Chapter of the Old Teflament to fall in order to be read upon the Sundayes or Holy-dayes, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such Chapters before hand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorifie God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your Consciences and their own.

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#### AN

## HOMILY

OF THE

Right Use of the Church or Temple of GOD, and of the reverence due unto the same.

#### The First Chapter.



DERE there appeareth at these vales great flackness and negligence of a great sozt of people, inresozting to the Church, there to serve SDD their heavenly father, according to their most bounden duty, as also much uncomely and unreverent behaviour of many persons in the same when they be there assembled, and thereby may just fear arise of the weath of SDD, and his dreadful plagues hanging over our heads for our grievous offences in this behalf, amongst other

offences in this behalf, amongst other many and great sins which we vaily and hourly commit before the Lozd. Therefore for the discharge of all our consciences, and for the avoyding of the common peril and plague hanging over us, let us consider what may be said out of GDDS holy book concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternal and incomprehensible Pajesty of GDD, the Lozd of heaven and earth, whose seat is heaven, and the earth his footstool, cannot be inclosed in temples or bouses made with mans hand, as in dwelling places able to receive or contain his Pajesty, according as is evidently declared by the Prophet Esias, and by the doctrine of S. Stephed, and S. Paul in the Acts of Fsai. 66. the Apostles. And where Iking Solomon (who builded unto the Lozd, Acts 7.17. the most glozious Temple that ever was made saith, Mho shall be able 3 Reg. 8. to build a meet or worthy house for him? if heaven, and the heaven a. 2 Par. 2. bove all heavens cannot contain him: how much less can that which I and 6.

i Cor. 3.

i Cor.6.

John 4.

have builded? And further confesieth: What am I, that I should be able to build thee an house, D Lord? But pet for this purpose onely it is made, that thou mail regard the praper of the fervant, and his humble Supplication. Buch less then be our Churches meet Dwelling places to receive the incomprehentible Dajetty of DD. And indeed, the chief and Special Cemples of DD, wherein be hath greateff pleasure, and most belighteth to dwell and continue in are the bodies and minds of true Chiffians, and the cholen people of DD, according to the paatine of the holy Scripture, beclared in the first Episte to the Cozin. thians. Inow ye not (faith &. Paul) that pe be the Cempte of ODD, and that the fpirit of oppowelleth in you? If any man defile the temple of DD, him will DDD deftroy. For the temple of DD is holy, which pe are. And again in the same Episte: Know pe not that your body is the Temple of the holy Shoft dwelling in you, whom we have given you of DD, and that ye be not your own? fog ye are dearly bought. Slozifie pe now therefoze SDD in your body, and in your Spirit, which are ODDS. And therefore as our Sabiour Christ teacheth in the Golpel of Saint John, they that worthip GDD the Kather in spirit and truth, in what place soever they boit, worthin him aright: for such worthippers both & D D the Father look for. for GDD is a Spirit, and those that worthip him, must worthip him in spirit and. truth, faith our Saviour Chife. Pet all this notwithstanding, the material Church of Temple is a place appointed as well by the ulage and continual examples expected in the old Teffament, as in the Rew, for the people of on to refort together unto, there to hear ODDS holy Mozo, to call upon his holy Mame, to give him thanks for his immumerable and unipeakable benefits bestowed upon us, and bulp and truly to celebrate his holy Sacraments: (In the unfeigned boing and accomplishing of the which, flandeth that true and right worthing ping of & D D afozementioned) and the same Church of Temple. is by the holy Occiptures both of the old Testament and Dew , called the Poule and Temple of the Logo, for the peculiar fervice there Done to bis Pajetty by his people, and for the effectuous prefence of his heavenly Grace, wherewith he by his faid holy Wood endueth his people to there affembled. And to the faid houle of Temple of SDD. at all times, by common order appointed, are all people that be godly indeed, bound with all viligence to refort, unless by fickness, or other most urgent causes they be letted therefro. And all the same so refore ting thither, ought with all quietness and reverence there to behave themselves, in boing their bounden duty and service to Almighty DD, in the Congregation of his Saints. All which things are evident to be proved by DDS holy word, as hereafter thall plainly

John 2.

Matth.23.

John 2.

Pfalm 5.

And first of all, I will declare by the Scriptures, that it is called (as it is indeed) the Poule of GOD, and Temple of the Lozd. De that sweareth by the Temple (saith our Saviour Christ) sweareth by it, and him that dwelleth therein, meaning GOD the Father, which he also expelleth plainly in the Sospel of Saint John, saying: Do not make the house of my Father, the house of merchandize. And in the book of the Plaims, the Prophet David saith, I will enter into thine house, I will worthip in thy holy Temple, in thy fear. And it is almost in infinite places of the Scripture, specially in the Prophets and book of Plaims,

called

called the Danfe of OD D, og boule of the Lord. Sometime it is named the Cabernacle of the Logo, and fometime the Sanduary, that Exod.25. is to fav, the holy place of Poule of the Logo. And it is likewife called the house of Pagyer, as Solomon, who builded the Temple of the Lord Levic. 19. at I ruinlem, Doth oft call it the Poule of the Logo, in the which the 3 Reg. 8. Logos Maine Could be called upon. And Elaiss in the 56. Chapter, Dy Efai. 56. house mail be called the house of Dayer amongst all nations. With text March 12. nur Saviour Chrift alleadgeth in the new Teffament, as Doth appear in the e of the Evangeliffs, and in the parable of the Pharifee and the Matth.21. Dublicane which went to pray, in which parable our Saviour Chriff Mark 11. Lith. They went up into the Cemple to pray. And Aona the holy wie Luke 19. down and prophetels, lerved the Lord in falling and praper in the Cem. Luke 18. pie, night and day. And in the flory of the Acts it is mentioned, how that Luke 2. Percrand John went up into the Cemple at the hour of prayer. and S. Acts 3. Paul praying in the Cemple at Irrusalem, was rapt in the Spirit, and pid fee Tefus (peaking unto him. And as in all convenient places, praver may be used of the goody privately: so it is most certain, that the Church or Comple is the due and appointed place for common and publick prayer. Dow that it is likewife the place of thanfgiving unto the Lord tot his innumerable and unspeakable benefits bestowed upon us, appeareth notably at the latter end of the Dofpel of S. Luke, and the begin. Luke 24. ning of the flogy of the Acts, where it is waitten that the Apoffles and Acts 12. Disciples after the ascention of the Lord, continued with one accord batto in the Cemple, alwaies praising, and bleffing God. And it is likewife veclared in the first Epistle to the Cozinthians, That the Church is the 1 Cor. 12: due place appointed for the use of the Sacraments. It remaineth now to be declared, that the Church of Temple is the place where the lively word of GDD (and not mans inventions) ought to be read and taught, and that the people are bound thither with all diligence to refort: and this proof likewife to be made by the Scriptures, as hereafter hall appear.

In the flozy of the A&s of the Apostles, we read that Paul and Barna-bas preached the word of God in the Temples of the Jews at Sala. A&s is: mine. And when they came to Antiochia, they entered on the Sabbath day into the Synagogue of Church, and late down, and after the Leffon or reading of the Law and the Prophets, the Ruler of the Temple fent unto them, faying : De men and brethren, if any of you have any exhortation to make unto the people, lay it. And fo Paul flanding up, and making filence with his band, faid : De menthat be Ifraelites, and pethat Ads 15. fear BDD, give ear, ec. preaching to them a fermon out of the Scrip. tures, as there at large appeareth. And in the same Story of the Acts, the seventeenth Chapter is testified, how Paul preached Christ out of the Occiptures at Theffalonica. And in the fifteenth Chapter, James the Apofile in that holy Countel and Allembly of his fellow apolites laith, Mofes of old time bath in every City certain that preach him in the Synagogues of Temples, where he is read every Sabboth day. By thefe places ve may fee the ulage of reading the Scriptures of the old Teffament among the Jews in their Synagogues every Sabboth day, and Sermons usually made upon the lame. How much more then is it conbentent that the Scriptures of GDD, and specially the Sospel of our Sabiour Chill hould be read and expounded unto us that be Chillians in our Churches, Specially our Sabiour Christ and his Apostles allowing this most godly and necessary ulage, and by their examples consirm the fame?

### Of the right Use

Matth.4. Mark I. Luke 4. Mat. 13.20. Mar.6.

It is written in the Stories of the Solpel in divers places, that Jelus went round about all Salile, teaching in their Synagogues, and preaching the Solpel of the kingdom: In which places is his great diligence in continual preaching and teaching of the people most evidently set

Luke 13. Luke 4.

In Luke pe read, how Jelus according to his accustomed use came into the Temple, and how the book of Esaias the Prophet was delivered him, how he read a text therein, and made a Sermon upon the fame.

Luke 19. John 8.

And in the rir. is expressed how he taught daily in the Temple. And it is thus written in the viii. of John: Jelus came again early in the morning into the Temple, and all the people came unto him, and he fate bown and taught them. And in the roiti. of John, our Saviour teffifi. eth before Pilate, that he spake openly unto the world, and that he alwater taught in the Synagogue and in the Temple, whither all the Jews reforted, and that fecretly be fpake nothing. And in Saint Luke : Jelus taught in the Temple, and all the people came early in the moz-

John 18.

Luke 21.

ning unto him, that they might hear him in the Temple. Dere pe fee as well the diligence of our Saviour in teaching the word of SOD in the Temple daily, and specially on the Sabboth daies, as

also the readiness of the people resorting altogether, and that early in the morning, into the Temple to hear him. The same example of diligence in preaching the word of SDD in the

Temple, hall be find in the Apollies, and the people relozting unto them.

Luke 1.

37.

Luke 2.

Acts the fifth. Where the Apostles, although they had been whipped and scourged the day before, and by the Pigh Priest commanded that they hould preach no more in the Mame of Jelis, yet the day following they entred early in the morning into the Temple, and did not ceale to teach And in fundry other places of the flory of the and declare Jelus Chift. Ads 13:15. Acts, ye hall find like diligence both in the Apoffles in teaching, and in the people in comming to the Temple to hear DDS Wood. And it is teffified in the first of Luke, that when Zachary the holy Priest, and father to John Baptift, Dio factifice within the Temple, all the people floor without a long time praying, such was their zeal and fervency at that And in the fecond of Luke appeareth what great journess men. women, yea and children took, to come to the Temple on the feat day, there to ferve the Lozo, and specially the example of Joseph, the blessed virgin Mary, mother to our Saviour Jelus Chiff, and of our Saviour Chiff himfelf, being yet but a child, whose examples are worthy for us to follow. So that if we would compare our negligence in relogting to the house of the Lord there to serve him, with the viligence of the Jews in comming vally very early, sometime by great journeys to their Temple, and when the multitude could not be received within the Temple, the ferbent zeal that they had, declared in flanding long without and praying: we may juffly in this comparison condemn our flothfulness and negligence, yea plain contempt, in comming to the Lozds house, fanding to neer unto us, to feldom, and fcarcely at any time. So far is it from a great many of us to come early in the mozning, og give attendance without, who disdain to come into the Temple: and yet we abhor the very Mame of the Jews when we hear it, as of a most wicked and ungodly people. But it is to be feared, that in this point we be far worke then the Jews, and that they hall rife at the day of Judgment, to our condemnation, who in comparison to them, thew such flackness

and

and contempt in relogting to the boule of the Logo, there to lerbe bim, according as we are of duty mon bound. And befides this mon borrible dread of GDDS just Indoment in the great day, we shall not in this life escape his heavy hand and vengeance for this contempt of the house of the Lord, and his due fervice in the same, according as the Lord himfelt threatneth in the first Chapter of the Prophet Aggeus, after this Agge t. fort: Because you have left my bouse besert and without company faith the Lord) and ye have made hatte every man to his own house, for this cause are the heavens stayed over you, that they should give no dew, and the earth is forbidden that it thall bring forth ber fruit, and I have called drought upon the earth, and upon the mountains, and upon corn, and upon wine, and upon oyle, and upon all things that the earth bringeth forth, and upon men, and upon beaffs, and upon all things that mens hands labour for. Behold, it we be fuch worldlings that we care not for the eternal Judgments of SDD (which yet of all other are most deadful, and hogrible) we thall not escape the punishment of SOD in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings feem onely to regard and care for. Whereas on the contrary part, if we would amend this fault, of negligence, flothfulnels and contempt of the Poule of the Lord, and his due Service there, and with diligence relogt thither together, to ferbethe Logo with one accord and confent, in all holinels and righteoulnels before him, we have promites of benefits both heavenly and worldly. Wilhereloever two of three be gathered in my Mame (faith our Saviour Matth. 184 Chift) there am I in the miod of them. And what can be more bleffed, then to have our Saviour Chiff among us? De what again can be moze unhappy oz mischiebous then to baibe our Sabiour Chill from amongft us, to leave a place for his and our moft ancient and mortal enemy the old Dragon and ferpent Satan the Devil in the mion of us?

In the fecond of Luke it is written, how that the mother of Christ and Luke 2? Joseph, when they had long fought Christ, whom they had lost, and could Luke 2? find him no where, that at the last they found him in the Temple, atting in the midft of the Doctors. So if we lack Jelus Chrift, that is to lay, The Saviour of our fouls and bodies, we hall not find him in the Market place, of in the Suild hall, much less in the Ale house of Ca bern, among good fellows (as they call them) to foon as we thall find him in the Temple, the Lords boule, among the Teachers and preachers of his Wold, where indeed he is to be found. And as concerning worldly commodities, we have a fure promite of our Saviour Christ : Seek pe firft the kingdom of SDD, and the righteoulnels thereof, and all thefe things thall withal be given unto you. And thus we have in the first part of this bomily declared by ODDS Mozd, that the Temple of Thurch is the Poule of the Lord, for that the Service of the Lord (as teaching and hearing of his boly Wood, calling won his haly Mame, giving thanks to him for his great and innumerable benefits, and due ministring of his Sacraments) is there used. And it is likewise declared by the Scriptures, how all godly and Chiffian men and women ought at times appointed, with diligence to refort unto the Poule of the Lozd, there to ferve him, and to glozifie him, as be is mod worthy, and we most bound, to whom be all glozy and honour world without end. Amen.

## The Second Part of the Homily of the right Use of the Church.



was declared in the first part of this Pomily, by GDD Mozo, that the Cemple of Church is the Poule of the Lozd, for that the Service of the Lozd (as teaching and hearing of his holy Mozd, calling upon his holy Mame, giving thanks to him, for his great and innumerable benefits, and due ministring of the Sacraments) is there used. And it is likewise aiready declared by the Scriptures, how all godly

and Christian men and women, ought at times appointed, with diligence to refort unto the house of the Lord, there to serve him, and to glorifie

him, as he is most worthy, and we most bounden. Row it remains this Second part of the Pomily concerning the right use of the Cemple of GDD, to be likewise declared by GDDS Mord, with what quietness, silence, and reverence, those that resort to

the house of the Lord, ought there to use and behave themselves.

It may teach us lufficiently how well it both become us Chiffian men reperentip to use the Church and holy Doule of our prayers, by con-Mering in how great reverence and veneration the Jews in the old law had their Temple, which appeareth by fundzy places, whereof I will note unto pou certain. In the revi.of Matthew, it is laid to our Sabi. our Chifts charge befoze a Tempozal Judge, as a matter worthy death. by the two falle witnestes, that he had faid, he could destroy the Lemple of GOD, and in three dates build it again, not doubting but if thep might make men to believe that he had faid any thing against the honour and majesty of the Temple, he should feem to all men most worthy of death. And in the rri. of the Acts, when the Jews found Paul in the Temple, they laid hands upon him, crying, De men Ifraclites belp, this is that man who teacheth all men every where against the people and the law, and against this place: besides that, he hath brought the Sentiles into the Lemple, and bath prophaned this holy place. Behold bow they took it for a like offence to speak against the Temple of ODD, as to speak against the Law of GDD, and how they judged it convenient. that none but godly persons and the true worthippers of SDD, chould enter into the Temple of ODD. And the same fault is laid to Pauls charge by Tertullus an eloquent man, and by the Jews in the rrib. of the Acts, before a temporal Judge, as a matter worthy of death, that he went about to pollute the Temple of & D. And in the crisic of Matthew, when the chief Priefts had received again the pieces of filver at Judas hand, they laid, It is not lawful to put them into Corban (which was the treasure house of the Temple ) because it is the price of bloud. So that they could not abide that not onely any unclean person, but alto any other dead thing that was judged unclean, should once come into the Temple or any place thereto belonging. And to this end is S. Pauls faying in the fecond Epiffle to the Corinchians the vi. Chapter to be appived: What fellowship is there betwirt rightcoulnels, and unrighteoutnels? or what communion between light and varkness? or what concord between Chili, and Belial? or what part can the faithful

Ads 21.

A& 24.

Matth, 27.

2 Cor. 6:

have with the unfaithful? or what agreement can there be between the Temple of SDD and images? Which fentence, although it be chiefly referred to the temple of the mind of the godly: pet feeing that the fimilitube and pith of the argument is taken from the material Temple, it enforceth that no ungodinels, specially of images or idols, may be suffered in the Temple of SOD, which is the place of worthipping SDD t and therefore can no more be fuffered to fland there, then light can agree with darkness, or Thrist with Belial: for that the true worthipping of DD, and the worthipping of images, are most contrary. And the letting of them up in the place of wormipping, may give great occasion to the worthipping of them. But to turn to the reverence that the Jews had to their cemple. Pou will fay that they honoured it superfittiously, and a great deal too much, crying out, The Temple of the Logo, the Jerem 7. Temple of the Lord, being notwith anding most wicked in life, and be therefore most justip reproved of Jeremy the Prophet of the Lord. Truth it is that they were superfitiously given to the honouring of their Tem. ple. But I would we were not as far too host from the due reverence of the Lords house, as they overshot themselves therein. And if the 1920phet justly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame worthy or no.

It is written in Ecclefialtes the fourth Chapter: When thou boff en. Ecclef. 4. ter into the house of DD ( laith he ) take heed to thy feet, maw near that thou mayest hear: for obedience is much more worth then the facrifice of fools, which know not what evil they do. Speak nothing raffly there, neither let thine heart be fwift to utter words before of on. for DD is in heaven, and thou art upon the earth, therefore let the words be few. Dote (welbeloved) what quietness in gefture and behaviour, what silence in talk and words, is required in the house of DDD; for so he calleth it, See whether they take heed to their feet, as they he here warned, which never ceale from uncomely walking and jetting up and down, and overthwart the Church, thewing an evident fignification of notable contempt, both of DD, and all good men there prefent: and what heed they take to their tongues, and weech, which do not onely speak words swiftly and rachly before the Lord (which they be hear forbioden) but also oftentimes speak filthily, covetously, and ungodly, talking of matters scarce honest of fit for the Ale-house of Ea. vern, in the house of the Lord, little confidering that they speak before DD, who dwelleth in heaven (as is here declared) when they be but bermins here creeping upon the earth, in comparison to his eternal Dajelly, and lefe regarding that they must gibe an account at the great day, Matth, 12. of every idle word wherefoever it be spoken, much more of filthy, unclean, of wicked words spoken in the Lords house, to the great diffonour of his Pajetty, and offence of all that hear them. And indeed concerning the people and multitude, the Temple is prepared for them to be hearers, rather then speakers, considering that as well the Word of SDD is there read or taught, whereunto they are bound to give diligent ear, with all reverence and filence, as also that common player and thanksgiving are rehearled and faid by the publik Minister in the name of the people and the whole multitude prefent, whereunto they gibing their ready audience, should assent and say, Amen, as S. Paul tea- 1 Cor. 14. theth in the first Epistle to the Coriothians. And in another place, glozitying DD with one wirit and mouth: which cannot be when every

#### Of the right Use

man and woman in feveral pretence of devotion prayeth privately, one

Ofec 9.

Levit.10.

Pfal. 5.

Matth.21. Mark 11. Luke 19. John. 11.

Efa. 53. Acts 8. Efai.50. Matth.5.

John 2.

Mark 11.

agking another, giving thanks, another reading boarine, and not regarding to hear the common player of the Minister. And peculiarly, what due reverence is to be used in the ministring of the Sacraments in the Temple, the came . Paul teacheth to the Corinthians, rebuking fuch as did unreverently use themselves in that behalf. Have ye not houses G. 10. a. Il to eat and Dink in (faith he?) Do ye bespile the Church og congrega-R. ah. R. L. Rion of SDD: What thall I fay unto you? Shall I praise you? In this of help praise you not. And GOD requireth not onely this sutward reverence of behaviour and filence in his Poule, but all inward reverence in cleanfing of the thoughts of our hearts, threatning by his Prophet Ofee in the ir. Chapter, that for the malice of the inventions and devices of the people, he will call them out of his boule: whereby is also fignified the eternal casting of them out of his heavenly house and kingdom, which is most horzible. And therefore in the rir. of Leviticus ODD faith, Fear you with reverence my Sanduary, for Jam the Lord. And according to the same the Prophet David saith, I will enter into thine house, I will worthin in thy holy Temple in thy fear: shewing what inward re. verence and humblenels of mind the godly men ought to have in the house of the Logo. And to alleadge somewhat concerning this matter out of the new Testament, in what honour & D D would have his house of Temple kept, and that by the example of our Sadiour Chiff, whose authority ought of good reason with all true Christians to be of most weight and estimation. It is witten of all the four Evangeliss, as a notable act, and worthy to be tellified by many holy witnesses, how that our Saviour Jefus Chiff, that merciful and mild Logd, compared for his meekness to a theep, suffering with silence his sleece to be thorn from him, and to a Lamb led without relifance to the flaughter, which gave his body to them that did limite him, answered not him that reviled, not turned away his face from them that did reproach him and foit upon him, and according to his own example, gave precepts of mildnels and lufferance to his disciples: Pet when he feeth the Temple and boly house of his heavenly father infordered, polluted, and prophaned, useth great severity and harpness, overturneth the tables of the er. changers, subverted the feats of them that fold doves, maketh a whip of cozos, and scourgeth out those wicked abusers and prophaners of the Temple of SDD, faying, My house thall be called the house of payer, but pe have made it a ben of thiers. And in the fecond of John, Do not ye make the house of my father, the house of merchandize. Fozas it is the house of ODD, when ODDS service is duly done in it : So when we wickedly abule it with wicked talk of covetous bargaining, we make it a ben of thisbes, of an house of merchandize. Dea, and such reverence would This thould be therein, that he would not luffer any velfel to be carryed through the Temple. And whereas our Saviour Christ (as is before mentioned out of S. Luke) could be found no where (when he was fought) but only in the Temple amongst the doctors, and now again he exerciseth his authority and jurisdiction, not in Castles and princely palaces amongs fouldiers, but in the Temple: Pe may here. by understand in what place his spiritual Kingdom (which he denyeth

> to be of this world) is soonest to be found, and best to be known of all places in this world. And according to this example of our Saviour Chill in the primitive Church, which was most holy and godly, and in

> > the

the which due discipline with severity was used against the wicked, oven offenders were not luffered once to enter into the house of the Lord, not abmitted to common prayer, and the ule of the holy Sacraments with other true Christians, until they had done open penance before the whole Church. and this was practiced, not onely upon mean persons, but also upon the rich, noble, and mighty persons, yea, upon Theodosius that puiffant and mighty Emperour, whom for committing , a grievoug a The peoples and wilful murber, S. Ambrole Biffop of Millain reproved tharply, fauls was and boid also ercommunicate the said Emperour, and brought him to most grieopen penance. And they that were to juffly exempted and baniffed (as "ous : the it were) from the house of the Lord, were taken (as they be indeed) for fentence exmen bivibed and leparated from Chains Church, and in moft bangerous mife and efate, yea as S. Paul faith\*, even given unto Satan the Devil foz a time, more crnel and their company was thunned and aboided of all godly men and wo then it men, until fuch time as they by repentance and publick penance were re- should. conciled. Such was the honour of the Lords house in mens hearts and b He was outward reverence also at that time, and so hogrible a thing was it to be only dehorted thut out of the Church and house of the Lord in those dates, when religious the Saon was most pure, and nothing lo corrupt as it hath been of late dates. crament, un-And yet we willingly either by ablenting our lelves from the house of the til by Re-Lord, Do (as it were) excommunicate our felbes from the Church and pentance he fellowship of the Saints of ODD, or elle comming thither, by un. might be betcomely and unreverent behaviour there, by hany, ran, yea, unclean and ter prepared. comely and unreverent behaviour there, by pany, rain, yea, uncrean and Chryfoft. wicked thoughts and words before the Lord our SDD, horribly diffic. \* 1 Cor. s. nour his holy house the Church of DD, and his holy Mame and Maiear, to the areat danger of our fouls, yea and certain damnation allo. if we do not speedily and earnestly repent us of this wickedness.

Thus pe have heard (ocarly beloved) out of SDDS word, what reberence is due to the holy house of the Loto, how all godly persons ought with diligence at times appointed thither to repair, how they ought to behave themselves there, with reverence and plead before the Lord. what plagues and punishments, as well tempozal, as eternal, the Lord in his holy word threatneth, as well to fuch as neglect to come to his holy house, as also to such, who comming thither, do unrederently by gesture of talk there behave themselves. Wherefore if we desire to have feasonable weather, and thereby to enjoy the good fruits of the earth, if we will avoid drought and barrennels, thirst and hunger, which are plagues threatned unto such as make hafte to go to their own houses, to Ale-houses and Caberns, and leave the house of the Lord empty and defolate, if weathor to be scourged, not with whips made of cords, out of the material Temple onely ( as our Saviour Chiff ferved the befilers of the houle of DD in Dierufalem) but alfo to be beaten and driven out of the eternal temple and house of the Lord ( which is his Deavenly kingdom) with the iron rod of everlasting damnation, and cast into utter barkness, where is weeping and grathing of teeth, if we Ephel. 3. fear, dread and abhor this (I lay) as we have most just cause to do: then let us amend this our negligence and contempt in comming to the house of the Lord, this our unreverent behaviour in the house of the Lozd, and reforting thither diligently together, let us there with reverent hearing of the Lozds holy word, calling on the Lozds holy Mame, giving of hearty thanks unto the Lozd for his manifold and inestimable benefits daily and hourly bestowed upon us, celebrating also reverently

the Lords holy Sacraments, lerve the Lord in his holy houle, as becommeth the tervants of the Lord, in holinels and righteoulies before him all the vales of our life, and then we hall be allured, after this life, to rest in his holy hill, and to dwell in his Cabernacle, thereto praise and magnifie his holy Name in the congregation of his Saints, in the holy house of his eternal kingdom of heaven, which he hath purchased for us, by the death and hedding of the precious bloud of his Son our Saviour Jelus Christ, to whom with the Father and the Holy Ghost, one immortal SDD, be all honour, glory, praise, and thankingiving, world without end. Amen.

### AN

# HOMILY

AGAINST

Peril of Idolatry, and superfluous decking of Churches.

The First Part.



M what points the true ornaments of the Church or Temple of SOD vo consist and stand, hath been declared in the two last Pomilies, entreating of the right use of the Temple or Pouse of SOD, and of the due reverence that all true Christian people are bound to give unto the same. The sum whereof is, that the Church or Pouse of SOD, is a place appointed by the holy Scriptures, where the lively word of SOD ought to be read, taught, and heard, the

Lozds holy Mame called upon by publick prayer, bearty thanks given to his Majetty for his infinite and unipeakable benefits bestowed upon us, his holy Sacraments buly and reverently ministred, and that therefore all that be godly indeed, ought both with viligence at times appointed, to repair together to the faid Church, and there with all rebecence to use and behave themselves befoze the Lozd. And that the sald Church thus godly used by the servants of the Lozd, in the Lozds true fervice, for the effectual prefence of DDD grace, wherewith he both by his holy word and promites, endue his people there prefent and affembled, to the attainment, as well of commodities worldly, necelfary for us, as also of all beavenly gifts, and life everlasting, is called by the word of GDD (as it is indeed) the Temple of the Lord, and the house of DD, and that therefore the due reverence thereof, is Aired up in the hearts of the godly, by the confideration of thefe true agnaments of the faid house of GDD, and not by any outward ceremonies of coffly and glozious decking of the faid house of Cemple of the Lozd, contrary to the which most manifest doarine of the Scriptures, and

and contrary to the ulage of the Primitive Church, which was most pure and uncorrupt, and contrary to the fentences and judgments of the most ancient, learned and godly Doctours of the Church (as hereafter thall appear) the cogruption of these latter daics, bath brought into the Thurch infinite multitudes of images, and the lame, with other parts of the Temple also, have decked with gold and filber, painted with colours, fet them with fione and pearl, clothed them with filks and precious beflures, fancying untruly that to be the chief decking and adequing of the Temple of house of ODD, and that all people fould be the more moved to the due reverence of the fame, if all corners thereof were glorious, and gliffering with gold and precious flones. Thereas indeed they by the taid images, and fuch glozious becking of the Cemple, have nothing at all profited fuch as were wife and of understanding: but have thereby greatly burt the simple and unwife, occasioning them thereby to commit most horrible foolatry. And the covetous persons, by the same occasion, feeming to worthip, and peradbenture worthipping indeed, not onely the images, but also the matter of them, gold and fiver, as that vice is of all others in the Occiptures peculiarly called ivolatry or wor. Ephel 5. thipping of images. Against the which foul abuses and great enorms. Colosi.3. ties thall be alleadged unto you: firft, the authority of DDS holy word, as well out of the old Testament, as of the new. And secondly, the teffimonies of the holy and ancient learned fathers and Doctours, out of their own works and ancient histories Ecclegastical, both that you may at once know their judgments, and withal understand what manner of omaments were in the Temples in the Primitive Church in those times, which were most pure and sincere. Thirdly, the reasons and arguments made for the defence of images or ivols, and the outragious decking of Temples and Churches, with gold, filder, pearl, and precious stone, spall be confuted, and so this whole matter concluded. any Mould take occasion by the way, of doubting by words or names, it is thought good here to note first of all, that although in common speech we use to call the likeness of similitudes of men of other things images, and not idols: pet the Scriptures use the said two words (idols and images) indifferently for one thing alway. They be words of divers tongues and founds, but one in sence and fignification in the Scriptures. The one is taken of the Greek word Eidena an Idol, and the other of the Latin word Imago, an Image, and to both used as English terms in the transating of criptures indifferently, according as the Septuaginta have in their transation in Szeek Eldad, and S. Jerome in his transation of the same places in Latin hath Simulachra, in English, Images. And in the new Cestament, that which S. John calleth Eldar, S. Jerome likewise tran: I John 5. nateth Simulachrum, as in all other like places of Scripture ulually be both to translate. And Tertullian, a most ancient Dodoz, and well learned in both the tongues, Greek and Latin, interpreting this place of S. John, Beware of Jools, that is to lay (faith Tertullian) of the images Lib. de corethemselves: the Latin words which he useth, be Effigies and Imago, na militi. to lay, an Image. And therefore it skilleth not, whether in this procels we use the one term of the other, of both together, seeing they both (though not in common Englift fpeech, yet in Scripture) fignifie one thing. And though some to blind mens eyes, have hereto. foze craftily gone about to make them to be taken foz wozds of divers Ugnification in matters of Religion, and have therefore usually named

the likenels of similitude of a thing set up amongst the Peathen in their Temples of other places to be worthipped, an Ivol. But the like similitude with us, set up in the Church, the vlace of worthipping, they call an Image, as though these two words (Ivol and Image) in Scripture, bid differ in propriety and sense, which (as is aforesaid) differ onely in sound and language, and in meaning be indeed all one, specially in the Scriptures and matters of Religion. And our Images also have been, and be, and if they be publickly suffered in Churches and Temples, ever will be also worthipped, and so Ivolatry committed to them, as in the last part of this Pomily shall at large be declared and proved. Alberesoze our Images in Temples and Churches, be inneed none other but Idols, as unto the which Ivolatry bath been, is,

and ever will be committed.

and first of all, the Scriptures of the old Testament, condemning and abhorring as well all Idolatry or worthipping of Images, as also the very Jools of Images themlelves, specially in Temples, are fo many and plentiful, that it were almost an infinite work, and to be contained in no fmall bolume, to record all the places concerning the fame. For when & D D hav chosen to himself a peculiar and special people from amongst all other Mations that knew not & DD, but worthip. ped Ivols and falle gods, he gave unto them certain ordinances and Laws to be kept and observed of his said people. But concerning none other matter did he give either moe, or more earnest and express Laws to his faid people, then those that concerned the true morfip. ving of him: and the adolding and fleeing of Ivols and Images, and Idolatry: for that, both the faid Idolatry is most repugnant to the right worshipping of him and his true glozy, above all other bices, and that he knew the pronenels and inclination of mans corrupt kind and nature, to that most odious and abominable bice. Of the which ordinances and Laws, so given by the Lord to his people concerning this matter, I will rehearle and alledge some that be most special for this purpose, that you by them may judge of the reft.

Deut.4. Numb.22.

In the fourth Chapter of the Book named Deuteronomy, is a nota. ble place, and most worthy with all diligence to be marked, which begin. neth thus: And now Ifrael heat the Commandements and Judg. ments which I teach thee (faith the Lozd) that thou doing them, main live, and enter and poffels the land which the Lord &DD of your fa. thers will give you. De hall put nothing to the word which I speak to you, neither hall ye take any thing from it. Reep ye the Comman. dements of the Lord your GDD, which I command you. And by and by after he repeateth the same fentence three of four times , before be come to the matter that he would specially warn them of, as it were for a Preface, to make them to take the better beed unto it. Take beed to thy felf (latth be) and to thy foul, with all carefulness, left thou forgettest the things which thine eyes have feen, and that they go not out of thine heart all the daies of thy life, thou halt teach them to thy children and nephews, or posterity. And shortly after, The Lord spake unto you out of the middle of fire, but ye heard the voice of found of his words, but you did fee no form or chape at all. And by and by followeth, Take beed therefoze diligently unto your fouls, you faw no manner of Image in the day in the which the Lord spake unto

you in Bogeb, out of the mioft of the fire, left peradbenture, you being beceived, thould make to your felbes any graven Image, or like. nels of man of woman, of the likenels of any beaft which is upon the earth, or of the birds that fice under heaven, or of any creeping thing that is moved on the earth, or of the fiftes that do continue in the waters: least peradventure thou lifting up thine eyes to heaven, do fee the Sun and the Moon, and the Stars of heaven, and fo thou, being de refped by errour, houldest honour, and worthip them which the Lord the SD D hath created to ferbe all Mations that be under beaben. And again: Beware that thou forget not the covenant of the Lord thy &DD, which he made with thee, and so make to thy felf any carbed Image of them which the Lord hath forbidden to be made: for the Lord the DD is a confuming fire, and a jealous DD. If thou have children and nephews, and do tarry in the land, and being deceived do make to your felbes any amilitude, boing evil before the Lord your on, and proboke him to anger: I do this day call upon heaven and earth to witnels, that ye thall quickly perith out of the land which you thall pollels, you thall not dwell in it any long time, but the Logo will beftroy you, and will scatter you amongst all Mations, and ye shall remain but a very few amongst the Mations, whither the Lozd will lead you away, and then hall you ferve gods which are made with mans hands, of wood and fone, which fee not, and hear not, neither eat nog fmell, and fo forth. This is a notable Chapter, and entreateth almost altogether of this matter. But because it is too long to write out the whole, I have noted you certain principal points out of it. First, how earnestly and ofthe calleth upon them to mark and to take beed, and that upon the peril of their fouls, to the charge which he giveth them. Then how he folbiddeth by a folemn and long rehearfal of all things in heaven, in earth, and in the water, any Image of likenels of any thing at all to be made. Thirdly, what penalty and horrible destruction, he solemnly, with invocation of beaven and earth, for record, Denounceth and threatneth to them, their children and pofferity, if they contrary to this Commandement, do make or worthin any Images or fimilitude, which he to straightly bath forbid. And when they, this notwithstanding, partly by inclination of mans corrupt nature most prone to Idolatry, and partly accasioned by the Gentiles and heathen people dwelling about them, who were Ido. laters, old fall to the making and worthipping of Images: SDD accozding to his word, brought upon them all those plagues which he threatned them with, as appeareth in the books of the Kings and the Chronicles, in lundy places at large. And agreeable hereunto are many other notable places in the old Testament, Deuteronomy 27. Curfed be he that maketh a carbed Image, of a cast of molten Image, which is abomination before the Lord, the work of the artificers hand, and fetteth it up in a fecret corner, and all the people thall fay, Amen.

Read the thirteen and fourteen Chapters of the book of Wisdom, concerning Jools of Images, how they be made, set up, called upon, and offered unto, and how he praiseth the tree whereof the gibbet is made, as bappy, in comparison to the tree that an Image of Jool is made of, even by these very words, Pappy is the tree wherethrough righteousness commeth (meaning the gibbet) but cursed is the Jool that is made with hands, yea, both it, and he that made it, and so forth. And by and by he sheweth how that the things which were the good creatures

of DD before (as Trees or Stones) when they be once altered and fashioned into Images to be worthipped, become abomination, a temptation unto the fouls of men, and a fnare for the feet of the unwife. And why? the feeking out of Images, is the beginning of whosedom (faith he) and the byinging up of them, is the bestruction of life: for they were not from the beginning, neither thall they continue for eber. The wealthy tolenels of men hath found them out up. on earth , therefoze Mall they come thogtly to an end : and fo fogth to the end of the Chapter, containing these points, pow Ivols of Ima. ges were firft invented, and offered unto, bow by an ungracious cufrome they were effablished, bow typants compel men to worthin them. how the ignozant and the common people are deceived by the cunning of the workman, and the beauty of the Image, to do honour unto it, and to to erre from the knowledge of DD, and of other great and many mischiefs that come by Images. And for a conclusion be faith, that the honouring of abominable Images, is the caule, the begin. ning, and end of all evil, and that the worthippers of them be either mad, or most wicked. Dee and biew the whole Chapter with biligence, for it is worthy to be well confidered, specially that is written of the becerbing of the fimple and unwife common people by Jools and I mages, and repeated twice of thice left it thould be forgotten. And in the Chap. ter following be thele words: The painting of the picture and carved Image with vivers colours, enticeth the ignorant fo, that he honoureth and loveth the plaure of a dead image that hath no foul. Revertheless. they that love luch evil things, they that truff in them, they that make them, they that favour them, and they that honour them, are all wore thy of death, and lo forth.

Sapi. 15.

In the book of Plaims, the Prophet curleth the Image honouters, in divers places. Confounded be all they that worthip carved Images, and that delight or glory in them. Like be they unto the Images that

make them, and all they that put their truff in them.

Efai.42.

Pfal.115.

Pfal. 135.

And in the Prophet Elai, faith the Lord: even Jam the Lord, and this is my Rame, and my glozy will I give to none other, neither my bonour to graven Images. And by and by: Let them be confounded with hame that truff in Ivols of Images, of fay to them, you are our DDDS: And in the ri. Chapter after be bath fet forth the incompre-benfible Pajetty of & DD, he asketh, To whom then will ye make OD Dike? De what similitude will ye fet up unto him? Shall the carper make him a carped Image? and thall the Sololmith cover him with gold, and caft him into a form of filder plates? And for the poor man, hall the Image maker frame an Image of timber, that he may have somewhat to let up also? And after this he cryeth out: D weetches, beard pe never of this? Hath it not been preached unto you fince the beginning, and lo forth, how by the Creation of the world, and the great. nels of the work, They might understand the Pajesty of ODD, the Treatog and maker of all, to be greater then that it mould be expect. led, og let feeth in any Image og bodily fimilitude? And befides this preaching, even in the Law of GDD witten with his own finger (as the Scripture speaketh) and that in the first Table, and the beginning thereof, is this doctine aforelaid against Images (not briefly touched) but at large let forth and preached, and that with denunciation of destruction to the contemners and breakers of this Law, and their pofferity after

Efai.40.

Exod.20.

them. And left it hould yet not be marked or not remembred, the fame is written and reported not in one, but in fundry places of the Wiord of DD, that by oft reading and hearing of it, we might once learn and remember it, as you also hear vaily read in the Church, ODD spake Exod. 20. these words, and said, I am the Lord thy ODD. Thou that have Levit. 26. none other Gods but me. Thou thait not make to thy felf any graben Deut. 5. Image, not the likenels of any thing that is in Deaven above, not in the Earth beneath, nog in the water under the Earth, Thou halt not bow Down to them, nog woghip them : fog I the Logo thy GDD am a jealous DD, and bifit the fin of the fathers upon the children, unto the third and fourth generation of them that hate me, and thew mercy unto thoulands in them that love me, and keep my Commandements. this notwithstanding, neither could the notableness of the place, being the very beginning of the very loving Lords Law, make us to mark it. not the plain declaration by recounting of all kind of amilitudes, cause ing to understand it, not the oft repeating and reporting of it in divers and funday places, the oft reading and hearing of it, could cause us to remember it, not the bread of the horrible penalty to our felbes, our chifbrem, and pofferity after us, fear us from transgreffing of it, nor the greatnels of the reward to us and our children after us, move us any thing to obedience, and the observing of this the Lords great Law: But as though it had been witten in some corner, and not at large expressed. but briefly and obscurely touched, as though no penalty to the transgreffours, not reward to the obedient, had been adjoyned unto it. like blind men without all knowledge and understanding, like unreasonable beaffs, without dead of punishment of respect of reward, have bimt nished and dishonoured the high Bajesty of the living GDD, by the balenels and vilenels of fundy and divers Images of dead flocks. flowes, and mettals. And as the Pajelly of GDD, whom we have left, follaken, and diffonoured, and therefore the greatness of our fin and offence against his Majelly, cannot be expelled : So is the weaknels, vilenels, and foolignels, in device of the Images (whereby we have diffonoured him ) expressed at large in the Occiptures , namely the Plalms, the book of Misbom, the Prophet Claias, Czekiel, and Places of the Baruch, Specially in thefe places and Chapters of them: Walm Crb. Scripture aand Erriv. Clai. rl. and rliv. Ezehiel the bi. Willebom rill. rib. rb. gainft Idols Baruch. Di. Che which places, as I exhort you often and diligentip or Images. to read, to are they too long at this prefent to be rehearled in an bomily. Motwithstanding, I will make you certain brief or short notes out of them, what they cay of these Idols of Images. First, that they be made but of small pieces of wood, stone, or mettal, and therefore they cannot be any similitudes of the great Pajesty of DD, whose feat is heaven. and the earth his footstool. Secondarily, that they be bead, have eyes and fee not, hands and feel not, feet and cannot go, ce. and therefore they cannot be fit similitudes of the living &DD. Theoly, that they have no power to do good not harm to others, though some of them have an are, some a swood, some a spear in their hands, pet do thiedes came into their Temples and rob them, and they cannot once it to Defend themselves from the theives: nav, if the Temple of Church be let afire, that their Priess can run away and fave themselves, but they cannot once move, but tarry fill like blocks as they are, and be burned. and therefoze they can be no meet figures of the putilant and migher

100

Baruch 6.

Deut. 7:

and 12.

enemies everlattingly. They be trimly veckt in Sold, Silver, and Stone, as well the images of men, as of women, like wanton wenches (faith the Prophet Baruch) that love paramours, and therefore can they not teach us, nor our wives and daughters any lobernels, modelly, and chaftity. And therefore although it is now commonly faid that they be the Lay mens books, yet we see they teach no good lesson, neither of GDD, nor godlinels, but all errour and wickednels. Therefore GDD by his word, as he forbiddeth any idols or images to be made or set up: so doth he command such as we find made and set up to be pulled down, broken, and destroyed.

Num. 23. And it is i

And it is written in the book of Rumbers, the rrifi. Chapter, that there was no ivol in Jacob, not there was no image feen in Itael, and that the Lord SDD mas with the people. Where note, that the true Ikaelites, that is, the people of ODD, have no images among them, but that SDD was with them, and that therefoze their enemies cannot burt them, as appeareth in the process of that Chapter. And as concerning Images already let up, thus faith the Logo in Deuteronomy: Overturn their altars, and break them to pieces, cut down their groves, burn their images: for thou art an holy people unto the Lord. and the same is repeated more behemently again in the twelfth Chapter of the same book. Pere not, what the people of SDD ought to bo to images, where they find them. But left any pzivate perfons, upon colour of destroying images, hould make any fix of disturbance in the Commonwealth, it must alwaies be remembred, that the redress of fuch publick enormities perteineth to the Magistrates, and such as be in authority onely, and not to private persons, and therefore the good kings of Juda, Ala, Ezechias, Josaphat, and Josias, are highly commended for the breaking down and bestroping of the altars, fools, and images. And the Occiptures declare that they, specially in that point, did that which was

1 King. 16. tight befoze the Lozd. And contrativite, Hieroboam, Achab, Joas, and a. 2 Chro. 14. ther Pzinces, which either let up, or luffered luch altars of images unde15.31. ftroved, are by the word of GDD reported to have done evil before the

Lozd. And it any, contrary to the commandement of the Lozd, will needs let up luch altars of images, of lufter them undestroyed among them, the Lozd himself threatneth in the tick Chapter of the book of Numbers, and by his holy Prophets, Ezechiel, Micheas, and Abacuc, that he will come himself and pull them down. And how he will handle, purish, and destroy the people that so let up, of suffer such altars, images, of tools undestroyed, he denounce they his Prophet Ezechiel on this man-

Ezech,6.

Numb.1.

nish, and vestroy the people that so set up, or suffer such altars, images, or stools undestroyed, he denounceth by his Prophet Ezechiel on this manner: I my self (saith the Lord) will bring a sword over you, to destroy your high places, I will cast down your altars, and break down your images, your sain men will I lay before your gods, and the dead carkales of the children of Israel will I cast before their idols, your bones will I staw round about your altars and dwelling places, your cities shall be desolate, the hill Chappels laid waste, your altars destroyed and broken, your gods cast bown and taken away, your Ecomples laid even with the ground, your own works clean rooted out, your slain men shall lye amongst you, that he map learn to know how that I am the Lord, and so forth to the Chapters end, worthy with diligence to be read: that they that be near, shall perish with the sword, they that be sar off, with the pessilence, they that see into holds or wilderness, with

bunger :

bunger; and if any be yet left, that they thall be carryed away prisonets to fervitude and bondage. Do that if either the multitude, or plainnefs of the places might make us to underftand, of the earnest charge that &DD giveth in the laid places move us to regard, or the horrible plagues, punimments, and breadful destruction, threatned to such worthippers of images of idols, fetters up of maintainers of them, might engender any fear in our hearts, we would once leave and foglake this wickedness, being in the Lords light lo great an offence and abomination. Infinite places almost might be brought out of the Scriptures of the old Testament concerning this matter, but thele few at this time hall ferve for all.

Pou will lay peradventure these things pertain to the Jews, what have we to do with them? Indeed they pertain no less to us Chifffang, then to them. For if we be the people of DD, how can the Word and Law of DD not appertain to ug? Saint Paul alleadging one tert out of the old Teffament, concludeth generally for other Scrip. tures of the old Celiament as well as that, faying, Whatfaever is wit. Rom. 13. ten befoze (meaning in the old Ceffament) is waitten toz our infruction: which fentence is most specially true of such writings of the old Testa. ment, as contain the immutable law and ordinances of GDD, in no age or time to be altered, nor of any persons of any nations or age to be dif obeyed, fuch as the above rehearled places be. Rotwithstanding, for pour further latisfying herein, according to my promife, I will out of the Scriptures of the new Testament of Solpel of our Saviour Chist. likewife make a confirmation of the faid dearine against Ivols of Images, and of our buty concerning the same. First the Scriptures of the new Testament do in fundry places make mention with rejoycing, as for a most excellent benefit and gift of ODD, that they which received the faith of Chill, were turned from their dumb and dead Images, unto the true and living SDD, who is to be bleffed for ever: namely in thefe places, the riv. and rvii. of the Acts of the Apostles, the eleventh to the Romans, and the first epistle to the Corinthians, the xii. Chapter to the Galathians, the fourth, and the first to the Thesialonians the first Chapter.

And in likewife the faid Idols, Images, and worthipping of them, are in the Scriptures of the new Testament by the spirit of & D D much abhorred and octeffed, and earneftly forbioden, as appeareth both in the fore-named places, and also many other befides, as in the seven, and fifteenth of the Acts of the Apostles, the first to the Romans, where is set forth the horrible plague of Ivolaters, given over by SOD into a reprobate sense to work all wickedness and abominations not to be spoken.

as ulually spiritual and carnal Fornication go together.

In the first Epistle to the Corinchians the fifth Chapter, we are forbidden once to keep company, of to eat and drink with fuch as be called brethren or Christians that do worthin Images. In the fifth to the Galathians, the worthipping of Images is number amongs the works of the flechand in the first to the Coriothians the tenth, it is called the service of devils, and that such as use it, shall be destroyed. And in the firth Chapter of the faid Epiffle, and the fifth to the Galathians, is denounced, that such Image worthippers that I never come into the inheritance of the Kingdom of heaven. And in landy other places is threatned, that the wrath of OD D hall come upon all fuch. And therefore . John , John , in his Epiffle exhorteth us as his dear children to beware of Images. and Saint Paul warneth ug to flee from the worfhipping of them, if we I Cor. 10.

# The Second part of the Sermon

be wife, that is to lay, if we care for health, and fear destruction, if we regard the Kingdom of SOD and life everlafting, and dread the wrath of DDD, and everlafting damnation. For it is not pollible that we thould be worthippers of Images, and the true fervants of SDD alfo. as . Paul teacheth, in the fecond to the Corinchians the firth Chapter, afterming expectly that there can be no more confent or agreement be. tween the Cemple of DD (which all true Chiffians be) and Images, then between righteousness and unrighteousness, between light and darkness, between the faithful and the unfaithful, of between Chris and the devil. Which place enforceth both that we thould not worthin Images, and that we hould not have Images in the Temple, for feat and occasion of waghipping them, though they be of themselves things indifferent: for the Christian is the boly Temple and lively Image of ODD, as the place well beclareth, to fuch as will read and weigh it. And whereas all godly men did ever abhoz that any kneeling and wozthipping of offering thould be used to themselves when they were alive (for that it was the honour due to ODD only) as appeareth in the Acts of the Anottes by S. Peter forbidding it to Cornelius, and by S. Paul and Barnabas forbioding the fame to the Citizens in Lyftra: Pet we like man mentall bown before the bead tools or images of Peter and Paul, and give that honour to flocks and flones, which they thought abominable to be given to themselves being alive. And the good Angel of DD, as appeareth in the book of S. Johns Revelation, refused to be kneeled unto. when that bonour was offered him of John: Beware (laith the Angel) that thou bo it not, for I am thy fellow fervant. But the evil angel Satan, defireth nothing to much as to be kneeled unto, and thereby at once both to rob OD of his due honour, and to work the damnation of luch as make him to low curteffe, as in the flozy of the Sofpel avpeareth in fundy places. Pea, and be offered our Sabiour Chiff all earthly goods, on the condition that he would kneel down and worthin bim. But our Saviour repelleth Satan by the Scriptures, faying. It is written, thou halt worthip thy Lord DD, and him alone thait thou But we by not worthipping and ferving DD alone (as the ferbe. Scriptures teach us) and by worthipping of Images, contrary to the Occiptures, pluck Satan to us; and are ready without reward to fol. low his befire: yea, rather then fail, he will offer him gifts and oblations to receive our fervice. But let us brethen rather follow the counfel of the good Angel of SDD, then the luggefion of lubtil Satan, that wicked angel and old Serpent: who according to the pride where. by he first fell, attempteth alway by such sacrifedge to deprive GDD (whom be envyeth) of his due honour: and (because his own face is hozrible and ugly) to convey it to himfelf by the mediation of gilt flocks and kones, and withal to make us the enemies of GDD, and his own suppliants and flaves, and in the end to procure us for a reward, everla-Aing destruction and damnation. Therefore above all things, if we take our felbes to be Chiffians indeed (as we be named ) let us credit the word, obey the law, and follow the boarine and example of our Saviour and maker Chiff, repelling Satang suggestion to ivolatry, and worthing ping of Images, according to the truth alleaged and taught out of the Testament and Solpel of our laid heavenly Doctour and Schoolmaster

Jefus Chiff, who is GDD to be bleffed foz ever, Amen.

Matt.4.

Luke 4.

A&.10.

Act. 14.

#### The Second Part of the Homily against peril of Idolatry.

D a have heard (wel-beloved) in the first part of this homily, the voorine of the wood of Do against idols and images, against Idolatep, and worthipping of images, taken out of the Occiptures of the old Tellament and the Dew, and confirmed by the eramples as well of the apostles as of our Saviour Child himlelf. Row aithough our Daviour Child

taketh not, of needeth not any testimony of men, and that which is once confirmed by the certainty of his eternal truth, bath no more need of the confirmation of mans doarine and writings, then the bright Sun at noon-tive bath need of the light of a little canble to put away bark. nels, and to increase his light: yet for your further contentation, it thall in this fecond part be beclared (as in the beginning of the first part was promiled) that this truth and dodrine concerning the forbidding of images and worthipping of them, taken out of the holy Scriptures, as well of the old Tellament as the new, was believed and taught of the old holy fathers, and most ancient learned Dodours, and received in the old Primitive Church, which was most uncorrupt and pure: and this declaration thall be made out of the faid boly Doctours own writings, and out of the ancient histories Ecclefiafical to the fame bear longing.

Tertullian, a most ancient Whiter and Doctour of the Church, who list Lib. control bed about one hundred and threefcore years after the death of our Sably coronandi our Chill, both in fundy other places of his works, and fpecially in his morem. book witten against the manner of crowning, and in another little treat tile entituled, Of the fouldiers crown or garland, both most sharply and behemently write and invergh against images or ivols. And upon . Johns words, the first Epistle and fifth Chapter, faith thus, Saint John , John s. (laith be) beeply confidering the matter, laith: Dy little chilozen, keep your felves from images of ivols. De faith not now, keep your felves from ivolatry, as it were from the ferbice and worthipping of them : but from the images of ivols themselves, that is, from the very shape and for it were an unworthy thing, that the image of the living dod thould become the image of a dead idol. Do you not think those persons which place images and idols in Churches and Temples, yea thine them even over the Lords table, even as it were of purpole to the worthipping and honouring of them, take good beed to either of Saint Johns countel, of Tertullians? for to place images and fools, is it to keep themselves from them, or elle to receive and ens

Origenes in his book against Celsus, saith thus: Christian men and Jews, when they hear these words of the Law (Thou halt fear the Loto thy SOD, and halt not make any image) bo not onely abbot the Temples, Altars, and Images of the goos, but if need be, will rather die then they hould defile themselves with any impiety. And thostly aster be laith: In the Commonwealth of the Jews, the carver of ivols

and image maker, was call far off and forbidden, lest they should have any occasion to make images, which might pluck certain foolish persons from opp, and then the eyes of their souls to the contemplation of earthly things. And inanother place of the same book: It is not onely (saith he) a mad and franksch part to worship images, but also once to dissemble or wink at it. And a man may know opp and his onely Son, and those worship have have such bonour given them by som, that they be called gaps: But it is not possible that any should by worshipping of

images get any knowleten of DD.

Achanafius in his book against the Dentiles , hath these morbst Let them tell. I man pour bow ood may be known by an image. If it be by the matter of an image, then there needeth no thate of form feeing that don bath appeared in all material treatures which do tellifie his glody. Row ifthey, lay he, is known by the form or fashion : Is he not better to be known by the living things themselves, whole famious the images expels? for of weety, the glory of Do fould be more evibently known, if it were beclared by reasonable and living creatures. rather them by Dean and unmovable images. Therefore when ve bo grabe of pathit images, to the end to know SDD thereby, furely pe bo an unbothy and unfit thing. And in another place of the same book he faith. The invention of images came of no good, but of evil, and what we ber hath an evil beginning, can never in any thing be judged good feeing it is attogether naught. Thus far Athanafius, a berp ancient, holy, and learned Biffop and Doctour, who judgeth both the first beginning and the end, and altogether of images of fools, to be naught. i di

Lactantius likewife, an old and learned witter: in his book of the Distin of Errour, hath these words, & DD is above man, and is not placed beneath, but is to be fought in the highest region. Wherefore there is no boubt, but that no religion is in that place wherefore any image is: For if religion stand in godly things (and there is no godlinels but in headenly things) then be images without religion. These because words, who was above richundred years ago, and with

in tigee hundgen years after our Sadiour Chain.

Cyrillus, an old and hoty Doctour, upon the Golpel of Saint John bath these words, Many have left the creatour, and have worthipped the creature, neither have they been abathed to say unto a flock: Thou art my father, and unto a flone, Thou begottest me. For many, yea, almost all (alass tor lorcow) are failen unto such folly, that they have given the

glory of veity og Godhead, to things without fenle og feeling.

man, who lived in Theodokus the Emperous time, about three harbren and ninety years after our Saviour Christs alcension, writeth this to John Pattiarch of Hierusalem: I entred (sath Epiphanius) into a certain Churchto pray: I found there a linnen cloth hanging in the Chirch door, painted, and having in it the image of Christ, as it were, or of some other Saint (so I remember not well whose image it was) therefore when I vid see the image of a man hanging in the Church of Christ, contrary to the authority of the Scriptures, I old tear it, and gave counsel to the keepers of the Church, that they should wind a poor man that was bead in the said cloth, and so bury him.

Libr. 2.

and afterwards the same Epiphanius fending another unpainted cloth; for that painted one which he had torn, to the faid patriarch, writeth thus. I pray you will the Elvers of that place to receive this cloth which. Thave fent by this bearer, and command them that from benceforth no fuch painted cloths contrary to our religion, be hanged in the Church of Chiff. for it becommeth your goodnels rather to have this care. that you take away luch ferupulofity, which is unfitting for the Church of Chiff, and offentive to the people committed to your charge. And this Epiffle, as worthy to be read of many, did S. Jerome himfelf tranffate into the Latin tongue. And that ye may know that S. Jerome had this ho. ly and learned Bithep Epiphanius in most high estimation, and therefore Dio translate this Epifile, as a writing of authority : hear what a teffimony the faid S. Jerome giveth him in another place, in his Treaty anginft the errours of John Bithop of Hierufalem, where he bath thele words: Chou haft (fatth Saint Jerome) Pope Epiphanius, which both All norable openly in his letters call thee an heretick. Surely thou art not to be me Bifops were ferred before him, neither for age nor learning, nor godfinels of life, nor then called by the testimony of the whole world. And thortly after in the lame treaty Poper. laith S. Jerome: Bithop Epiphanius was ever of lo great beneration and estimation, that Valens the Emperour, who was a great perfecutor, Dia not once touch him. For hereticks, being princes, thought it their frame if they mould perfecute fuch a notable man. And in the tripartite Eccle. flattical history, the ninth book and rivin. Chapter, is testified, that Epiphanius being yet alive vid work miracles, and that after his death de, bils, being expelled at his grave of tomb, did roar. Thus you kee what authority . Jerome and that most ancient history give unto the ho. Lib.9. ly and learned Bithop Epiphanius, whole judgment of images in Chur. they and Temples, then beginning by flealth to creep in, is worthy to be noted.

first, be judged it contrary to Chaistian religion and the authority of the Scriptures, to have any images in Chaiffs Church. Secondly, he tejeded not onely carved, graven, and moulten images, but allo painted images, out of Chiffs Church. Thirply, that he regarded not whether it were the image of Chiff, or of any other Saint, but being an image, would not luffer it in the Church. Fourthly, that he did not onely esmove it out of the Church, but with a vehement zeal tare it in funder, and exhorted that a course should be wrapped and buried in it, judging it meet for nothing but to rot in the earth, following herein the example of the good king Ezechias, who brake the brafen Serpent to pieces, and burned it to asses, for that idolatry was committed to it. Last of all that Epiphanius thinketh it the buty of bigilant Biftops, to be careful that no images be permitted in the Church, for that they be occasion of Cruple and offence to the people committed to their charge. Mom whereas neither S. Jerome, who did translate the same Epistle, nor the authors of that most ancient bistopy Ecclesiastical tripartite ( who no most highly commend Epiphanius, as is afozelaid ) noz any other godly oz learned Bishop at that time, of shortly after, have written any thing against Epiphanius judgment concerning images : it is an evident proof, that it thole dates, which were about four hundred years after our Sanique Thill, there were no images publickly used and received in the Church of Chiff, which was then much less corrupt, and more pure then nam It ig.

And whereas Images began at that time (ceretly and by fealth to creen out of private mens houses into the Churches, and that first in painted cloths and walls, fuch Bigops as were godly and vigilant, when they foped them, removed them away, as unlawful and contrary to Chiffian religion , as did here Epiphaoius, to whole judgment you habe not onely Saint Jerome the transatour of his Epifile , and the waiter of the history tripartite, but also all the learned and godly Clarks, yea and the whole Church of that age, and fo upward to our Sabtour Chiffs time, by the space of about four hundred years, confenting and agreeing. This is written the more largely of Epiphanius, for that our image maintainers now adates, feeing thenrielves fo pref. fed with this most plain and earnest act and writing of Epiphanius, a Bishop and Doctour of such antiquity, and authority, labour by all means (but in bain against the truth) either to prove that this Episte was neither of Epiphanius witting, noz Saint Jeromes translation: either if it be, fay they, it is of no great force: for this Epiphanius, fay they, was a Jew , and being converted to the Chillian faith , and made a Biftop, retained the hatred which Lews have to images fill in his mind. and fo bid and wrote against them as a Jew, rather then as a Christian. D Zewich impudency and malice of such devifers, it would be proved, and not faid onely, that Epiphanius was a Jew. furthermoze, concerning the reason they make, I would admit it gladly. For if Epiphanius judgment against Images is not to be admitted, for that he was born of a Jew an enemy to Images, which be DDD enemies, converted to Chiffs religion, then likewife followeth it, that no fentence in the old Decours and fathers founding for images, ought to be of any authority, for that in the primitive Church the most part of learned witers, as Tertullian, Cyprian, Ambrole, Austin, and infinite others moze, were of Gentiles (which be favourers and worthippers of Images) converted to the Ehriffian faith, and to let fomewhat dip out of their pens, founding for Images, rather as Gentiles then Chiffians, as Eufebius in bis Diffogy Ecclefiaffical, and Saint Jerome faith plain-Ip, that Images came first from the Gentiles to us Chistians. much more both it follow, that the opinion of all the rablement of the Popish Church, maintaining Images, ought to be esteemed of small or no authority, for that it is no marvel that they which have from their childhood been brought up amongs Images and Ivols, and have drunk in ivolatry almost with their mothers milk, hold with Images and Idols, and fpeak and write for them. But indeed it would not be to much marked whether he were of a Jew og a Gentile converted unta Chiffs Religion, that writeth, as how agreeable or contrary to DDS word he both write, and so to credit or discredit him. Row what SDDS word faith of Ivols and Images, and the worthipping of them, you peard at large in the first part of this Domily.

Saint Ambrose in his treaty of the death of Theodosius the Emperour, laith, Helene found the Cross and the title on it. She worthipped the King, and not the wood surely (for that is an heathenish errour, and the vanity of the wicked) but the worthipped him that hanged on the Cross, and whose name was written in the title, and so forth. Se both the godly Empress face, and Saint Ambrose judgment at once: They thought it had been an heathenish errour and vanity of the wicked, to have worthipped the Cross it self which was embrewed

mith our Saviour Chriffs own precious bloud. And we fall bown before every Crofs piece of timber, which is but an Image of that Crofs.

Saint Augustine, the best learned of all ancient Docours, in his rifb. Entitle to Maximus faith, know thou that none of the bead, noz any thing that is made of SDD, is worthipped as SDD of the Catholick Chuftians, of whom there is a Church allo in your Cown. Bote that by Saint Augustine, such as worthipped the dead, or creatures, be not

Catholick Christians.

The fame Saint Augustine teacheth in the rii.book of the City of ODD, the tenth Chapter, that neither Temples og Churches ought to be builded of made for Partyrs of Saints , but to SDD alone : and that there ought no Prieffs to be appointed for Marty or Saint. but to ODD only. The fame Saint Augustine in his book of the manners of the Catholick Church, bath thele words: I know that many be worthippers of tombs and pictures, I know that there be many that banquet most riotously over the graves of the dead, and giving meat to bead carkales, do bury themselves upon the buried, and attribute their gluttony and dunkennels to religion. Dee, he effeemeth wog-Chipping of Saints tombs, and pictures, as good religion as gluttonp and drunkennels, and no better at all. Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and faith himfelf: Images be of more force to crooken an unhappy foul, then to teach and infirme it. And faith further : Every child, pea every beaff knoweth that it is not DDD that they fee. Wherefoze then both the boly Shoft so often monith us of that which all men know? Whereunto Saint Augustine himself answereth thus. Fog (faith be) when images Lib.de civi. are placed in Temples, and let in honourable lublimity and begin once dei cap. 43. to be worthipped, forthwith breedeth the most vile affection of errour. In Pfal. 36. This is Saint Augustines judgment of Images in Churches; that by 6 113. and by they breed errour and ivolatry. It would be tedious to rehearfe all other places, which might be brought out of the ancient Doctours against Images and Ivolatry. Wherefore we hall hold our felbeg contented with thefe few at this prefent. Mow as concerning histoties Ecclesiafical, touching this matter, that pe may know why and when, and by whom images were first used privately, and afterwards not onely received into the Chillians Churches and Temples, but in conclusion worthipped allo, and how the fame was gain fait, refifted, and forbidden, as well by godly Biffops and learned Doctours, as allo by fundy Christian Princes: I will briefly colleg into a compendious history, that which is at large and in fundry places written by divers ancient Writers and Difforiographers concerning this macter.

As the Jews, having most plain and express commandement of DD. that they hould neither make not worthip any Image (as it is at large before declared) did notwithstanding, by the example of the Gentiles of Deathen people that dwelt about them, fall to the making of Images, and worthipping of them, and to to the committing of most abominable Ivolatry, for the which SDD by his holy Prophets both most harply reprove and threaten them, and afterward bid accomplish his faid threatnings by extream punishing of them (as is also above fpecified: even to some of the Chiffiang in old time, which were converted

from worthipping of Jools and falle Sods, unto the true living SDD. and to our Sabiour Jelus Chilft, Did of a certain blind geal (ag men long accustomed to Images ) paint of carbe Images of our Sabiour Chilf, his Pother Pary, and of the Apostles, thinking that this was a point of gratitude and kindness towards those, by whom they had received the true knowledge of DD, and the doarine of the Solvel. But thefe pictures of Images came not yet into Churches, not were not pet worthipped of a long time after. And left you should think that I do lay this of mine own head onely without authority, I alleadge for me Eulebius Bishop of Celarea, and the most ancient Authour of the Ecclefiatical history, who lived about the three hundred and thirteth year of our Lord in Constantinus Magnus dates, and his fon Con-Rantius Emperours, in the seventh book of his history Ecclesiastical, the fourteenth Chapter, and Saint Jerome upon the tenth Chapter of the Prophet Jeremy: who both express lay, That the errours of Images (for to Saint Jerome calleth it) hath come in and paffed to the Chriftians from the Sentiles, by an Peathenich use and custome. The cause and means Eulebius Heweth, laying, It is no marvel if they which being Gentiles befoze, and did believe, feemed to offer this, as a gift to our Saviour, for the benefits which they had received of him, Dea and we Do fee now that Images of Peter and Paul, and of our Saviour himfelf be made, and tables to be painted, which methink to have been obferbed and kept indifferently by an Peathenish custome. For the Beathen are wont to to honour them whom they judged honour worthy, for that some tokens of old men hould be kept. For the remembrance of pofferity is a token of their honour that were befoze', and the love of those that come after.

Thus far I have rehearled Eulebius words. TUhere note ye, that both Saint Jerome and he agreeth herein, that thele Images came in a mongh Christian men by such as were Dentiles, and accustomed to idols, and being converted to the faith of Thill, retained pet some remnants of Sentility not throughly purged: for Saint Jerome calleth it an errour manifeffly. And the like example we fee in the Acts of the Apostles, of the Jews, who when they were converted to Chaiff, would have brought in their circumcifion (whereunto they were fo long accustomed) with them, into Christs Religion. With whom the Apostles (namely Saint Paul) had much adoe for the flaying of that matter. But of Circum: cifion was lels marbel, for that it came firft in by ODDS ordinance and commandement. A man may most justly wonder of Images to bis realy against DDS holy word and straight commandement, how they hould enter in. But Images were not pet worfhipped in Eusebius time, not publickly fet up in Churches and Comples, and they who pet vately had them, did erre of a certain zeal, and not by malice: but af terwards they crept out of private houses into Churches, and so beed first finerstition. and last of all Ivolatry amongst Christians, as here-

after thall appear.

In the time of Theodosius and Martian, Emperours, who reigned about the year of our Lozd 460. and 1117, years agoe, when the people of the city of Nola once a year did celebrate the birth day of Saint Felix in the Temple, and used to banquet there sumptuously, Pontius Paulinus Bishop of Nola caused the walls of the Temple to be painted with stories taken out of the old Tesament, that the people beholding and considering

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those pictures, might the better abstain from too much furfetting and riot. And about the fame time Aurelius Prudentius, a bery learned and Chaiftian Doet, declareth how be did fee painted in a Church, the history of the passion of Saint Cassian, a Schoolmaster and Martyz, whom his own schollers at the commandement of the typant, tormented with the pricking or flabbing in of their pointels or brafen pens into his body, and to by a thousand wounds and moe (as faith Prudentius) most cruelly flew him. And thefe were the first paintings in Churches that were notable of antiquity. And so by this example came in painting, and afterward Images of Timber and Stone, and other matter, into the Churches of Christians. Row and ye well confider this beginning, men are not fo ready to worthip a picture on a wall, or in a window, as an imboffed and gilt Image, let with pearl and flone. And a process of a flory, painted with the gestures and actions of many persons, and commonly the sum of the flory written withal, hath another use in it, then one dumb idol og image fanding by it felf. But from learning by painted flogies, it came by little and little to idolatry. Which when godly men (as well-Emperours and learned Bishops as others) perceived, they commanded that fuch pictures, images, or ivols, thould be used no more. And I will for a declaration thereof, begin with the decree of the ancient Christian Emperours, Valens and Theodofius the fecond, who reigned about four hundred years after our Saviour Christs ascention, who forbad that any Images hould be made of painted privately: for certain it is, that there was none in Temples publickly in their time. Thele Emperours did write unto the captain of the army attending on the Emperours, after this fort, Valens and Theodosius Emperours, unto the captain of the army: Whereas we have a diligent care to maintain the religion of DD above, in all things, we will grant to no man to fet forth, grave, carve, og paint the image of our Saviour Chaift in colours, ftone, or any other matter, but in what place foever it shall be found, we command that it be taken away, and that all such as shall attempt any thing contrary to our decrees of commandement herein, mall be most sharply This decree is witten in the books named Libri Augustales, the Emperial books, gathered by Tribonianus, Basilides, Theophilus, Diofcorus, and Satira, men of great authority and learning, at the commans Dement of the Emperour Justinian, and is alleadged by Petrus Crinitus, a notable learned man, in the ir. book and ir. Chapter of his work, intituled, De honesta disciplina, that is to say, of honest learning. Dere you fee what Christian Princes of most ancient times decreed against images, which then began to creep in amongst the Chistians. For it is certain that by the space of three hundred years and more, after the death of our Saviour Chiff, and befoze thefe godly Emperours reigned, there were no images publickly in Churches of Temples. Dow would the idolaters glozy, if they had so much antiquity and authozity foz them, as is here against them.

Now shortly after these vaies, the Goths, Vandals, Hunns, and of ther barbarous and wicked nations, burst into Italy, and all parts of the West countries of Europe, with huge and mighty armies, spoiled all places, descroyed Cities, and burned Libraries, so that learning and true Religion went to wrack, and decayed incredibly. And so the Bishops of those latter vaies, being of less learning, and in the midst of the wars, taking less heed also then vid the Bishops afore, by igno-

rance of SDD boot, and negligence of Bifhops, and frecially barbarous Princes, not rightly instructed in true Religion, bearing the rule, images came into the Church of Chaift in the faid West parts, where thele barbarous people ruled, not now in painted cloth onely, but embolled in frone, timber, mettal, and other like matter, and were not only let up, but began to be worthipped allo. And therefore Serenus Biffion of Maffile, the head Cown of Gallia Narbonenfis (now called the 1020. bince) a godly and learned man, who was about fix hundred years after our Saviour Chiff feeing the people by occasion of images fall to mod abominable toolatry, brake to pieces all the images of Chiff and Saints which were in that City, and was therefore complained upon to Gregory, the first of that name, Bishop of Rome, who was the first learned Bithon that bid allow the open having of Images in Churches. that can be known by any writing or history of antiquity. And upon this Gregory do all image-worthippers at this day ground their defence. But as all things that be amils , have from a tolerable beginning grown worle and worle, till they at the last became untolerable: so did this matter of images. Firth, men uled privately flogies painted in tables, cloths. and walls. Afterwards, grofs and emboffed images privately in their own boules. Then afterwards, pictures first, and after them embossed images began to creepinto Churches, learned and godly men ever speaking against them. Then by use it was openly maintained that they might be in Churches, but pet fozbivben that they hould be worthipped. Of which opinion was Gregory, as by the fair Gregories Epistie to the foze-named Serenus Bishop of Massile, plainly appeareth. Which Episte is to be found in the book of Epittles of Cregory, of Register, in the tenth part of the fourth Epittle, where he hath these words: That thou biok forbid images to be worthipped, we praise altogether, but that thou didft break them, we blame. for it is one thing to worthip the plaure, and another thing by the plante of the story, to fearn what is to be worthin. for that which Scripture is to them that read, the fame both pidure perform unto foiots of the unlearned beholding, and lo forth. And after a few words: therefore it thould not have been broken, which was let up, not to be worthipped in Churches, but only to instruct the minds of the ignozant. And a little after, thus thou houlds have faid, If you will have images in the Church for that instruction wherefore they were made in old time, I do permit that they may be made, and that you may have them, and thew them, that not the fight of the flozy, which is opened by the plaure: but that worthipping which was inconveniently given to the pictures, did millike you. And if any would make images, not to forbio them, but avoid by all means to worthip any image. By thele lentences taken here and there out of Gregories Epiffle to Serenus (for it were too long to rehearfe the whole) ye may understand whereunto the matter was now come fir hundred pears after Chiff: that the having of images of plaures in the Churches, were then maintained in the Wief part of the world (for they were not to forward yet in the Caft Church) but the worthipping of them was utterly forbioden. And you may withat note, that feeing there is no ground for worthipping of Images in Gregories writing, but a plain convenmation thereof, that. fuch as do worthin Images, do unjustly alleadine Gregory for them. and turther, if Images in the Church to not teach men according to Gregories mind, but rather blind them : it followeth, that Images hould not

be in the Church by his fentence, who onely would they mould be placed there, to the end that they might teach the ignozant. Wherefoze, if it be peclared that Images have been and be worthipped, and also that they teach nothing but errours and lies ( which thall by GDD grace hereafter be bone) I truft that then by Gregories own Determination, all imanes and image-worthippers hall be overthown. But in the mean leafon, Gregories authority was fo great in all the West Church, that by his incouragement men let up images in all places : but their judgment was not fo good to confider why he would have them fet up, but they fell all on heaps to manifest ivolatry by worthipping of them, which Bishop Serenus (not without juft caufe) feared would come to pals. Row if Sereous his judgment, thinking it meet that images, whereunto Idolatry was committed, thould be destroyed, had taken place, ivolatry had been overthrown: for to that which is not, no man committeth wolatry. But of Gregories opinion, thinking that images might be luffered in Churches, to it were taught that they fould not be worthipped: what ruine of religion, and what mifchief enfued afterward to all Chriften. dom, experience bath to our great hurt and forrow proved. first, by the schism rising between the East and the West Church about the fato images. Mert, by the division of the Empire into two parts by the same occasion of images, to the great weakening of all Chistenbom, whereby last of all, bath followed the utter overtheow of the Christian religion and noble Empire in Greece and all the Caff parts of the world, and the encrease of Mahomets falle religion, and the cruel Dominion and tiranny of the Saracens and Turks, who do now hang over our necks alto that dwell in the West parts of the world, ready at all occasions to o. berrunus. And all this do we owe unto our fools and images, and our toolotry in worthipping of them.

But now give you ear a little to the process of the history, wherein Eutrop. lib. I do much follow the histories of Paulus Diaconus, and others joyned derebus with Eutropius an old writer. For though some of the authours were Ro. 23. favourers of images: pet do they most plainly and at large profecute the histories of those times whom Baptist Platina also in his history of Popes, as in the lives of Constantine, and Gregory the second, Bishops of Rome, Platina in and other places (where he intreateth of this matter) doth chiefly fol. vitis Con-After Gregories time, Constantine Biftop of Rome affembled a fantini & councel of Bishops in the West Church, and oid condemn Philippicus then Emperour, and John Bishop of Constantinople of the herese of the Monothelites, not without a cause indeed, but very justly. Edhen be had so done, by the consent of the learned about him, the said Constantine Biffop of Rome, caused the images of the ancient fathers, which had been at those fix councels which were allowed and received of all men, to be painted in the entry of Saint Peters Church at Rome. When the Greeks had knowledge hereof, they began to dispute and reason the matter of images with the Latins, and beld this opinion, that images could have no place in Chills Church, and the Latins held the contraty, and took part with the images. So the Cast and West Churches which agreed evil befoze, upon this contention about images fell to utter enmity, which was never well reconciled yet. But in the mean fealon Philippicus and Arthemius, oz Anastasius, Emperourg commanded images and pictures to be pulled down, and rafed out in every place of their dominion. After them came Theodofius the third, he comman-

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bed the defaced images to be painted again in their places: but this Theodofius reigned but one year. Leo the third of that name succeeded bim, who was a Syrian bozu, a very wife, godly, merciful, and valiant prince. This Leo by proclamation commanded, that all images fet up in Thurches to be worthipped, should be plucked down and defaced: and required specially the Bishop of Rome that he should bo the same, and birulelf in the nican lealon cauled all images that were in the imperial city Coolfantipople, to be gathered on an heap in the mide of the city, and there publickly burned them to after, and whited over, and rafed out all pictures painted upon the walls of the Temples, and punished harply divers maintainers of images. And when some did therefore report him to be a tyrant, be answered, That fuch of all other were mod judiy puniched, which neither worthipped DD aright, nor regarbed the imperial Pajetty and authority, but maliciously rebelled ngainst wholesome and profitable laws. When Gregorius, the third of that name, Bichap of Rome, heard of the Emperours boings in Greece concerning the images, he allembled a counsel of Italian Bishops a. gring him, and there made decrees for images, and that more reverence and hangur Hould yet be given to them then was before, and firred un the Italians against the Emperour, first at Ravenna, and moved them to tehellion, And an Ulpurgenlis and Anthonius Billiop of Florence tellifie in their & bronicies, be caused Rome and all Italy, at the least to refuse their openience and the payment of any more tribute to the Emperour: and to by treaton and rebellion maintained their Idolatry. Which example, other Biftaps of Rome have continually followed, and gone through withal most seutly.

Treason and rebellion for the defence of Images.

A connect against Ima-

After this Leo, who reigned rerib years, fucceebed his fon Conftantine the fifth, who after his fathers example, kept images out of the Temples, and being moved with the councel which Gregory had affembled in Italy for images against his father: he also assembled a councel of all the learned men and Bifhops of Alia and Greece, although some writers place this Councel in Leo Isauricus his fathers latter baies. In this great affembly they fate in councel from the fourth of the Hus of February, to the firth of the Idus of August, and made concerning the use of images this pecree. It is not lamful for them that believe in DDD through Je. fus Chife, to have any images, neither of the creator, nor of any creatures, let up in Cemples to be weathipped ; but rather that all things by the law of SOD, and for the avapoing of offence, ought to be taken out of the Churches. And this decree was executed in all places where any images were found in Alia of Greece. And the Emperour lent the determination of this councel bothen at Constantinople, to Paul then Bihop of Rome, and commanded him to east all images out of the Churthes: which he (truffing in the friendship of Pipioc a mighty mince) refuled to do. And both be and his Auccesseur Stephanus the third (who af fembled another councel in Italy for images) condemned the Emperous and the councel of Constantinople of herefie, and made a decree that the boly images (for to they called them) of Chia, the bleffed Hirgin, and other Saints, were indeed worthy houser and worthipping. Confractine was dead, Leo the fourth his fourteigned after him, who marryed a woman of the City of Athens, named Theodora, who also was called Irene, by whom he had a fen, named Confientine the firth, and dying whilf his fon was pet young, lest the regiment of the Empire

Or Eirene.

and novernance of his young fon to his wife Irene. Thefe things were none in the Church about the year of our Lord 760. Rote here 3 pray you in this process of the story, that in the Churches of Alia and Greece, there were no images publickly by the space of almost feven bundzed pears. And there is no boubt but the mimitive Church next the Ang. fles time was moff pure. Bote alfo, that when the contention began about images, how of fit Chattian Emperours, who were the chief Manistrates by ODDS law to be obeped, only one, which was Theodolius, who reigned but one year, held with images. All the other Emperours, and all the learned men and Bifhops of the Caft Church. and that in affembled councels condemned them, befides the two Em pergurg before mentioned, Valence and Theodofius the lecond, who were long before these times, who fraightly forbad that any images hould be made. And universally after this time, all the Emperours of Greece (onely Theodosius excepted) destroyed continually all images. How on the contrary part, note ye, that the Bilhops of Rome, being no ordinary Magistrates appointed of DD, out of their diocels, but usurpers of Princes authority contrary to SDDS word, were the maintainers of images againft DDD wogo, and ffirrers up of fedition and rebellion, and workers of continual treason against their Coberaign Logos, contrary to OD De Law, and the ogdinances of all humane laws, being not onely enemies to ODD, but alfo rebels and traytours against their Princes. These be the first bringers in of images openly into Churches, Thele be the maintainers of them in the Churches, and thele be the means whereby they have maintained them: to wit, Conspiracy, treason, and rebellion against ODD and their Princes.

Now to proceed in the history, most worthy to be known. In the nonage of Conftantine the firth, the Emples Irene his mother, in whole hands the regiment of the Empire remained, was governed much by the advice of Theodore Biffop, and Tharafius Patriarch of Constantis nople, who practiced and held with the Bifhop of Rome in maintaining of images most earnestly. By whole countel and intreaty, the Empress first most wickedly digged up the body of her father in law Constantine the fifth, and commanded it to be openly burned, and the affes to be throwen into the fea. Which example (as the conflant report goeth) have like to have been put in practice with Princes cortes in our baies, had the authority of the holy father continued but a little longer. The cause why the Emprels Irene thus used her father in law, was, for that he, when be was alive, had bestroped images, and had taken away the sumptuous ornaments of Churches, laying that Chilf, whole Temples they were, allowed poverty, and not pearls and precious fiones. Afterward the faid Irene at the perswasion of Adrian Bissop of Rome, and Paul the Patriarch of Conftantinople and his fucceffour Tharafius, affent bled a councel of the Bifhops of Alia and Greece, at the City Nices, where the Bithop of Romes legates, being presidents of the councel, and oddering all things as they liked, the councel which were affembled betoze under the Emperour Constantine the fifth, and had decreed that all images thould be bestroyed, was condemned as an heretical councel and affembly: And a decree was made, That Images hould be put up in all the Churches of Greece, and that honour and worthin also theuld be given unto the faid Images. And fo the Empless sparing no villA decree that Images should be worshipped. gence th letting up of images, noz coll of vecking them in all Churches, made Conflantinople within a thost time altogether like Rome it self. And now you may see that come to pals which Bishop Serenus feared, and Gregory the first fozdad in vain: to wit, that images should in no wise be worshipped. For now not onely the simple and unwise (unto whom images, as the Scriptures teach, be specially a snare) but the Bishops and learned men also, fall to ivolatry by occasion of images, yea and make decrees and laws for the maintenance of the same. So hard is it, and indeed impossible anylong time to have images publickly in Churches and Temples without ivolatry, as by the space of little more then one hundred years betwirt Gregory the first, sophidding most straightly the worshipping of images, and Gregory the third, Paul, and Leo the third, Bishops of Rome, with this councel commanding and decreeing that images should be worshipped, most evidently appeareth.

Rew when Constantine the young Emperour came to the age of twen. ty years, he was paily in less and less estimation. For luch as were about his mother, perswaded her, that it was SDDS betermination that me hould reign alone, and not her fon with her. The ambitious woman believing the same, deprived her con of all Imperial dignity, and compelled all the men of war, with their Captains, to lwear to her that they would not luffer ber Son Conftantine to reign during ber life. With which indignity the young Prince being moved, recovered the regiment of the Empire unto himfelf by force, and being brought up in true religion in his fathers time, feeing the fuperfittion of his mother Irene, and the Ivolatry committed by images, caft bown, brake, and burned all the idols and images that his mother had fet up. But with. in a few years after, Irene the Emples, taken again into her long fabour, after the had persmated him to put out Nicephorus his uncles eves. and to cut out the tongues of his four other uncles, and to forfake his wife, and by fuch means to bying him into hatred with all his subjects; now further to beclare that the was no changling, but the fame woman that had before digged up and burned her father in laws body, and that the would be as natural a Mother as the had been a kind Daughter, feeing the images, which the loved to well, and had with to great coff fet up daily deflroyed by her fon the Emperour, by the help of certain Bood companions deprived her Son of the Empire: And firft, like a kind and loving mother, put out both his eyes, and laid him in prifon, where after long and many tozments, the at the last most cruelly New him.

In this history, joyned to Eutropius, it is written, that the Sun was darkened by the space of rvis. daies most strangely and dreadfully, and that all men said, that sor the horribleness of that cruel and unnatural sax of Irene, and the putting out of the Emperours eyes, the Sun had lost his light. But indeed, SDD would signific by the darkness of the Sun, into what darkness and blindness of ignorance and idolatry, Chistendom should fall by the occasion of Images. The dright Sun of his eternal truth, and light of his holy word, by the miss and black clouds of mens traditions being blemished and darkened, as by sundry most terrible earthquakes that happened about the same time, SDD signified, that the quiet estate of true religion, should by such idolatry be most horribly tossed and turmoyled. And here may you see what a gracious and vertuous Lady this Irene was, how loving a neece to her

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husbands uncles, how kind a mother in law to her fons wife, how labing a Daughter to her father in law, how natural a mother to her own fon, and what a fout and valiant Captain the Bifhons of Rome had of her , for the fetting up and maintenance of their tools or images. Surely, they could not have found a meeter patron for the maintenance of fuch a matter, then this Irene, whole ambition and befire of rule was infatiable, whole treafon continually fludied and wrought, was mot abominable, whole wicked and unnatural cruelty paffed Medea and Progne, whole deteffable paracides have ministred matter to 19 oets, to

write their horrible tragedies.

and pet certain Distoliographers, who do put in witing all these her horrible wickednesses, for love they had to Images, which the maintained , bo praife her as a godly Empreis, and as fent from DD. Such is the blindness of falle superstition, if it once take possession in a mans mind, that it will both declare the dices of wicked minces, and allo commend them. But not long after, the late Irene being lufpeded to the winces and Lozos of Greece of treaton, in alienating the Empire to Charles king of the Francois, and for practifing a ferret marriage between her felf and the faid king, and being condicted of the fame, was by the fain Lords devoted and deprived again of the Empire, and carryed into exile into the Island Lesbos, where the ended her lewd life.

Mile thefe tragedies about images were thus working in Greece, the Another fame question of the use of images in Churches began to be moved in connecta-Spain alfo. And at Eliberi, a notable city, now called Granate, was a coun gainft Ima? cel of Spanish Bishops and other learned men assembled, and there af. Er. ter long deliberation and debating of the matter, it was concluded at

length by the whole councel, after this lost, in the 36. Article.

The think that pictures ought not to be in Churches, left that which Doctours of is honoured or worthipped be painted on walls. And in the rli. Canon the connect of that councel it is thus written: We thought good to admonish the against imafaithful, that as much as in them lyeth, they luffer no images to be in ges. their houses, but if they fear any violence of their servants, at the left let them keep themselves clean and pure from Images, if they do not fo, let them be accounted as none of the Church. Dote here, I peay you, how a whole and great country in the West and South parts of Europe, nearer to Rome a great deal then to Greece in Cituation of place, do acree with the Greeks against Images, and do not onely for bid them in Churches, but also in palvate boules, and do ercommunicate them that do the contrary: And another councel of the learned men of all Spain allo, called Concilium Toleranum Duodecimum Decreed Tet another and betermined likewile against Images and Image worthippers. But councel awhen these decrees of the Spanish councel at Eliberi came to the know gainft Imaledge of the Bishop of Rome and his adherents, they fearing left all Ger-ger. many also would becree against Images, and foglake them, thought to prevent the matter, and by the confent and help of the prince of Francois (whole power was then most great in the Well parts of the world) aftem. bled a councel of Germans at Frankford, and there procured the spanish councel against Images afoze mentioned, to be condemned by the name of the Fælician herefie (for that Fælix Bifhop of Aquitania was thief in that councel) and obtained that the acts of the fecond Nicene councel, affembled by Irene (the holy Emprels whom ye heard of before) and the fentence of the Bishop of Rome for images might be received.

gift of Conftantine,

Nicene councel like to be falfified.

de.

For much after this fort do the Papills report of the hillory of the councel of Frankford. Motwithfanding the book of Carolus Magnus his own writing, as the title theweth, which is now put in print, and commonly in mens hands, theweth the judgment of that Prince, and of the whole councel of Frankford allo, to be against Images, and against the second councel of Nice affembled by Irene for Images, and calleth it an acrogant, foolish, and ungodly councel, and declareth the affembly of the councel of Frankford, to have been directly made and gathered against that Nicene councel, and the errours of the fame. So that it must needs follow, that either there were in one Princes time two councels affem. bled at Frankford, one contrary to the other, which by no hillogy both appear, or elfe that after their custome, the Popes and Papists have most thamefully corrupted the councel, as their manner is to handle, not only councels, but also all histories and writings of the old Dogors, falifying and corrupting them for the maintenance of their wicked and ungodly purpofes, as bath in times of late come to light, and both in our baies more and more continually appear most evidently. Let the forged gift of Constantine, and the notable attempt to fallifie the first Nicene councel for the Popes Supremacy, practiced by Popes in Saint Augustines time be a witness hereof: which practice indeed had then taken effect, had not the diligence and wisdom of . Augustine and other learned and godly Biffops in Affrick, by their great labour and charges allo refifted and flopped the same. Row to come towards an end of this history, and to thew you the principal point that came to pals by the maintenance of Images. Thereas from Constantinus Magnus time, until this day, all authority imperial and princely dominion of the Empire of Rome, remained continually in the right and pollellion of the Emperours, who had their continuance and feat Imperial at Constantinople the City roy. al. Leo the third, then Bifhop of Rome, feeing the Greek Emperours to bent against his gods of gold and filver, timber and stone, and having the king of the Francons of frenchmen, named Charles, whole power was exceeding great in the Meft Countries, very applyable to his mind, for causes hereafter appearing, under the pretence that they of Constantinople were for that matter of images under the Popes ban and curle, and therefore unworthy to be Emperourg, or to bear rule, and for that the Emperours of Greece being far off, were not ready at a beck to befend the Pope against the Lumbards his enemies, and other with whom he had variance: this Leo the third, I say, attempted a thing erceeding frange and unbeard of before, and of uncredible boldness and presumption: For he by his Papal authority both translate the go. bernment of the Empire; and the crown and name Imperial, from the Greeks, and giveth it unto Charles the great, King of the Francons, not without the confent of the fozenamed Irene, Empress of Greece, who also fought to be joyned in marriage with the said Charles. cause the said Irene was by the Logds of Greece deposed and banished, as one that had betrayed the Empire, as ye before have beard. And the faid princes of Greece did, after the deprivation of the faid Irene, by common confent, elect and create (as they alwaies had done) an Empe-These things rout named Nicephorus, whom the Bishop of Rome and they of the Well would not acknowledge for their Emperour; for they had already created them another: and to there became two Emperours. And the Empire which was before one, was divided into two parts, upon occasion

were done about the 803 year of our Lord.

of idols and images, and the worthipping of them: even as the kingdam of the Israelites was in old time for the like cause of Idolatry divided in King Roboham his time. And to the Bithop of Rome, having the favour of Charles the great by this means affured to him, was wondrough enhanced in power and authority, and did in all the West Church (efpecially in Italy) what he luft, where images were fet up, garnifico, and worthipped of all forts of men. But Images were not fo fat fet up, and fo much honoured in Italy and the West : but Nicephorus Emperour of Constantinople, and his successors Scauratius, the two Mi- Or, Stanchaels, Leo, Theophilus, and other Emperours their fuccestors in the raim. Empire of Specce, continually pulled them down, brake them, burned them, and bestroped them as fast. And when Theodorus Emperour, would at the Councel of Lions have agreed with the Bishop of Rome, and have fet up images: he was by the Mobles of the Empire of Greece Devrived, and another cholen in his place, and to role a jealouffe, lufpicion, grudge, hatred, and enmity between the Chiffians and Empires of the East countries and West, which could never be quenched not pactfied. So that when the Saracens firff, and afterward the Turks, inbaded the Chiffians, the one part of Chiffendom would not belo the other. By reason whereof at the last, the noble Empire of Greece, and the city imperial Constantinople, was lost, and is come into the hands of the Infibels, who now have overrun almost all Chiffendom, and possessing past the middle of Hungary, which is part of the West Empire. do hang over all our heads, to the utter danger of all Chiffendom.

Thus we fee what a fea of mischiefs the maintenance of Images bath brought with it, what an borrible Schilme between the Caft and the Wieft Church, what an hatred between one Christian and another, Councels against Councels, Church against Church, Christians against Christians, Princes against Princes, rebellions, treasons, unnatural and most cruel murders, the daughter digging up and burning ber father the Emperours body, the mother for love of tools mon abominably mukdering of her own fon, being an Emperour, at the last, the tearing in funder of Christendom and the Empire into two pieces, till the Just. dels, Saracens, and Turks, common enemies to both parts, have most cruelly vanquiffed, descroped and subdued the one part, the whole Empire of Greece, Afia the left, Thracia, Macedonia, Epirus, and many other great and goodly countries and Provinces, and have won a great piece of the other Empire, and put the whole in dreadful fear and most horrible danger. Foz it is not without a just and great cause to be dread, lest as the Empire of Rome was even for the like cause of Images and the worthipping of them torn in pieces and divided, as was for Ivolatry the kingdom of Israel in old time divided : so like punishment, as for the like offence fell upon the Jews, will also light upon us: that is, least the cruel typant and enemy of our Commonwealth and Religion the Turk, by SODS just vengeance, in likewise partly murder, and partly lead away into captivity us Christians, as did the Affyrian and Babylonian Kings murder and lead away the Itraelites, and left the Empire of Rome and Christian Religion be to utterly brought under foot, as was then the kingdom of Israel and true Religion of SDD, whereunto the matter already (as I have declared) threwdly enclineth on our part, the greater part of Chiffendom within less then three hundred years space, being brought into captivity and most miserable thraldom under the

Turk, and the noble Empire of Greece clean everted. Albereas if the Chiffians, divided by thele Image matters, had holden together, no Insidels and miscreants could thus have prevailed against Chiffen. dom. And all this mischief and miscry, which we have hitherto failen into do we owe to our mighty gods of gold and silver, stock and stone, in whose help and defence (where they cannot help themselves) we have trusted to long, until our enemies the Insidels have overcome and overrun us almost together. A just reward for those that have left the mighty living GDD, the Lord of Poss, and have stooped and given the homour due to him, to dead blocks and stocks, who have eyes and see not, seet and cannot go, and so softh, and are cursed of DD, and all they

that make them, and that put their truff in them.

Thus you understand (well-beloved in our Saviour Chist) by the judgment of the old learned and godly Doctours of the Church, and by ancient histories Ecclesiasical, agreeing to the verity of DDS word. alleaged out of the old Teffament and the new, that Images and Image worthipping were in the Primitive Church ( which was most pure and uncogrupt) abhogred and betefted, as abominable and contrary to true Christian Religion. And that when Images began to creep into the Thurch, they were not onely spoken and written against by gooly and learned Biftops, Doctours, and Clarks, but also condemned by whole Councels of Bithops and learned men affembled together, yea, the fair Images by many Chiffian Emperours and Bifhops were befaced. broken, and bestroped, and that above seven hundred and eight hundred years ago, and that therefore it is not of late dates (as fome would bear you in hand) that images and image worthipping have been spoken and witten against. Finally, you have heard what mischief and misery bath by the occasion of the lato Images fallen upon whole Christendom. besides the loss of infinite souls, which is most horrible of all. Where. fore let us beleech DD, that we, being warned by his holy word, forbidding all Joolatry, and by the witting of old godly Dodours and Ecclefiaftical hiftozies written, and preferbed by SDD ordinance for our admonition and warning, may flee from all Idolatry, and fo escape the borrible purishment and plagues, as well worldly, as everlasting, threatned for the fame, which ODD our heavenly Father grant us, for our onely Saviour and Dediator Jelus Christs fake. Amen.

The Third Part of the Homily against Images, and the worshipping of them, containing the confutation of the principal Arguments which are used to be made for the maintenance of Images. Which part may serve to instruct the Curates themselves, or men of good understanding.

> D da ye have heard how plainly, how behemently, and that in many places, the word of SDD speaketh against not onely Ivolatry and worshipping of Images, but allo againk Idols and Images themlelves: (I mean alwaies thus herein, in that we be firred and provoked by them to worthip them, and not as though they were simply fozbioden by the Dew Te-

flament, without fuch occasion and danger.) And ye have beard like. wife out of histories Ecclesiastical, the beginning, proceeding, and fuccels of Ivolatry by images, and the great contention in the Church of Chaift about them: to the great trouble and decay of Chaiftendom: and withal pe have heard the fentences of old ancient fathers and godly learned Docours and Bifhops, against images and ivolatry, taken out of their own witings. It remaineth, that such reasons as be made for the maintenance of images, and excellibe painting, gilding and decking, as well of them, as of the Temples of Churches, also be answered and conflited, partly by application of some places before alleadged, to their reasons, and partly, by otherwise answering the same. Which part bath the last place in this Treatile, for that it cannot be well understood of the meaner fort, nor the arguments of image maintayners, can without prolitity too much teedious, be answered without the knowledge of the Treatife going befoze. And although divers things befoze mentioned, be here rehearled again: yet this repetition is not superfluous, but in a manner necessary, for that the simple fort cannot elle understand how the fozesaid places are to be applyed to the arguments of such as do maintain images, wherewith otherwise they might be abused.

first, it is alleadged by them that maintain images, that all laws, prohibitions, and curles, noted by us out of the holy Scripture, and lentences of the Doctors also by us alleadged, against images and the worthipping of them, appertain to the fools of the Sentiles of Pagans, as the foul of Jupiter, Mars, Mercury, ac. and not to our images of DD, of Chiff, and his Saints. But it thall be declared both by SDDS word, and the sentences of the ancient Doctours, and judgment of the Primitive Church, that all images, as well ours, as the ivols of the Gentiles, be forbidden and unlawful, namely in Churches and Temples. And first this is to be replyed out of SDDS word, that the images of SDD the Father, the Son, and the holy Those, either severally, of the images of the Trinity, which we had in every Church, be by the Scriptures expressly and directly forbidden, and condemned, as appeareth by thefe places : the Logo spake unto you out of the middle of fire, you heard the Deut. 4.

voice or found of his words, but you did fee no form or thape at all, left peradbenture pou being deceived, thould make to your felf any graven image of likenels :. and lo forth, as is at large rehearled in the first part

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Efaias 40.

Ads 17.

of this treatile against images. And therefore in the old Law, the min. ble of the propitiatory, which prefented DDS feat, was empty, left any hould take occasion to make any fimilitude of likenels of him. Elais, after be hath fet forth the incomprehenfible Majeffy of ODD. be asketh, to whom then will pe make ODD like? og what smilitude will pe fet by unto him? Shall the carver make him a carved image? and thall the gold mith cover him with gold, or call him into a form of filber plates? And for the poor man, thall the image-maker frame an image of timber, that he may have somewhat to set up also? And after this be creeth out: D wetches, heard pe never of this? Path it not sen preached to you fince the beginning, how by the creation of the worth, and the greatness of the work, they might understand the Paje. By of ODD, the maker and creatour of all, to be greater then that it could be expressed or fet forth in any image or bodily similitude? Thus far the Prophet Blaias, who from the rife. Chapter, to the rir. intrea. teth in a manner of no other thing. And . Paul in the Acts of the apostles evidently teacheth the lame, that no similitude can be made unto GDD, in gold, alber, fone, or any other matter. By thefe and many other places of Scripture it is evident, that no image either ought of can be made unto ODD. for hom can DDD, a mod pure fpirit, whom man neber law, be expected by a grafs, bodily, and vitible fimilitude? Dow can the infinite Wafelly and greatness of DD, incomprehensible to mans mind, much moze not able to be compatied with the fence, be expressed in a fmall and little image? Dow can a dead and bumb image expects the libing opp? What can an image, which when it is fallen, cannot rife up again, which can neither belp his friends, not burt his enemies, exmels of the most pulsant and mighty SOD, who alone is able to reward his friends, and to bedrop his enemies everladingly? might fuffly cry with the Prophet Habacuc, Shall fich Images infirma

Habac, 2.

Rom.;

John 8.

of teach any thing right of SD Drog thall they become dodogs? Where fore men that have made an image of DD, whereby to honour him. babe thereby diffionoured him most highly, diminished his Majesty, ble. mithed his glozy, and failitied his truth. And therefoze S. Paul laith, that luch as have framed any limilitude of Image of DD like a mot tal man, ag any other likenels, in timber, flone, og other matter, have changed his truth into a lie. For both they thought it to be no longer that which it was, a nock of a slove, and took it to be that which it was not, as opp, or an image of DD. Wherefore an image of DD, is not onely a lie, but a double lie allo. But the devil is a lier, and the father of lies: wherefoze the lying Images which be made of SDD, to his great dishonour, and borrible danger of his people, came from the Debil.

Wiberefore they be convict of foolimnels and wickednels in making of images of God, or the Trinity: for that no image of God ought or can be made, as by the Scriptures and good reason evidently appear reth: yea, and once to defire the image of DD commeth of infidelity, thinking not GDD to be prefent, except they might fee fome fign a image of him, as appeareth by the Debrews in the wilverness willing Aaron to make them gods whom they might fee go before them. Where

they object, that feeing in Elaiss and Daniel be certain beferiptions of DD, as fitting on a high feat, ec. Why may not a painter likewife fet him forth in colours to be feen, as it were a Judge fitting in a throne, as well as he is velcribed in writing by the Prophets, leeing that Scrip. ture of writing, and plature, differ but a little? firff,it is to be answered, that things forbidden by CDD& word, as painting of images of SDD, and things permitted of ODD, as fuch Descriptions used of the 1920. phets, be not all one: neither ought, noz can mans reason (although it thew never to goodly ) prevail any thing against & D De express word, and plain fatute Law, as I may well term it. Furthermore, the Scripture although it have certain descriptions of one, pet if pou read on forth, it expoundeth it felf, Declaring that DD is a pure Onirit, infinite, who replenisheth heaven and earth, which the picture both not, not expoundeth it feit, but rather when it hath fet ood forth in a bodily fimilitude, leabeth a man there, and will eafly bying one into the herefie of the Anthropomorphices, thinking SDD to have hands and feet, and to fit as a man doth: which they that do ( faith . Augustine in his book de fide & symbolo cap. 7.) fall into that facriledge which the apostle detesteth, in those, who have changed the glozy of the incorrupts ble com, into the similitude of a corruptible man. for it is wickednech for a Christian to erece such an image to SDD in a Temple, and much more with onels to erea luch a one in his heart by believing of it. But to this they reply, that this reason notwithstanding, Images of Child may be made, for that he took upon him flefh, and became man. It were well that they would first grant, that they have hitherto done mon wickedly in making and maintaining of Images of SDD, and of the Trinity in every place, whereof they are by force of SDDS word and good reason convided: and then to descend to the tryal for other images.

Row concerning their objection, that an Image of Chiff map be made, the answer is easte. Fog in DD word and religion, it is not only required whether a thing may be done, or no : but alfo, whether it be lawful and agrecable to ODD word to be done, or no. For all wic kedness may be and is daily done, which yet ought not to be done. And the words of the reasons above alleaged out of the Scriptures are that Images neither ought noz can be made unto &DD. Mberefoze to reply that Images of Child may be made, except withat it be proper. that it is lawful for them to be made, is, rather then to hold ones peace, to lay somewhat, but nothing to the purpose. And yet it appeareth that no Image can be made of Chiff, but a lying image (as the Scripture peculiarly calleth Images lies) for Chiff is DD and man. Steing therefore that for the Sobbead, which is the most excellent part, no Inta. Rom, t. ges can be made, it is fally called the image of Chil. Wherefor ima. ges of Chill be not onely befeats, but allo lies. Tabich reason serveth also for the Images of Saints, whole fouls, the most excellent parts of them can by no Images be prefented and expressed. Wherefore, thep be no Images of Saints, whole fouls reign in joy with & D D, but of the bodies of Saints, which as pet the putrified in the graves. Further, moze, no true image can be made of Thriffs body, for it is unknown now of what form and countenance he was. And there be in Speece and at Rome, and in other places, divers Images of Chiff, and none of them like to other, and pet every of them affirmeth, that theirs is the true and lively image of Thiff, which cannot possible be. Wherefore, as foon as

an Image of Chiff is made, by and by is a lie made of him, which by DDD word is forbidden. Which also is true of the images of any Saints of antiquity, for that it is unknown of what form and counter nance they were. Wherefore feeing that Religion ought to be grounded upon truth, Images which cannot be without lies, ought not to be made, or put to any use of Religion, or to be placed in Churches and Temples, places peculiarly appointed to true Religion and fervice of ODD. And thus much, that no true image of & DD, our Saviour Chilt, or his Saints can be made: wherewithal is also confuted that their allegation, that images be the Lay mens books. For it is evident by that which is afore rehearled, that they teach no things of SDD, of our Saviour Chiff, and of his Saints, but lies and errours. Where. fore either they be no books, or if they be, they be falle and lying books,

the teachers of all errour.

And now if it hould be admitted and granted, that an image of Chiff could truly be made, yet it is unlawful that it should be made, yea, oz that the image of any Saint hould be made, specially to be fet up in Temples, to the great and unavoidable danger of Idolatry, as hereaf. ter thall be proved. And first concerning the Junge of Christ, that though it might be had truly, yet it were unlawful to have it in Churches publickly, is a notable place in Ireneus, who reproved the Pereticks called Gooffici, for that they carried about the Image of Christ, made truly af Lib. 1.c. 24. ter his own proportion in Pilates time (as they faid) and therefore more to be effeemed, then those lying Images of him which we now have. The which Gnofficial to used to fet garlands upon the head of the faid image, to thew their affection to it. But to go to SDDS word. pray you, the words of the Scripture plain? Beware left thou being deceived, make to thy felf (to fay, to any use of Religion) any graven Image, orany fimilitude of any thing, ac. and curled be the man that maketh a graven oz molten Image, abomination befoze the Lozd, cc. Be

not our Images luch? Be not our Images of Chiff and his Saints,

either carved or molten, or call, or fimilitudes of men and women ? It is

happy that we have not followed the Gentiles in making of Images of beatts, fiches, and bermines allo. Notwithstauding, the Image of an Dogle, as allo the Image of the Affe that Chaift rove on. have in divers places been brought into the Church and Temple of DD. and is not that which is written in the beginning of the Lords most holy Law, and Daily read unto you, most evident allo? Thou shalt not make any like-

Deut.5. Sculptile. Fusile. Similitudo. Deut. 27.

Lev. 26.

nels of any thing in beaven above, in earth beneath, og in the water unper the earth, ec. Could any moze be fozbidden, and faid, then this? either of the kinds of Images, which be either carved, molten, or otherwife similitudes 202 of things whereof images are forbidden to be made? Are not all things either in heaven, earth, or water under the earth? And be not our Images of Chill and his Saints, likenelles of things in beaven, earth, oz in the water? If they continue in their former answer, that thefe prohibitions concern the idols of the Gentiles, and not our Images: First that answer is already confuted, concerning the Images of DD and the Trinity at large, and concerning the Junages of Chiff allo, by Ireneus. And that the Law of & D D is likewife to be underfood againfall our Images, as well of Chiff, as his Saints, in Tem-

ples and Churches, appeareth further by the judgment of the old Dodours, and Primitive Church. Epiphanius renting a painted cloth,

Exod, 20.

wherein mas the pidure of Chiff , og of fome Saint , affirming it to be against our Religion, that any fuch image thould be had in the Comple of Church (as is before at large declared) judged that not onely idols of the Gentiles, but that all Images of Chilf and his Saints alfo, were forbidden by BDD word and our Religion. Lactantius affirming it to be certain that no true Religion can be where any Image or picture is (as is before beclared) judged, that as well all Images and pictures, as the idols of the Bentiles were forbidden, elle would be not lo generally have foken and pronounced of them. And S. Augustine (as is before al. Lib. 4. cap: leaged) greatly alloweth M. Varro, affirming that Religion is most pure 3. de civir. without Images: and faith himfelf, Images be of more force to crook Dei. In without Images: and faith himfelf, Images be of more force to crook Pfal. 36. and an unhappy foul, then to teach and instruct it. And he faith further, E. 113. bery child, yea every bead knoweth that it is not DD that they fee. Wherefore then both the holy Shoft so often month us of that which all men know? Whereunto Saint Augustine answereth thus. For (laith be) when Images are placed in Temples, and let in honourable lublimity, and begin once to be worthipped, forthwith breedeth the most vile affection of errour. This is Saint Augustines judgment of Images in Churches, that by and by they breed errour and Idolatry. The Christis an Emperours, the learned Bifhops, all the learned men of Ana, Szeece, and Spain, affembled in Councels at Conffantinople and in Spain. feven and eight hundred years ago and more, condemning and beftrop: ing all Images, as well of Chiff, as of the Saints, let up by the Chiffi ans (as is before at large declared) testifie that they understood &DD word fo, that it forbad our images, as well as the idols of the Sentiles. And as it is written, Sap. 14. that images were not from the beginning, Sap. 14. neither hall they continue to the end: fo were they not in the beginning in the Primitive Church, SDD grant they may in the end be destroyed. for all Christians in the Primitive Church, as Origen against Celfus, Origen. Cyprian allo and Arnobius Do teffiffe, were loze charged and complained cont. Celfum, on, that they had no Altars not Images. Wherefore did they not (I lib.4. 8. Cyprianus pray you) conform themselves to the Gentiles in making of Images, contra Debut for lack of them luftained their heavy displeasure, if they had taken metrium. it to be lawful by SDDS word to have Images? It is evident there: fore that they took all Images to be unlawful in the Church of Temple of DD, and therefoze had none (though the Gentiles therefoze were most highly displeased) following this rule, We must obey DD ra. Ads 5. ther then men. And Zephirus in his notes upon the Apology of Tertullian, gathereth, that all his behement perswasion should be but cald, ercept we know this once for all, that Thriftian men in his time did most hate Images, with their ognaments. And Irenzus (as is above declared) reprobeth the Pereticks called Gnoffici, for that they carryed about the image of Chiff. And therefoze the Primitive Church, which is specially to be followed as most incorrupt and pure, had publickly in Churches neither fools of the Sentiles, not any other Images, as things directly forbidden by SDD Sword. And thus it is declared by SDD Sword, the fentences of the Doctours, and the judgment of the Primitive Thurch, which was most pure and fincere, that all Images, as well ours, as the Jools of the Gentiles, be by SDDS word forbidden, and therefoze unlawful, specially in Temples and Churches. Row if they (as their custome is) see to this answer, that SDDS word forbiddeth not absolutely all Images to be made, but that they

thould

Damas. lib.
4. de fide
orth.cap.17.
Grego. in
Episto. ad
Serenum
Maffil.

should not be made to be worthipped, and that therefore we may have Images, so we worthip them not, for that they be things indifferent, which may be abused, or well used. Which seemeth also to be the judgment of Damascene and Gregory the first, as is above declared. And this is one of their chief allegations for the maintenance of Images, which have been alleaged since Gregory the first his time.

Well, then we be come to their fecond allegation, which in part we would not fick to grant them. For we are not to superfittious or scrupulous, that we bo abhoz either flowers wrought in carpets, hangings, and other araffe, either Images of Princes printed of flamped in their copns, which when Chill did fee in a Roman Coyn, we read not that be reprehended it, neither bo we condemn the arts of painting and image making, as wicked of themselves. But we would admit and grant them, that Images used for no religion, or supersition rather, we mean Images of none worthipped, nor in danger to be worthipped of any, may be luffered. But Images placed publickly in Temples, cannot possibly be without danger of worthipping and idolatry, where. fore they are not publickly to be had or luffered in Cemples and Chur. The Jews, to whom this Law was first given (and pet being a mozal Commandement, and not ceremonial, ag all Doctours interpret it, bindeth us as well as them) the Jews I fay, who should have the true fente and meaning of SDDS Law fo peculiarly given unto them, neither had in the beginning any Images publickly in their Tem. ple (as Origenes and Josephus at large Declareth) neither after the re-Attution of the Temple, would by any means confent to Herod, Pilate, or Petropius, that Images thould be placed onely in the Temple at Dierusalem, although no worthipping of Images was required at their bands: but rather offered themselves to the death, then to affent that Images thould once be placed in the Temple of DD, neither would thep luffer any Image maker among them. And Origen added this caule, left their minds thould be plucked from DD, to the contemplation of earthly things. And they are much commended for this earnest zeal, in maintaining of ODD honour and true religion. And truth it is, that the Jews and Turks, who abhoz Images and Idols as direaly forbidden by & D D & word, will never come to the truth of our religion, whiles the flumbling blocks of Images remain amongs us, and lie in their way. If they object yet the braken Serpent which Mofes did fet up, or the Images of the Cherubinis, or any other Images which the Jews had in their Temple, the answer is easie. The must in teligion obey 6009 general Law, which bindeth all men, and not follow examples of particular dispensation, which be no warrants for us: elle we may by the fame reason relume circumcifion and factificing of beaus, and other rites permitted to the Jews. Meither can thole Images of Therubim, let in fecret where no man might come noz behold, be any example for our publick letting up of Junages in Churches and Temples. But to let the Jews go. (There they lay that J. mages, to they be not worthipped, as things indifferent may be tolera. ble in Temples and Thurches: we infer and fay for the advertative, that all our Images of SOD, our Saviour Chila, and his Saints, publickly let up in Temples and Churches, places peculiarly appoint ted to the true worthipping of SDD, be not things indifferent, not tolerable: but against & D D & Law and Commandement, taking

Origen.
cont. Celsum
lib.4.
Joseph. ansig.lib.17.
cap 8.lib.18.
cap 5.lib.18.
cap 15.

their ofon interpretation and exposition of it. First, for that all Images, fo fet up publickly, have been worthipped of the unlearned and fimple fort hortly after they have been publickly to let up, and in conclusion, of the wife and learned alfo. Secondly, for that they are worthipped in fundy places now in our time alfo. And thirdly, for that it is impossible that Images of DD, Chiff, of his Saints can be fulfered (especially in Temples and Churches) any while of space, without worthipping of them: and that foolatry, which is most abominable befoze ODD, cannot possibly be escaped and avoided, without the abolifhing and destruction of Images and plaures in Temples and Thurches, for that idolatry is to Images, specially in Temples and Churches, an inseparable accident (as they term it) so that Images in Churches, and idolatry, go alwaies both together, and that therefore the one cannot be aboided, except the other (specially in all publick places) be destroyed. Wherefore, to make Images, and publickly to fet them up in the Temples and Churches, places appointed peculiarly to the fervice of DD, is to make Images to the ufe of religion, and not onely against this precept, Thou halt make no manner of Images: but against this also, Thou shalt not bow down to them, noz worthip them. for they being fet up, have been, be, and ever will be worthipped. And the full proof of that which in the beginning of the first part of this treaty was touched, is here to be made and performed: To wit, that our Images, and Ivols of the Gentiles be all one, as well in the things themselves, as also in that our Images have been before, be now, and ever will be worthipped, in like form and manner, as the idols of the Gentiles were worthipped, so long as they be suffered in Churches and Temples. Whereupon it followeth, that our Images in Churches have been, be, and ever will be none other but abominable 3dols, and be therefore no things indifferent. And every of these parts hall be proved in order, as hereafter followeth. And first, that our Simulachera images and the idols of the Gentiles be all one concerning themselves, gentium. is most evident, the matter of them being gold, silver, og other mettal, Argentum fione, wood, clay, og plaffer, as were the idols of the Gentiles, and lo darum. being either moulten og caff, either carved, graven, hewen og otherwife Fufile. Siformed and fachioned after the amilitude and likenels of man or woman, militudo, be dead and dumb works of mans hands, having mouths and speak Similanot, eyes and see not, hands and feel not, feet and go not, and so chrum opera as well in form as matter, be altogether like the idols of the Gentiles. manuum Insomuch that all the titles which be given to the idols in the Scrip: hominum. tures, may be verified of our Images. Wherefore, no doubt but the like curles which are mentioned in the Scriptures , will light upon the makers and worthippers of them both. Secondly, that they have been and be worthipped in our time, in like form and manner as were the idols of the Gentiles, is now to be proved. And for that idelatry standeth chiefly in the mind, it shall in this part first be proved, that our Image maintainers have had, and have the same opinions and judg. ment of Saints, whole Images they have made and worthipped, as the Gentiles ivolaters had of their gods. And afterwards thall be declared, that our Image-maintainers and worthingers, have used, and use the fame outward rites and manner of honouring and wolshipping their Di tute-Images, as the Gentiles did use befoze their idols, and that therefoze lares. they commit foolatry, ag well inwardly and outwardly, ag dio the wicked Bentiles idolaters.

And concerning the first part of the idolatrous opinions of our Image. maintainers. What I pray you be luch Saints with us, to whom we

attribute the defence of certain countries, spoyling GDD of his due honour herein, but Dii eutelares of the Gentiles ivolaters ? Such as were Belus to the Babylonians and Affrians, Ofiris and Ifis to the Egyp. Dis prafides, tiang, Vulcan to the Lemnians, and to luch other. What be luch Saints to whom the lateguard of certain cities are appointed, but Dii Præsides with the Gentiles ivolaters? Such as were at Delphos Apollo, at a.

theng Minerva, at Carthage Juno, at Rome Quirious, &c. What be fuch Saints, to whom, contrary to the use of the Plimitive Church, Tem-Dii patroni. ples and Churches be builded, and Altars erected, but Dii Patroni, of

the Gentiles ivolaters? Such as were in the Capitol Jupiter, in Pa. phus Temple Veous, in Ephelus Temple Diana, and luch like. Alas, we feem in thus thinking and doing to have learned our religion not

out of SDDS word, but out of the Pagan Poets, who fay, Excessere omnes adytis, arisque relictis, Dii quibus imperium hoc stererat, &c. That is to fay, All the gods by whose defence this Empire flood, are gone out of the Temples, and have forlaken their Altars. And where one Saint

bath Images in divers places, the fame Saint hath divers names there. of, most like to the Bentiles. When you hear of our Lady of Walfing. ham, our Lady of Iplivich, our Lady of Wilsdon, and luch other: what

is it but an imitation of the Gentiles ivolaters? Diana Agrotera, Diana Coriphea, Diana Ephelia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the Image lake, should

in those places, yea, in the Images themselves, have a dwelling, which is the ground of their ivolatry. For where no Images be, they have no fuch means. Terentius Varro heweth, that there were three hundred

Jupiters in his time, there were no fewer Veneres and Diana, we had no fewer Christophers, Labies, and Mary Magdalens, and other Saints, Oenomaus, and Hesiodus shew, that in their time there were thirty thou-

fand gods. I think we had no fewer Saints, to whom we gave the ho. nour due to ODD. And they have not onely spoiled the true living DD of his due honour, in Temples, Cities, Countries, and Lands,

by fuch devices and inventions as the Gentiles idolaters have done before them: but the Sea and waters have as well special Saints with them, as they had gods with the Sentiles, Neptune, Triton, Nereus, Ca-

for, and Pollux, Venus, and such other: In whose places be come Saint Christopher, S. Clement, and others other, and specially our Lady, to

whom thipmen fing Ave maris Rella. Reither hath the fire scaped the ido. latrous inventions. For instead of Vulcan and Vesta, the Gentiles gods of the fire, our men have placed Saint Agatha, and make letters on bee

day for to quench fire with. Every Artificer and profession hath his special Saint, as a peculiar god. As for example, Schollers have Saint Nicholas and S. Gregory, Painters Saint Luke, neither lack fouldiers their

Mars, not lovers their Venus, amongst Chistians. All discases have their special Saints, as gods the curers of them. The Por Saint Roche, the Falling ebil Saint Cornelis, the tooth ache Saint Appolin, &c. Det-

ther do beasts and cattel lack their gods with us, for Saint Loy is the horseleach, and Saint Anthony the swineherd, ac. Where is SDDS providence and due honour in the mean featon? who faith, The hea-

vens be mine, and the earth is mine, the whole world and all that in it is, I do give vidozy, and I put to flight, of me be all counsels and belp,ac.

# against peril of Idolatry.

help, ac. Ercept I keep the city, in bain both he watch that keepeth it; thou Lord malt lave both men and beaffs. But we have left him notther heaven, not earth, not water, not countrey, not city, peace not war to rule and gobern, neither min, nog beaffs, nog their difeafes to cure, that a godly man might juffly for zealous indignation cry out, D heaven, Dearth, and feas, what madnels and wickednels against ODD are men fallen into! What diffonour do the creatures to their Creatoz and maker! And if we remember BDD fometime, pet because we doubt of his ability of will to help, we joyn to him another helper, as he were a nown Adjective, using these sayings: such as learn, DD and Saint Nicholas be my speed: such as neele, DDD help and Saint John: to the hogle, & D D and Saint Loy lave thee. Thus are we become like horles and Dules, which have no understanding. is there not one SDD onely, who by his power and wisdom made all things, and by his providence governeth the same? and by his good. nels maintaineth and laveth them? Be not all things of him, by him, and through him? Tally doft thou turn from the Creatour to the creatures? This is the manner of the Gentiles ivolaters: but thou art a Christian, and therefore by Christ alone hast access to Com the Father, and help of him onely. These things are not written to any reproach of the Saints themfelves, who were the true ferbants of DD, and did give all honour to him, taking none unto themselves, and are blesfed fouls with DDD: but against our foolishness and wickedness, making of the true fervants of DD, falle gods, by attributing to them the power and honour which is owns, and due to him onely. And for that we have such opinions of the power and ready help of Saints, all our Legends, Dymns, Sequenles, and Waffes, Did contain Stories, Lauds, and Prailes of them, and Prayers to them: yea, and Sermons also altogether of them, and to their praises, SDDS word being clean laid afide. And this we do altogether agreeable to the Saints, as bid the Gentiles ivolaters to their falle gods. For these opinions which men have had of moztal perfong, were they never to boly, the old most godly and learned Christians have written against the feigned gods of the Sentiles, and Christian Princes have bestroyed their images, who if they were now itving, would doubtleft likewife both write against our falle opinions of Saints, and also beftroy their images. Fog it is ebident, that our Image maintainers, have the same opinion of Saints, which the Gentiles had of their falle gods, and thereby are moved to make them images as the Gentiles did. If aniwer be made, that they make Saints but intercessours to DD, and means for luch things as they would obtain of GDD: that is even after the Gentiles idolatrous ulage, to make them of Saints, gods, called Dii Medioximi, to be Medioximi mean intercessours and helpers to DD, as though he old not hear, Dis. or Mould be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means, and fo they made all gods subject to fate or destiny: as Lucian in his dialogues feigneth that Neptune made fuit to Mercury, that he might speak with Jupiter. and therefoze in this also, it is most evident that our Image maintain. ers be all one in opinion with the Gentiles idolaters.

Row remaineth the third part, that their rites and ceremonies in honouring and worthipping of the Images or Saints be all one with the rites which the Gentiles ivolaters used in honouring their Jools.

Firft,

Amos g.

John 4.

Rom.r.

tiles ivolators, go on pilgrimage to visit Images, where they have the like at home, but that they have a moze opinion of holinels and vertue in some images, then other some, like as the Gentiles idolaters had? which is the readiest way to bying them to ivolatry by worthipping of them, and directly against 6000 word, who faith, Seek me, and pe thail libe, and bo not feek Berhel, enter not into Gilgal, netther go to Bertheba. And against such as had any supersition in holiness of the place, as though they hould be heard for the places lake, laying, Dur fathers worthipped in this mountain, and ye lay, that at Dierusalem is the place where men thould worthip, our Saviour Christ pronounceth. Beliebe me, the hour commeth when you hall worthin the father neither in this mountain, not at Pierusalem, but true worthippers thats worthin the father in spirit and truth. But it is too well known, that by fuch pilgrimage going, Lady Venus and her fon Cupid, were rather workspeed wantonip in the flesh, then & D D the father and our Sabiout Chaift his Son truly worthipped in the fpirit.

Fiel, what meaneth it, that Christians, after the example of the Gen.

And it was very agreeable (as Saint Paul teacheth) that they which fell to Ivelatry, which is spiritual fornication, hould also fall into car. nal fornication, and all uncleannels, by the just judgments of ode. Delibering them over to abominable concepticentes.

What meaneth it that Chillian men, after the ule of the Gentiles 3. bolaters, eap and kneet befoze Images? which if they had any fenfe and gratitude, would bneel before men, Carpenters, Malons, Platterers. Founders, and Goldmiths, their makers and framers, by whole means they have attained this honour, which elle thould have been evilfavoured and rude lumps of clay, of platter, pieces of timber, fione, of mettal, without thape of fathion, and fa without all estimation and honour, as that Ivol in the Pagan Poet confesseth, saying, I was once a bile block, but now I am become a God, ec. What a fond thing is it for man, who hath life and reason, to bow himfelf to a bead and un. lenable Image, the work of his own hand? is not this flooping and kneeling befoze them, adozation of them, which is fozbidden to earnefly by GDDS word? Let fuch as to fall bown before Images of Saints, know and confess that they exhibit that honour to dead flocks and fones, which the Saints themfelbes, Peter, Paul, and Barnabas would not to be given them being alive: which the Angel of DD forbid-And if they lay, they exhibit hich honour not beth to be given to him. to the Image, but to the Saint whom it representeth, they are convicted of folly, to believe that they please Saints with that honour, which they abhor as a spoil of DD bonour: for they be no changlings: but now both having greater understanding, and moze fervent love of GDD, Do moze abbor to beprive him of his due honour : and being now like unto the Angels of God, do with angels flee to take unto them by faceiledge the honour due to SDD: And herewithal is confuted their tewd diffination of Latria and Dulia, where it is evident, that the Daints of DD cannot abide, that as much as any outward worthipping be Done of erhibited to them. But Satan, DDDS enemy, Befiring to rob DD of his honour, Defireth exceedingly that fuch honour might be given to him. Wherefore those which give the honour due to the Creator, to any creature, do fervice acceptable to no Saints, who be the friends of SDD, but unto Satan, SDD and mans mortal and

Imozn

Horarius.

Adorare Gen.23. and 33:

3 Reg. 1. Acts 10. and 14. Apoc. 19.

Mat.4

fiporn chemy. And to attribute fuch beffre of bibine honour to Saints, is to blot them with a most obious and devilish ignoming and villang, and indeed of Saints to make them Satans and very devils, whole property is to challenge to themselves the honour which is due to GOD And furthermoze, in that they lay that they do not worthip the Images, as the Gentiles old their Tools, but on and the Saints whom the Images do represent, and therefore that their boings before Images, be not like the Ivolatry of the Dentiles before their Ivols, Saint Augustine, Lactantius, and Clemens, Do prove evidently, that by Augusti. this their answer, they be all one with the Gentiles Ivolaters. The Pfal. 135. Bentiles ( latth &. Augustine) which feem to be of the purer religion fay, The worthip not the Images, but by the corporal Image, we bo behold the figns of the things which we ought to worthip. And La-ctantius faith, The Dentiles say, we fear not the Images, but them after lib. 1. insti-whose likeness the Images be made, and to whose names they be confectated. Thus far Lactantius. And Clemens faith, That ferpent the pevil uttereth thefe words by the mouth of certain men, We to the honour of the invitible DDD, worthip bilible Images : which furely is mof falle. See how in uling the fame ercules which the Sentiles IDO. laters pretended, they them themselves to joyn with them in Ivolatry. for notwithffanding this excule, Saint Augustine, Clemens, and La-Cantius prove them Joolaters. And Clemens faith, that the Serpent the bevil putteth fuch excuses in the mouth of Ivolaters. And the Sert. ptures lay, they worthip the flocks and kones (notwithflanding this excufe) eben ag our Image maintainers Do. And Ezekiel therefore calleth the GDDS of the Affyrians, flocks and flones, although they were but Images of their GDDS. So are our Images of GDD and the Saints named by the names of GDD and his Saints, after the ule of the Gentiles. And the fame Clemens faith thus in the fame book, They dare not give the name of the Emperour to any other, for he punisheth his offendour and traptour by and by: but they dare give the name of DD to other, because he for repentance suffereth his offendours. And even to vo our Image worthippers give both names of DDD and the Saints, and also the honour due to DDD, to theie Images, eben as bid the Gentiles Ibolaters to their Ibols. What hould it mean that they, according as did the Sentiles Idolaters, light candles at noon time, og at midnight, before them, but therewith to bonour them? for other ule is there none in to boing. For in the Bap it needeth not, but was ever a provery of fooligness, to light a candle at moon time. And in the night, it abayleth not to light a candle before the blind, and ODD hath neither use nor hanour thereof. And concerning this candle lighting, it is notable that Lackantius above a Libr. 6. Inthouland years ago hath witten, after this manner, If they would fir.cap 2. behold the heavenly light of the Sun, then thouse they perceive that DD hath no need of their candles, who for the use of man hath made fo goodly a light. And whereas in so little a circle of the Sun, which for the great distance, seemeth to be no greater then a mans head, there is lo great brightnels, that the fight of mans eye is not able to behold it, but if one feotaffly look upon it a while, his epes will be bulled and blinded with darknels. Dow great light, how great clearnels may we think to be with GDD, with whom is no night not darknels? and fo forth. And by and by he faith, Seemeth he therefore to be in his right

mind, who offereth up to the giver of light, the light of a war candle for a gift? De requireth another light of us, which is not imoken, but bright and clear, even the light of the mind and understanding. And Mostly after he faith, But their gods, because they be earthy, have need of light, left they remain in darkness, whose worthippers, because they understand no beavenly thing, do draw religion, which they use, down to the earth, in the which being bark of nature, is need of light. Taherefore they give to their gods no heavenly, but the earthly understanding of mortal men. And therefore they believe those things to be necessary and pleasant unto them, which are so to us, who have need either of meat when we be hungry, og deink when we be thirffy, og clothing when we be a cold, og when the Sun is fet, candle light, that we may fee. Thus far Lactantius, and much moze, too long here to write, of can-Dle lichting in Temples before Images and Idols for religion: where. by appeareth both the fooligmels thereof, and allo, that in opinion and ad, we do agree altogether in our candle religion, with the Bentiles What meaneth it that they, after the example of the Bentiles ivolaters, burn incente, offer up gold to Images, hang up chrouches, chains, and thips, legs, arms, and whole men and women of war, befoze Images, as though by them, of Saints (as they lay) they were delivered from lamenels, ficknels, captivity, or flipwrack? Is not this Colere imagines, to worthip images, to carnelly forbidden in SDDS word? If they deny it, let them read the ri. Chapter of Daniel the Prophet, who faith of Antichiff : be mall worfin &D D whom his fathers knew not, with gold, filber, and with precious stone, and other things of pleasure: In which place the Latin word is Colet. And in the second of Paralipomenon the rrir. Chapter, all the outward rites and ceremonies, as burning of incense, and such other, wherewith DD in the Temple was honoured, is called Cultus (to fay) worthip. ping, which is forbidden ftraightly by GDDS word to be given to I: mages. Do not all flogies Ecclefiaffical declare, that our holy Martyis, rather then they would bow and kneel, og offer up one crum of incente befoze an image og ibol, have luffered a thouland kinds of most hogrible and dreadful death? And what excules foever they make, yet that all this running on pilgrimage, burning of incense and candics, hanging up of crouches, chains, thips, arms, legs, and whole men and women of war, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images be, of where they have been, and be taken away, they do no such things at all. But all the places frequented when the images were there, now they be taken away, be fortaken and left befert, nay, now they hate and abhoz the place beadly. which is an evident proof, that that which they did before, was done in respect of the images. Wherefore, when we fee men and women on beaps to go on pilgrimage to images, kneel befoze them, hold up their hands before them, let up candle, burn incense before them, offer up gold and Alber unto them, hang up thips, crouches, chains, men and women of war befoze them, attributing health and fafegard, the gifts of ODD, to them, of the Saints whom they represent, as they rather would have it: who I fay, who can doubt, but that our image maintainers, agreeing in all ivolatrous opinions, outward rites, and ceremonies with the Gentiles ivolaters, agree also with them in committing most abominable ivolatry? And to increase this madnels, wicked

Colere.

Cultus.

men which have the keeping of such Images, for their more lucre and advantage, after the example of the Bentiles ivolaters, have reported and forcad abroad, as well by lying tales, as written fables, divers miracles of Images. As that fuch an Image miraculoully was lent from heaven, even like Paladium, og magna Diana Epheliorum. Such another was as miraculously found in the earth, as the mans head was in Capitol, og the hogle head in Capua. Such an image was brought by Angels. Buch an one came it feif far from the Caft to the Welt, ag Dame Fortune fled to Rome. Such an Image of our Lady was painted by Saint Luke, whom of a Phylicion they have made a Painter for that purpole. Such an one an hundled pokes of oren could not move, like bona Dea, whom the thip could not carry, of Jupiter Olympius, which laught the artificers to fogn that went about to remove him to Rome. Some images, though they were hard and flong, yet for tender heart and pity, went. Some like Caftor and Pollux, helping their friends in battel, fweat, as marble pillars bo in dankiff weather. Some fpake moze monttrouffp then ever did Balaams Affe, who had life and breath in him. Such a criple came and faluted this Saint of oak, and by and by he was made whole. and loe, here haugeth his crouch. Such an one in a tempest bowed to Saint Christopher, and Caped, and behold here is his thip of war. Such an one by Saint Leonards help brake out of pilon, and fee where his fetters hang. And infinite thouland moe miracles, by like or more hamelels lies were reported. Thus do our Image maintainers, in earnest apply to their images, all fuch miracles as the Sentiles have feigned of their idols. And if it were to be admitted, that some miraculous ads were by illusion of the devil done where Images be: (For it is evident that the most part were feigned lies, and crafty juglings of men) yet followeth it not therefore, that fuch images are either to be honoured, or suffered to remain, no more then Ezechias left the bracen Derpent undeftroyed, when it was worthipped, although it were both fet up by SDDS cammandement, and also approved by a great and true miracle, for as many as beheld it, were by and by healed: neither ought miracles perswade us to do contrary to GDDS word. the Scriptures have for a warning bereof foreshewed, that the kingdom of Antichzist shall be mighty in miracles and wonders, to the strong illusion of all the reprobate. But in this they pals the folly and wickedness of the Gentiles, that they honour and worthip the reliques and bones of our Saints, which prove that they be moztal men and dead, and therefore no gods to be worthipped, which the Gentiles would never confels of their gods for very thame. But the reliques we muft kils and offer unto, specially on relique Sunday. And while we offer (that we thould not be weary of repentus of our coft) the mufick and minstrelse goeth merrily all the offertory time, with praysing and calling upon those Saints, whose reliques be then in presence. Pea, and the water also wherein those reliques have been dipped, must with Homilia de great reverence be referbed, as very boly and effectual. Is this agree. Septem Maable to Saint Chryfoftome, who waiteth thus of reliques ? Do not re. chabais. gard the aftes of the Saints bodies, not the reliques of their fieth and bones, consumed with time: but open the eyes of thy faith, and behold them clothed with heavenly vertue, and the grace of the holy Thos, and thining with the brightness of the heavenly light. But our toolaters found too much vantage of reliques and relique water, to follow

Saint Chryfoltomes countel. And because reliques were to mainfut. few places were there but they had reliques provided for them. and for more plenty of reliques, fome one Saint had many heads, one in one place, and another in another place. Some had fir arms, and rebi. fingers. And where our Lord bare his cross alone, if all the vieces of the reliques thereof were gathered together, the greatest thip in England would fearcely bear them, and pet the greatest part of it, they fay, both pet remain in the hands of the Infidels, for the which they pray in their beads bidding, that they may get it also into their hands, for such godly use and purpose. And not onely the bones of the Saints, but every thing appertaining to them was an holy relique. In some place they offer a fivord, in some the scabberd, in some a spoe, in some a sabote that had been fet upon come holy hogie, in come the coals wherewith Sain Laurence was rosted, in some place the tayl of the Asse which our Logo Jesus Christ fate on, to be kiffed and offered unto fog a relique. Fog rather then they would lack a relique, they would offer you a horse bone, instead of a birging arm, or the tayl of the affe to be kiffed and offered unto for reliques. D wicked, impudent, and most shameless men, the devicers of thele things! Daly, foolin, and vallardly value, and more beaffly then the Affe whole tayl they kiffed, that believe fuch things. Row on be merciful to fuch milerable and fily Christians, who by the fraud and fall hood of those which should have taught them the way of truth and life, have been made not onely moze wicked then the Sentiles idolaters, but also no wifer then Asses, borles, and Bules, which have no under-

flanding.

De thefe things already rehearled, it is evident, that our Image. maintainers have not onely made Images, and let them up in Temples, as did the Gentiles ivolaters their idols: but also that they have had the same toolatrous opinions of the Saints, to whom they have made J. manes, which the Gentiles ivolaters had of their falle gods, and have not onely worthipped their Images with the same rites, ceremonies, superfittion, and all circumstances, as did the Gentiles idolaters their Ivols: but in many points also have far exceeded them in all wicked. And if this be not lufficient to prove nels, foolignels, and madnels. them Image worthippers, that is to fay, Ivolaters: loe, you shall hear their own open confession, I mean, not onely, the decrees of the second Nicene councel under Irene, the Roman councel under Gregory the third, in which as they teach that Images are to be honoured and worthipped, as is before declared: fo pet do they it warily and fearfully, in comparison to the blasphemous bold blazing of manifest ivolatry to be done to images, let forth of late, even in thele our daies, the light of one truth fo thining, that above other abominable doings, and writings, a man would marvel most at their impudent, spamelels, and most spameful bluffering boldness, who would not at the least have chosen them a time of moze varkness, as meeter to utter their hogrible blasphes mies in: but have now taken an harlots face: not purposed to blush, in fetting abroad the furniture of the spiritual whosedom. And hear the plain blafphemy of the reverend father in DD D, James Naclantus Biffop of Clugium, witten in his exposition of Saint Pauls Epittle to the Romans and the first Chapter, and put in print now of late at Venice, may fland inflead of all, whole words of Image work thipping be thefe in Latin as he did write them, not one fyllable altered.

Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) sed & adorare imaginem, sine quo volueris scrupulo, quin & eo illam venerantur cultu, quo & prototypon ejus propter quod si illud habet adorare latria, & illa latria: si dulia, vel hyperdulia, & illa pariter ejusmodi cultu adoranda est.

The lende whereof in English is this : Therefore it is not onely to be confessed, that the faithful in the Church vo worthip before an Image (as some peradventure do warily speak) but also do worthin the image it felf, without any fcruple or doubt at all : Dea, and they worthfy the image with the same kind of worthip, wherewith they worthip the copy of the image, of the thing whereafter the image is made. Wherefore if the copy it felf is to be worthipped with divine honour (as is DDD the Kather, Chift, and the boly Shoft) the image of them is also to be worthipped with divine honour. If the copy ought to be worthipped with inferiour honour, or higher worthip: the image also is to be worthipped with the same honour and worthip. Thus far hath Naclantus, whose blasphemies let Pope Gregorius the first confute, and by his Gregor. authority damn them to hell, as his fuccessours have horribly thundred. For although Gregory permitteth images to be had, pet he forbiddeth Epif. ad Sethem by any means to be worthipped, and praileth much Bifhop Serenus reman for the forbidding the worthipping of them, and willeth him to teach Maffil. the people to avoid by all means to worthin any image. But Naclantus bloweth forth his blasphemous ivolatry, willing images to be wore thipped with the highest kind of adoration and worthin: and least such wholsome voorine hould tack authority, he groundeth it upon Aristotle in his book de somno & vigilia, that is, of sleeping and waking, as by his printed Book noted in the margin, is to be feen : whole impudent wickedness and idolatrous judgment, I have therefore more largely of Image set forth, that ye may (as Virgil speaketh of Simon) of one know all worshipping. thele image-worthippers and ivolaters, and understand to what point in conclution the publick having of images in Temples and Churches hath brought us: comparing the times and writings of Gregory the first, with our daies, the blasphemies of such ivolaters as this instrument of Belial, named Naclanius, is. Wherefore, now it is by the tellimony of the old godly Kathers and Doctours, by the open confession of Bithops aftembled in Councels, by most evident figns and arguments, opinions, idolatrous ads, deeds, and worthipping done to their images, and by their own open confession and doarine fet forth in their books, declared and shewed, that their images have been, and be commonly wolshipped, yea, and that they ought to to be: I will out of SODS word make this general argument against all such makers, letters up, and maintainers of images in publick places. And first of all I will begin with the words of our Saviour Chrift, Who be to that man by Matt. 18. whom an offence is given, wo be to him that offendeth one of thefe little ones, or weak ones: better were it for him, that a militone were hanged about his neck, and he cast into the middle of the fea and drowned, then he hould offend one of these little ones, of weak ones. And in Deut. DD himfelf Denounceth him accurfed that maketh the blind to Deut. 27: wander in his way. And in Levic. Thou thalt not lay a flumbling block Levic. 19. of stone before the blind. But images in Churches and Temples have been, and be, and (as afterward hall be proved) ever will be offences

and flumbling blocks, specially to the weak, simple, and blind common people, deceiving their hearts by the cunning of the artificer (as the Scripture expectly in sundry places both testifie) and so bringing them to Ivolatry. Therefore wor be to the erroter, setter up, and maintainer Sap. 13. 14. of Images in Churches and Temples, for a greater penalty remaineth

for him then the death of the body.

If answer be pet made, that this offence might be taken away by dili. gent and fincere boarine and preaching of DDD word, as by other means: and that Images in Churches and Temples therefoze be not things absolutely evil to all men, although dangerous to some : and therefore that it were to be holden, that the publick having of them in Churches and Temples, is not expedient, as a thing perilious, rather then unlawful, and a thing utterly wicked. Then followeth the third article to be proved, which is in this : That it is not possible, if Images be luffered in Churches and Temples, either by preaching of GDDS word, or by any other means, to keep the people from worthipping of them, and to to avoid Ivolatry. And first concerning Preaching. it hould be admitted, that although Images were luffered in Churches, pet might Idolatty by biligent and uncere preaching of DDS word be avoided: It sould follow of necessity, that sincere doctrine might alwaies be had and continue, as well as images, and to that wherefoever, to offence, were erected an Image, there allo, of realon, a goody and fincere Preacher Mould and might be continually maintained. For it is reason, that the warning be as common as the sumbling block, the remedy as large as is the offence, the medicine as general as the poplan: but that is not possible, as both reason and experience teacheth. Where. foze preaching cannot hay Idolatry, Images being publickly luffered. For an Image, which will last for many hundred years, may for a little be bought: but a good Preacher cannot without much be continually Item, if the Prince will luffer it, there will be by and by maintained. many, yea, infinite Images: but fincere Preachers were and ever thall be but a few in respect of the multitude to be taught. For our Saviour This faith, The harvest is plentiful, but the workmen be but few: which hath been hitherto continually true, and will be to the worlds end: And in our time, and here in our country to true, that every Shire thould scarcely have one good Pzeacher, if they were divided.

Mow Images will continually to the beholders preach their doctine. that is, the worthipping of Images and Ivolatry, to the which Preaching mankind is exceeding prone, and enclined to give ear and credit: as experience of all nations and ages both too much prove. But a true Preacher to flay this mischief, is in very many places scarcely heard once in a whole year, and some where not once in feven years, as is cutdent to be proved. And that evil opinion which hath been long rooted in mens hearts, cannot luddenly by one Sermon be rooted out clean. And as few are enclined to credit found boatine: as many, and almost all, be prone to supersition, and foolatry. So that herein appeareth not only a difficulty, but also an impossibility of the remedy. Further, it appeareth not by any flozy of credit, that true and fincere Pecaching hath endured in any one place above one hundred years: But it is evident that Images, supersition, and worthipping of Images and idolate, have continued many hundred years. For all writings and experience Do testifie, that good things do by little and little ever decay, until they

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be clean banified : and contrariwife, evil things do moze and moze increafe, till they come to a full perfection and wickednels, Deither need me to feek examples far off fog a proof hereof, our prefent matter is Foz preaching of SDDS word moft fincere (in the beginning) by process of time wared less and less pure, and after corrupt, and last of all, altogether laid down and left off, and other inventions of men crept in place of it. And on the other part, Images among Chiffian men were first painted, and that in whole stozies together, which had fome fignification in them: Afterwards, they were emboffed, and made of timber, flone, playfler, and mettal. And firft they were onely kept pilpately in pawate mens houses: And then after, they crept into Churches and amples, but first by paynting, and after by embosting; and yet were they no where at the first worthipped. But shortly after, they began to be worthipped of the ignorant lost of men: as appeareth by the Epiffle that Gregory the first of that name Bishop of Rome, Did waite to Serenus Bis thop of Marcelles. Of the which two Bithops, Serenus for ivolatry come mitted to Images, brake them, and burned them. Gregory although he thought it tolerable to let them fland : yet he judged it abominable that they hould be worthipped, and thought fas is now alleaged) that the worthipping of them might be flayed, by teaching of Sods word, according as he exhorteth Serenus to teach the people, as in the same Epiffle appeareth. But whether Gregories opinion, or Serenus judgment were better herein, confider ye, I pray you, for experience by and by confuteth Gregories opinion. Foz notwithfanding Gregories waiting, and the Deaching of others, Images being once publickly let up in Temples and Churches, simple men and women Moztly after fell on heaps to worthip. ping of them: And at the laft, the learned also were carried away with the publick errour, as with a violent fream officod. And at the fecond Councel Nicene, the Bishops and Clergy decreed, that Images should be worthipped: and to by occasion of these stumbling blocks, not only the unlearned and simple, but the learned and wife, not the people onely, but the Bishops, not the sheep, but also the shepheards themselves (who should have been guides in the right way, and light to thine in darkness) being blinded by the bewitching of Images, as blind guides of the blind, fell both into the pit of damnable Ivolatry. In the which all the world, as it were prowned, continued until our age, by the space of above eight bundled years, unspoken against in a manner. And this success had Gregories ofder: which mischief had never come to pass, had Bifhon Sereous way been taken, and all Jools and Images been utterly destroyed and abolished: for no man worshippeth that that is not. And thus you fee, how from having of Images privately, it came to publick fetting of them up in Thurches and Temples, although without harm at the first, as was then of some wife and learned men judged; and from simple has ving them there, it came at the last to worthipping of them. First, by the rube people, who specially (as the Scripture teacheth) are in danger of Sap 13. 14. superstition and ivolatry, and afterwards by the Bishops, the learned, and by the whole Clergy. So that Laity and Clergy, learned and unlearned, all ages, feas, and degrees of men, women, and children, of whole Theistendom (an hogrible and most dreadful thing to think) have been at once drowned in abominable Joolatry, of all other vices most detected of GDD, and most damnable to man and that by the space of eight hundled years and more. And to this end is come that beginning of

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fetting up of Images in Churches then judged harmlels, in experience proped not onely harmful, but exitious and peffilent, and to the beftruaion and subversion of all good religion universally. So that I conclude, as it may be possible in some one City of little Country, to have images let up in Temples and Churches, and yet idolatry by earnest and continual preaching of DDD true word, and the fincere Golpet of our Saviour Chile, may be kept away for a fhort time: So is it impol-Able, that (Images once let up and fuffered in Temples and Churches) any great countries, much less the whole world, can any long time be hept from ivolatry. And the godly will refped, not onely their own Ci. tp. country and time, and the health of men of their age: but be careful for all places and times, and the falvation of men of all ages. At the left, they will not lay luch flumbling blocks and finites, for the feet of other countrymen and ages, which experience hath already proved to have been the ruine of the world. Therefore I make a general conclusion of all that I have hitherto laid : If the flumbling blocks, and poplons of mens fouls, by fetting up of images, will be many, yea, infinite if they be luffered, and the warnings of the same sumbling blocks, and remedies for the faid poylong by preaching but few, as is already declarede if the flumbling blocks be easie to be laid, the poylons foon provided, and the warnings and remedies hard to know of come by: if the flum. bling blocks lie continually in the way, and poplon be ready at hand ebery where, and warnings and remedies but feldom given: and if all men be more ready of themselves to flumble and be offended, then to be warned, all meen more ready to drink of the poplon, then to talt of the remedy (as is before partly, and thall bereafter more fully be declared) and so in fine, the poplon continually and deeply drunk of many, the remedy keldom and faintly taffed of a few: Dow can it be but that infinite of the weak and infirm hall be offended, infinite by ruine thall break their necks, infinite by deadly benom be poyloned in their fouls? And how is the charity of DD, or love of our neighbour in our hearts then, if when we may remove such dangerous stumbling blocks, such pestilent poylons, we will not remove them? What thall I lay of them which will tap flumbling blocks, where before there was none, and fet fnares for the feet, nap, for the fouls of weak and simple ones, and work the danger of their everlating destruction, for whom our Saviour Christ thed his most precious bloud, where better it were that the arts of pain. ting, plaisering, carbing, graving, and founding, had never been found not used, then one of them, whose souls in the light of DD are so precious, thould by occasion of image of picture perish and be lost. And thus is it declared that Preaching cannot possibly stay Idolacry, if Images be fet up publickly in Temples and Churches. And as true is it, that no other remedy, as writing against Idolatry, Councels assembled, Decrees made against it, severe Laws likewise and Pooclamations of Princes and Emperours, neither extream punishments and penalties, not any other remedy could of can be possible devised for the aboyding of ivolatry, if Images be publickly let up and luffered. For concerning witing against Images, and Idolatry to them committed, there hath been alleaged unto you in the fecond part of this Ercatife a great many places out of Tertullian, Origen, Lactantius, S. Augustine, Epiphanius, S. Ambrofe, Clemens, and divers other learned and holy Biffops and Do. dours of the Church. And besides thefe, all histories, Ecclesiasical, and books

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books of other godly and learned Bifhops and Dodours are full of notable cramples and fentences against Images and the worthipping of them. And as they have most earnestly written, to did they sincerely and most diligently in their time teach and preach, according to their writings and examples. For they were then preaching Bifpops, and more often feen in Dulpits, then in Princes palaces, more often occupged in bis legacy, who faid, So ye into the whole world, and preach the Sofrel to all men, then in Embaffages and affairs of Princes of this world. And as they were most zealous and diligent, so were they of excellent learning and godlinels of life, and by both of great authority and credit with the people, and fo of more force and likely bood to perswave the people, and the people more like to believe and follow their doctine. But if their preachings could not help, much less could their writings, which do but come to the knowledge of a few that be learned, in comparison to contimual preaching, whereof the whole multitude is partaker. Reither did the old Rathers, Bishops, and Doctours, severally onely by preaching and writing, but alfo together, great numbers of them allembled in Synods and Councels, make Decrees and Ecclefiafical Laws againft Images, and the worthipping of them, neither did they to once or twice, but divers times, and in divers ages and Countries, allembled Synods, and Councels, and made fevere Decrees against Images and worthip. ping of them, as hath been at large in the fecond part of this Domily before veclared. But all their writing, preaching, affembling in Councels, decreeing and making of Laws Ecclefiafical, could nothing belp, etther to pull down Images to whom idolatry was committed, of against Ivolatry whilst Images Good. For those blind books and dumb Schoolmafters, I mean Images and Ivols ( for they call them Lay mens books, and Schoolmaffers) by their carved and painted writings, teaching and preaching Idolatry, prevailed against all their written books, and preaching with lively voice, as they call it. Mell, if preaching and writing could not keep men from worthipping of Images and Ivolatry, if pen and words could not do it, you would think that penalty and swozd might do it, I mean, that Princes by severe Laws and punishments, might stay this unbridled affection of all men to idolatey, though Images were fet up and luffered. But experience proveth, that this can no more help against Idolatry, then writing and preaching. For Christian Emperours (whose authority ought of reason, and by ODDS Law, to be greated) above eight in number, and fir of them fuccessively reigning one after another ( as is in the histories before rehearfed) making most fevere Laws and Proclamations against idols, and Ivolatry, Images, and the worthipping of Images, and executing most grievous punishments, yea, the penalty of death, upon the maintainers of Images, and upon Ivolaters and Image worthippers: could not bying to pals, that either Images once let up, might throughly be destroyed, or that men sould refrain from the worshipping of them, being fet up. And what think you then will come to pals, if men of learning mould teach the people to make them, and mould maintain the fettinglup of them, as things necessary in religion? To conclude, it appeareth evidently by all flories and writings, and experience in times past, that neither preaching, neither writing, neither the confent of the learned, not authority of the godly, not the decrees of Councels, neither the Laws of Princes, not extreme punishments of the offendors in that

behalf, nor any other remedy or means, can help against Joolatry, if Images be luffered publickly. And it is truly faid, that times paft are Schoolmafters of wisdom to us that follow and live after. Therefore if in times past the most vertuous and best learned, the most diligent also. and in number almost infinite, ancient Fathers, Bishops, and Doctours with their writing, preaching, industry, earnestness, authority, assemblies and Councels could be nothing against Images and Idelatry, to Images once fet up: what can we, neither in learning, not holinels of life, neither in diligence, neither authority, to be compared with them. but men in contempt, and of no estimation (as the world goeth now) a few allo in number, in fo great a multitude and malice of men. Talbat can we do, I fay, or bring to pals to the flay of Ivolatry or worthipping of Images, if they be allowed to fland publickly in Temples and Churches? And if to many, to mighty Emperours, by to fevere Laws and 1920clamations, for gozous and extream punishments and executions could not flay the people from letting up and worthipping of Images: what will enfue, think you, when men thall commend them as necessary books of the Lap men. Let us therefoze of thefe latter baies learn this lesson of the experience of ancient antiquity, that Idolatry cannot pos Ably be separated from Images any long time: but that as an unseparable accident, of as a hadow followeth the body when the Sun this neth, fo Ivolatry followeth and cleaveth to the publick having of I. mages in Temples and Churches. And finally, as Idolatry is to be abhorred and aboided, fo are images (which cannot be long without Ivolatry) to be put away and destroyed. Besides the which experiments and proof of times before, the very nature and origin of images themselves draweth to Ivolatry mot violently, and mens nature and inclination also is bent to ivolatry so behemently, that it is not possible to sever of part images, not to keep men from ivolatry, if images be fuffered publickly. That I speak of the nature and oxigine of images, is this: Even as the first invention of them is naught, and no good can come of that which had an evil beginning, for they be altogether naught, ag Athanasius in his book against the Gentiles Declareth, and Saint Jerome also upon the Prophet Jeremy the firth Chapter, and Eufebius the feventh book of his Ecclesiastical Distory the roiti. Chapter teffifieth, that as they first came from the Sentiles, which were idolaters and worthippers of images, unto us, and as the invention of them was the beginning of spiritual fornication, as the word of DD testifieth: Sapi. 14. So will they naturally (as it were of neceffity) turn to their oxigine from whence they came, and draw us with them most violently to ivolatry, abominable to DD and all godly men. For if the origins of images, and worthipping of them, as it is recorded in the eight Chap. ter of the book of Wisdom, began of a blind love of a fond father, framing for his comfort an image of his Son, being bead, and fo at the last men fell to the worthipping of the image of him whom they did know to be dead: Dow much more will men and women fall to the worthipping of the images of DD, our Saviour Chaift, and his Saints, if they be fuffered to fland in Churches and Temples publick. ly? For the greater the opinion is of the majeffy and holinels of the person to whom an image is made, the sooner will the people fall to the worthipping of the laid image. Alberefoze the images of SDD, our Sabiour Chift, the bleffed Airgin Bary, the Apoffles, Bartyis, and

and other of notable holinels, are of all other Images mon bangerous for the peril of Joolatry, and therefore greatest beed to be taken that none of them be luffered to Kand publickly in Churches and Temples. for there is no great dread left any flouid fall to the worthipping of the images of Annas, Caiaphas, Pilate, of Judas the traytor, if they were fet up. But to the other, it is already at full probes, that Idolatry hath been, is, and is most like continually to be committed. Dow as mag before touched, and is here most largely to be declared, the nature of man is none otherwise bent to worthipping of Images (if he may have them, and fee them) then it is bent to whosedom and adultery in the company of harlots. And as unto a man given to the luft of the fleth, feeing a wanton harlot, fitting by her, and imbracing her, it profiteth little for one to fay, Beware of fornication, GDD will condemn , Cor. 6: fornicators and adulterers: for neither will he, being overcome with i Cor. 4. areater inticements of the Arumpet give eat of take heed to fuch godly Hebr. 13. admonitions, and when he is left afterwards alone with the harlot, nothing can follow but wickennels: eben lo, luffer Images to be let in the Churches and Temples, ye shall in vain bid them beware of Images, as Saint John both, and fee Joolatry, as all the Scriptures I John 5. warn us, ye hall in vain preach and teach them against Joolatry. For a number will notwithstanding fall headlong unto it, what by the nature of Images, and what by the inclination of their own corrupt nature.

Wherefore as for a man given to luft, to fit down by a frumpet, is to tempt ODD: So is it likewife to ereit an Ivol in this pronenels of mans nature to Idolatry, nothing but a tempting. Row if any will fay that this amilitude probeth nothing, yet I pray them let the word of DD, out of the which the amilitude is taken, prove something. Doth not the word of DD call Ivolatry, fpiritual fornication? Levic, 17. Doth it not call a gylt og painted fool og image, a ftumpet with and 20. a painted face? Be not the spiritual wickednesses of an idols inticing Num. 25. like the flatteries of a wanton harlot? Be not men and women as Deut. 31. prone to spiritual fornication (I mean Ivolatrie) as to carnal forni. Baruc. 6. cation? if this be denyed, let all nations upon the earth which have been Joolaters (as by all flozies appeareth) probe it true. Let the Jews and the people of DD which were to often and so earneffly warned fo deeabfully threatned concerning images and ivolatry, and fo extremely punified therefoze (and pet fell unto it) prove it to be trile: as in almost all the books of the old Testament, namely the kings and the Chronicles, and the Prophets, it appeareth most evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions wife men, learned men, Princes, Wiots, unlearned, and comminalty, probe it to be true. If you require examples: For wife ineligive have the Egyptians, and in the Indian Gymnosophists, the wifest men of the world, you have Solomon the wifelt of all other. For learned menithe Greeks, and namely the Athenians, exceeding all other nations in hiperfiltion and ivolatry, as in the history of the Acts of the Apostles S. Paul charg. Ad. 17. eth them. For Princes and governours, you have the Romans, the rh. Rom, 13 ters of the roll (as they lay) you have the fame forenamed king Solomon, and all the Kings of Ifrael and Juda after him, laving David, Ezechias, and Josias, and one of two more. All these (I say) and infinite others, wile, learned, Princes, and Sovernours, being all Idolaters, have you

for examples and a proof of mens inclination to ivolatry. That I may

Pfal. 32.

Sap. 13.14.

Deut. 4.

vitat. Dei.

Deut.27.

pals over with filence in the mean time, infinite multitudes and milliong of Idiots and unlearned, the ignorant and gross people, like unto poles and Dules in whom is no understanding, whose peril and danger to fall on heaps to Ivolatry by occasion of Images, the Scriptures specially foreshew and give warning of. And indeed how should the unlearned, simple, and foolish scape the nets and snares of Idols, and Images, in the which the wifest and the best learned have been to entangled. trapped, and wapped? Wherefoze the argument holdeth this ground fure, That men be as inclined of their cogrupt nature to spiritual fornication, as to carnal, which the wisdom of DD foreleeing, to the general prohibition, that none hould make to themselves any Image of fimilitude, addeth a caule, depending of mans cogrupt nature. Left ( faith SDD ) thou being deceived with errour , honour and worthin them. And of this ground of mans corrupt inclination, as well to fpi. ritual fornication, as to carnal, it must needs follow, That as it is the duty of the godly Pagificate, loving honely, and hating whosedom to remove all firumpets and harlots, specially out of places notogiously fulpected, or relorted unto of naughty packs, for the avoiding of carnal fornication: lo it is the duty of the same godly Dagistrate, after the examples of the godly Kings, Ezechias and Josias, to dive away all fricitual harlots (I mean Idols and Images) especially out of suspeded places, Churches and Temples, dangerous for idolatry to be committed to Images placed there, as it were in the appointed place and Augustin. in height of honour and worthin (as Saint Augustine saith) where the Pfal. 36. & libing SDD onely (and not dead stones and stocks) is to be worship.
113. 6 li.4. ped: It is (I say) the office of godly Magistrates likewise to avoid cap. 3. de ci-Images and Ivols out of Churches and Temples, as fpiritual bar. lots out of suspected places for the avoiding of Ivolatry, which is spiritual fornication. And as he were the enemy of all honefly, that fould being frumpets and harlots out of their fecret corners into the publick Market place, there freely to dwell and practice their fifthy Marchan. Dife: So is the enemy of the true worthipping of SOD, that bringeth Jools and Images into the Temple and Church, the houle of DD, there openly to be worthipped, and to rob the zealous & D D of his honour, who will not give it to any other, not his glozy to carved I. mages, who is as much forfaken, and the bond of love between man and him as much broken by ivolatry, which is spiritual fornication, as is the knot and bond of marriage broken by carnal fornication. Let all this be taken as a lie, if the word of DD enforce it not to be true. Curled be the man, faith op in Deuteronomy, that maketh a carbed or molten image, and placeth it in a fecret corner: and all the people thall fay, Amen. Thus faith &DD, for at that time no man durft have hall fay, Amen. or worthip images openly, but in corners onely: and the whole world being the great Temple of DDD, he that in any corner thereof robbeth DDD of his glozy, and giveth it to flocks and floues, is pronounced by GDD word accurled. Row he that will bring these spiritual

barlots out of their lurking corners, into publick Churches and Temples, that spiritual fornication may there openly of all men and women without hame be committed with them, no doubt that person is curled of DD, and twice curled, and all good and godly men and women will fay, Amen, and their Amen will take effect allo. Pea, and

furthermoze

# against peril of Idolatry.

furthermoze the madnels of all men profetting the Religion of Christ, now by the space of a fort of hundred years, and yet even in our time in to great light of the Golpel, bery many running on heaps by fea and land, to the great lois of their time, expence and walte of their goods, destitution of their Mives, Children, and Kamilies, and danger of their own bodies and lives, to Compostella, Rome, Hierusalem, and other far Countries, to vifit bumb and bead flocks and fiones, both fufficiently prove the pronenels of mans corrupt nature to the feeking of Tools once fet up, and the worthipping of them. And thus as well by the origine and nature of Ivols and Images themselves, as by the pronenels and inclination of mans corrupt nature to Ivolatry, it is evibent, that neither Images, if they be publickly fet up, can be feparated, nog men, if they fee Images in Temples and Churches, can be flato and kept from Joolatry. Dow whereas they yet alleadge, that howforber the people, Princes, learned, wife, and of elo time, have fallen into Ivolatry by occasion of Images, that pet in our time the most part, specially the learned, and wife, of any authority, take no hurt not offence by Ivols and Images, neither do run into far Countries to them, and worthip them: And that they know well what an I: dol of Image is, and how to be used, and that therefore it followeth, Images in Churches and Temples to be an inviferent thing, as the which of some is not abused: and that therefore they may justly hold (as was in the beginning of this part by them alleadged ) that it is not unlawful of wicked absolutely to have Images in Churches and Temples, though it may for the danger of the simple fort feem to be not alto. gether expedient.

Edbereunto may be well replyed, that Solomon also the wifest of all men, bid well know what an Ivol of Image was, and neither took any harm thereof a great while himfelf, and also with his godly wiftings armed others againft the banger of them. But pet afterward the fame Solomon luffering his wanton Paramours to bling their 3. Sap. 13. 14. dolg into his Court and Palace, was by carnal harlots perswaded, and brought at the last to the committing of Spicitual Fornication with Ivols, and of the wifest and godlieft Prince, became the most foolish and wickedest also. Wherefoze it is better even for the wifest to regard this warning, He that loveth danger shall perish therein : and Eccl. 3. and Let him that ftandeth beware left he fall, rather then wittingly and wil. 13. lingly to lay such a flumbling block for his own feet and others, that 1 Cor. 10. may perhaps bying at lat to break neck. The good King Ezechias Did 4 Reg. 18. know well enough, that the bracen Serpent was but a dead image, and therefore he took no burt himfelf thereby through Ivolatry to it: Did he therefore let it stand, because himself took no burt thereof? Do not fo: but being a good King, and therefore regarding the health of his filly Subjects, deceived by that Image, and committing Idolatry thereto, he did not onely take it down, but also brake it to pieces. and this he did to that Image that was let up by the commandement of SDD, in the presence whereof great Miracles were wrought, as that which was a figure of our Saviour Chiff to come, who hould deliver us from the mortal fling of the old Serpent Satan. Reither did he spare it in respect of the ancientness of antiquity of it, which had continued above leven hundled years, not for that it had been luffered, and preferbed by to many gooly Kings before his time.

bow (think you) would that godly Prince (if he were now living) han. ble our Ivols, fet up againft DDD commandement directly, and being figures of nothing but folly, and for fools to gaze on, till they become as wife as the blocks themselves which they stare on, and so fall Down as dared Larks in that gale, and being themlelves alive, worthin a dead flock of flone, gold of filder, and to become Idolaters, abominable and curled before the living DD, gibing the honour due unto him which made them when they were nothing, and to our Saviour Chain who redeemed them being loft, to the bead and dumb gool, the work of mans hand, which never did not can do any thing for them, no, is not able to fit noz once to mobe, and therefore worfe than a vile worm which can move and creep? The excellent King Johas allo did take him. felf no burt of Images and Idols, for he did know well what they were: bid be therefore because of his own knowledge let Idols and Images fand? much lefs bid be fet any up? De cather bid he not by his know. ledge and authority allo fuccour the ignorance of fuch as bid not know what they were, by utter taking away of all fuch flumbling blocks as might be occasion of ruine to bis people and Subjeds? Will they be. cause a few took no hurt by Images or Ivols, break the general Law of DD. Thou halt make to thee no amilitude, ec. They might as well, because Moses was not senuced by Jethroes Daughter, 1102 Boos by Ruth, being frangers, reafon, that all the Jews might break the ge. neral Law of SDD, forbibbing his people to joyn their children in macriage with firangers, left they feduce their children that they fould not follow GDD. Therefore they which thus reason, though it be not expedient, pet it is lawful to have Images publickly, and bo probe that lawfulnels by a few picked and cholen men: if they object that indifferently to all men, which a very few can have without burt and of. fence, they feem to take the multitude for vile fouls (as he faith in Virgil) of whole lols and lakeguard no reputation is to be had, for whom pet Chiff pato as bearly as for the mightieft Prince, or the wifeli and best learned in the earth. And they that will have it generally to be ta. hen for indifferent, that a very few take no hurt of it, though infinite multitudes besides perio thereby, thew that they put little difference between the multitudes of Chiffians and bruit beaffs, whole danger they bo fo little efteem. Befides this, if thep be Bifhops of Parlous, of otherwife having charge of mens confciences that thus reafon, it is lawful to have Images publickly, though it be not expedient, what manner of pattours them they themselves to be to their flock, which thrust unto them that which they themselves confess not to be expedient for them, but to the utter ruine of the fouls committed to their charge, for whom they fall give a fireight account befoze the Paince of Paffours at the last day? For indeed to object to the weak, and ready to fall of themselves, such flumbling blocks, is a thing not onely not expedient, but unlawful, yea, and most wicked also. Wherefore it is to be wondered how they can call Images, let up in Churches and Temples to no profit or benefit of any, and to fo great peril and danger, yea burt and deficiation of many, of rather infinite, things indifferent. Is not the publick letting up of them rather a fnare for all men, and the tempting of GDD? I beleech thefe reasoners to call to mind their own accustomed ordinance and Decree, whereby they determined that the Scripture, though by dow himtelf commanded to be known of all men, wonicn, and children, Mould

thould not be read of the fimple, not had in the bulgar tongue, for that (as they fata) it was dangerous, by bringing the simple people into errours. And will they not forbid Images to be fet up in Churches and Deut. 31. Temples, which are not commanded, but fozbidden mon fraightly by DD, but let them fill be there, pea, and maintain them allo, feeing the people are brought, not in danger onely, but indeed into most abominable errours and deteffable Idolatry thereby? Shall OD DS word, by SDD commanded to be read unto all, and known of all, for danger of Perefie (as they fay) be thut up? and Idols and Images, notwithflanding they be fozbidden by BD, and notwithflanding the danner of Ibolatry by them, fhall they yet be fet up, fuffered, and maintained in Churches and Temples? D worldly and fielly wisdom, even bent to maintain the inventions and traditions of men by carnal reafon, and by the same to disanul or deface the holy ordinances, laws, and honour of the Eternal DDD, who is to be honoured and praised for Amen.

Row it remaineth for the conclusion of this Treaty, to declate as well the abuse of Churches and Temples, by too costly and sumptuous decking and adopting of them, as also the lewd painting, gilding, and cloathing of Ivols and Images, and fo to conclude the whole treaty.

In Tercullians time, an hundzeth and threescore pears after Chiff, Tertul. Apo-Chillians had none other Temples but common boules, whither they log.cap. 39. for the most part secretly resorted. And so far off was it that they had befoze his time any goodly or gorgious becked Temples, that laws were made in Antonius, Verus and Commodus the Emperours times, that no Emfeb.lib. 5. Christians fould dwell in houles , come in publick bathes , or be leen Eccl.hift. in freets of any where abroad, and that if they were once accused to be Chiffians, they hould by no means be luffered to escape. As was platiced on Apolonius a noble Senatour of Rome, who being acculed of his Hierony own bondman and flave that he was a Chiffian, could neither by his mus. defence and apology learnedly and eloquently written and read publickly in the Senate, not in respect that he was a Citizen, not for the dignity of his ogder, nog fog the vitenels and unlawfulnels of his accufer, being his own flave, by likelyhood of malice moved to fogge lies a. gainst his Lozd, noz foz no other respect of help, could be delivered from So that Christians were then driven to dwell in caves and dens: fo far off was it that they had any publick Temples adogned and decked as they now be. Which is here rehearled to the confutation of those, which report such glorious glosed fables, of the goodly and gozgious Temple, that Saint Peter, Lious, Cletus, and those thirty Bishops their fuccesours had at Rome, untill the time of the Emperour Constantine, and which Saint Policarpe thould have in Afia, of Ireneus in France, by fuch ives, contrary to all true Diffozies, to maintain the superfluous gilding and decking of Temples now adates, wherein they put almost the whole fum and pith of our religion. But in those times the world was won to Chistendom, not by gozgious, gilded, and painted Temples of Christians, which had scarcely houses to dwell in: but by the godly, and as it were golden minds, and firm faith of fuch as in all ad. versity and perfecution professed the truth of our religion. And after these times in Maximinian and Constantius the Emperours proclamation, the places where Chiffians reforted to publick prayer, were called Condenticles. and in Galerius Maximious the Emperours Epiffle, they are called

Euleb, lib. 8. Oratories and Dominica, to lay, places dedicate to the lervice of the Lozo. cap. 19. and And here by the way it is to be noted, that at that time there were no . lib. 9. cap. 9. Churches of Temples erected unto any Saint, but to SDD onely, as De civitate Saint Augustine alfo recogdeth, faying, Tote build no Temples unto our

lib.8. cap. 1. Partyzs. And Eusebius himself calleth Churches, houses of prayer, and heweth that in Constantine the Emperours time, all men rejoy. ced, feeing instead of low Conventicles, which typants had destroyed. high Temples to be builded. Loe, unto the time of Constantine, by the space of above three hundred years after our Saviour Chrift, when Chiffian religion was most pure, and indeed golden, Chiffians had

but low and poor Conventicles, and simple Dratogies, yea caves under the ground, called Crypta, where they for fear of perfecution affembled fecretly together. A figure whereof remaineth in the vaults which yet

are builded under great Churches, to putus in remembrance of the old flate of the primitive Church befoze Conftantine, whereas in Conftantines time, and after him, were builded great and goodly Temples for Chi.

flians, called Basilica, either for that the Greeks used to call all great and goodly places Bafilicas, of for that the high and everlaffing King DD and our Saviour Chaift was ferbed in them. But although Conftantine, and other Princes, of good zeal to our religion, did lumptuously

deck and adopn Chillians Temples, yet did they dedicate at that time all Churches and Cemples to DDD of our Saviour Chiff, and to no Saint, for that abule began long after in Justinians time. And that gor-

glousness then used, as it was born with, as rising of a good zeal: so was it fignified of the godly learned even at that time, that fuch coff might otherwise have been better bekowed. Let Saint Jerome (although

otherwife too great a liker and allower of external and outward things) be a proof hereof, who hath thele words in his Epifile to Demetriades, Let other (faith Saint Jerome) build Thurches, cover walls with tables of Marble, carry together huge pillars, and guild their tops of heads,

which do not feel or understand their precious decking and adorning, let them deck the doors with Ivory, and Silver, and let the golden Altars with precious stones, I blame it not, let every man abound in his own fense, and better is it so to bo, then carefully to keep their ri-

thes laid up in stoze. But thou hast another way appointed thee, to cloath Chaift in the pooz, to vifit him in the fick, feed him in the hungry, lodge him in those who do lack harbour, and especially such as be of

the houshold of faith.

And the same Saint Jerome toucheth the same matter somewhat more freely in his treaty of the life of Clerks to Nepotian, laying thus, Many build walls, and erect pillars of Churches, the smooth Warbles do gliffer, the roof thineth with gold, the altar is fet with precious flones: But of the ministers of Chist, there is no election of choice. Deither let any man object and alleadge against me the rich Temple that was in Jury, the table, candleflicks, incenfe, thips, platters, cups, mosters, and other things all of gold. Then were thefe things allowed of the Lord, when the Priests offered facrifices, and the blood of beatts was accounted the redemption of fins. Powbeit all thefe things went befoze in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lozd being poor, hath dedicate the poverty of his house, let us remember his cross, and we thall esteem riches as mire and dung. What do we marvel at that which Chill calleth wicked

Mammon ?

Crypta.

Basilica.

Novel.confit.3. 47.

Mammon? whereto we do to highly effeem and love that which S. Peter both for a glogy teffifie that he had not? Ditherto S. Jerome.

Thus you fee how S. Ierome teacheth the fumptuousness amongst the Jews to be a figure to fignifie, and not an example to follow, and that those outward things were suffered for a time, untill Chaist our Logo came, who turned off those outward things into spirit, faith and truth. And the fame Saint Jerome upon the feventh Chapter of Jeremp faith, FOD commanded both the Jews at that time, and now us who are placed in the Church, that we have no trust in the goodliness of building and guilt rooffs, and in walls covered with tables of marble, and lay, the Temple of the logo, the Temple of the logo. For that is the Temple of the logd, wherein owelleth true faith, godly converlation, and the company of all vertues. And upon the Prophet Agge, he describeth the true and right decking of omaments of the Temple after this lost: I (laith Saint Jerome) do think the Silver wherewith the house of SDD is decked, to be the doarine of the Scriptures, of the which it is spoken, The voctrine of the Lozd is a pure dectrine, Silver tried in the fire, purged from drofs, purified feben times. And I do take gold to be that which remaineth in the hid fence of the Saints and the lecret of the heart, and thineth with the true light of SDD. Which is evident that the Apostle also meant of the Saints that build upon the foundation of Chaif, some filber, some gold, some precious stones: that by the gold, the hid fence, by filber, godly utterance, by pretious stones, works which please Sod, might be fignified. With these metals, the Church of our Saviour is made more goodly and gorgeous, then was the Synagogue in old time. With thefe lively fones, is the Church and house of Chaist builded, and peace is given to it for ever. All these be Saint Jeromes layings. Ro more vio the old godly Bishops and Dadours of the Church allow the oversumptuous furniture of Temples and Churches, with plate, veffels of gold, filver, and precious vefiments. S. Chrysostome saith, in the ministery of the holy Sacraments, there is 2.0ff. capite no need of golden beffels, but of golden minds. And S. Ambrofe faith, 28. Chilf fent his Apostles without gold, and gathered his Church with. out gold. The Church hath gold, not to keep it, but to bestow it on the necessities of the poor. The Sacraments look for no gold, neither do they please SDD for the commendation of gold, which are not bought for gold. The adorning and decking of the Sacraments, is the redemp. tion of Captives. Thus much faith Saint Ambrose.

Saint Jerome commendeth Exuperius Biffop of Tolofe, that he carried the Sacrament of the Lozds body in a wicker basket, and the Sacrament of his bloud in a glass, and so cast covetoulness out of the Church. And Bonifacius Biffop and Partyz, as it is recorded in the decrees, tellie Tir. de confieth, that in old time the ministers used wooden, and not golden wessels. Secra. con. And Zepherious the rvi. Biffop of Rome made a decree, that they found Triburien, use vessels of glass. Likewise were the vestures used in the Church in Lib.1.insti. old time very plain and single, and nothing costly. And Rabanus at cap. 14. large declareth, that this coffly and manifold furniture of befinnents of late used in the Church, was fetcht from the Jewish usage, and agreeth with Aarons apparelling almost altogether. For the maintenance of the which innocentius the Pope pronounceth vololy, that all the customes of the old Law be not abolished, that we might in such apparel, of Chistians the moze willingly become Jewish. This is noted, not against

Thurches

Churches and Temples, which are modinecessary and ought to have their due use and honour, as is in another Homily so, that purpose declared, not against the convenient cleanness and ornaments thereof: but against the sumptuousness and abuses of the Temples and Churches. Fo, it is a Church of Temple also that glittereth with no marble, shineth with no Gold not Silver, glistereth with no Pearls not precious stones: but with plainness and frugality, significity no proud doctrine not people, but humble, frugal, and nothing esteeming earthly and outward things, but gloriously decked with inward ornaments, according as the Prophet declareth, saying, The kings daughter is altogether glorious in.

wardly.

Now concerning excellive decking of Images and Idols, with pain. ting, gilding, adopting, with precious befures, pearl, and fione, what is it eife, but for the further provocation and inticement to writual toznication, to beck frittual harlots most costly and wantonly, which the ivolatrous Church understandeth well enough. for the being inbeed not onely an harlot (as the Scripture calleth her) but allo a foul, filthy old withered harlot (for the is indeed of ancient years) and understanding her lack of nature and true beauty, and great loathsomness which of her felf the hath, both (after the custome of such harlots) paint her felf, and beck and tire her felf with gold, pearl, fone, and all kind of precious jewels, that the thining with the outward beauty and glozy of them, may please the foolish phantage of fond lovers, and so entice them to spiritual fornication with her. Who, if they saw her (I will not fay naked) but in simple apparel, would abhoz her, as the fouleft and filthieft harlot that ever was feen: According as appeareth by the description of the garnishing of the great strumpet of all strum. pets, the Mother of Whozedom, fet forth by Saint John in his Reve. lation, who by her glozy proboked the Princes of the earth to commit whosebom with her. Whereas on the contrary part, the true Church of ODD, as a chafte matron, espouled (as the Scripture teacheth) to one busband, our Sabiour Jelus Chiff, whom alone the is content onely to please and serve, and looketh not to delight the eyes of phanta. des of any other Arange lovers, or wovers is content with her natural ognaments, not doubting, by luch fincere fimplicity, beft to please bim, who can well skill of the difference between a painted vilage, and true natural beauty. And concerning fuch glozious gilding and decking of Images, both & DD & word witten in the tenth Chapter of the Prophet Jeremy, and Saint Hieroms commentaries upon the fame, are most worthy to be noted. first, the words of the Scriptures be thefe, The workman with his are hewed the timber out of the wood with the work of his hands, he decked it with gold and filver, he joyned it with nails and pinus, and the firoke an hammer, that it might hold tagether. They be made smooth as the Palm, and they cannot speak: if they be born they remove, for they cannot go. Fear ye them not, for they can neither do evil not good : Thus faith the Prophet, Apon which text, Saint Hierome hath thele words, This is the description of Josls, which the Gentiles worthip, their matter is vile and corrupti. And whereas the Artificer is mortal, the things he maketh must needs be corruptible: he decketh it with filver and gold, that with the glittering of fining of both mettals, he may deceive the fimple. Tabich errour indeed hath palled over from the Gentiles, that we could

judge

Apoc. 17.

Jer. 10.

judge Religion to fland in riches. And by and by after he laith, They have the beauty of mettals, and be beautified by the Art of Painting. but good og profit is there none in them. And thortly after again, They make great promites, and devile an Image of vain worthipping of their own phantafies, they make great brags to deceibe every fimple body; they oull and amaze the understanding of the unlearned, as it were with golden lentences, and eloquence, thining with the brightness of filber. And of there own devilers and makers are thele Images advanced and mag. nified in the which is no utility not profit at all, and the worthipping of the which properly pertaineth to the Sentiles and Beathen, and fuch as know not ODD.

Thus far of Saint Jeromes words. Whereupon you may note as well his indgment of Images themselves, as also of the painting, gilding, and decking of them: that it is an erour which came from the Gentiles, that it perswaveth Religion to remain in riches, that it amazeth and deceiveth simple and unlearned with golden fentences, and filver-thining eloquence, and that it appertaineth properly to the Sentiles and beathens, and luch as know not SDD. Wherefore the bas bing, paputing, gilbing, and becking of Images, by Saint Jeromes judgment, is erronious, feducing and bringing into errour (fpecially the simple and unlearned) Peathenish, and void of the knowledge of

ODD.

Surely the Prophet Daniel in the eleventh Chapter Declareth luch fumptuous becking of Images with gold, filber, and precious fiones, to be a token of Antichzins kingdom who (as the Prophet foreneweth) chall worthip SDD with such gorgeous things. Row usually such excel five adopting and decking of Images, bath rifen and been maintained, either of offerings provoked by Superfition and given in Idolatry, or of spoyles, robberies ulurle, or goods otherwise unfully gotten, whereof wicked men have given part to the Images of Saints, (as they call them) that they might be pardoned of the whole: as of divers writings and old monuments concerning the cause and end of certain great gifts, may well appear. And indeed such mony so wickedly gotten, is mot meet to be put to fo wicked a ufe. And that which they take to be amends for the whole before SDD, is more abominable in his fight, then both the wicked getting, and the moze wicked fpending of all the for how the Lord alloweth such gifts, he declareth evidently in the Prophet Elaias, laying, I (laith the Lord) do love judgment, and I hate spoyl and raveny offered in Sacrifice: which the very Gentiles understood. For Plato sheweth, that such men as suppose that SDD Dialog. de doth pardon wicked men, if they give part of their spoyls and rapine to legib. 10. him, take him to be like a dog, that would be entreated and hired with part of the prey, to luffer the wolves to weary the theep. And in cale the goods wherewith Images be decked, were juffly gotten, pet it is extreme madness, to foolithly and wickedly to bestow goods purchaled by wisdom and truth. De luch lewonels Lactantius writeth Lib. 2. inft. thus, Wen do in vain deck Images of the gods with gold, Idogy cap.4. and precious fione, as though they could take any pleasure in those things. For what use have they of precious gifts, which understand not feel nothing? Even the fame that dead men have. For with like reaion do they bury dead bodies, farced with fpices and odours, and clothed with precious bestures, and beck images, which neither felt or knew

when they were made, not understand when they be honoured, for they get no sence and understanding by their consecration. Thus far Lackanius, and much more, too long here to rehearse, declaring, that as little girls play with little puppets, so be these vecked images great puppets for old fools to play with. And that we may know what, not onely men of our religion, but Ethnicks also, judge of such becking of dead images, it is not unprofitable to hear what Seneca, a wise and excellent learned Senator of Rome, and Philosopher, saith concerning the foolsshies of ancient and grave men, used in his time in worthing ping and decking of images: The (saith Seneca) be not twice children (as the common saying is) but always children: but this is the difference, that we being elder, play the children: and in these playes they bring in before great and well becked puppets (so be calleth images) ointments, incense, and odours. To these puppets they offer

up factifice, which have a mouth, but not the use of tecth. Apon these they put attiring and precious apparel, which have no use of cloths. To thele they give gold and filver, which they who receive it (meaning the images) lack, as well as they that have given it from them. And Seneca much commendeth Dionyfius king of Sicile, for his merry robbing offuch vecked and sewelled puppets. But you will ask, what doth this appertain to our Images, which is written against the Idols of the Gentiles? Altogether lurely. For what use or pleasure have our images of their becking and precious ornaments ? Did our images un. berffand when they were made? of know, when they be fo irimmed and becked? Be not thefe things bestowed upon them, as much in Dain, as upon dead men which have no fenfe? Wherefore it follow. eth, that there is like fooliginels and lewonels in decking of our images as great puppets for old fools, like children, to play the wicked play of ivolatry before as was among the Ethniks and gentiles. Dur Churthes fand full of fuch great puppets, wonderoully decked and adogned Garlands and Cozonets be let on their heads, precious pearls hang. ing about their necks, their fingers thine with rings, fet with pre-

clous stones, their dead and stiff bodies are clothed with garments fiff with gold. Pou would believe that the images of our men Saints, were some Painces of Perfia land with their proud apparel, and the Mols of our women. Saints, were nice and well trimmed harlots, tempting their paramours to wantonnels: Whereby the Saints of on are not honoured, but most diffonoured, and their godlincis, for bernels, chaffity, contempt of riches, and of the banity of the world, Defaced and brought in doubt by fuch montrous Decking, moft differing from their lober and godly lives. And because the whole pageant must throughly be playd, it is not enough thus to beck Idols, but at the last come in the Priests themselves, likewise decked with gold and pearl, that they may be meet fervants for fuch Lords and Ladies, and at worthippers of luch gods and goddelles. And with a folenin pace they pals forth before thele golden puppets, and fall down to the ground on their marrow bones before these honourable Idols, and then rifing up again, offer up odours and incente unto them, to give the people an example of bouble ibolatry, by worthipping not onely the Ibol, but the gold alfo, and riches wherewith it is garnified. Which things, the mod part of our old Martyzg rather then they would bo, or once kneel, of offer up one crumb of incente befoge an Image, luffered moft

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cruci and terrible deaths, as the histories of them at large do declare. and here again their allegation out of Gregory the first and Damalcen, that images be the Lay-mens Books, and that pictures are the Scripture of idiots and simple persons, is worthy to be considered. for as it hath been touched in divers places before, how they be books Greg. Epift: teaching nothing but lies, as by Saint Paul in the first Chapter to the ad Sevenum Romans evidently appeareth, of the images of DD : So what man. Maffile. ner of books and Scripture thele painted and gilt images of Saints Damaf de be unto the common people, note well I pray you. For after that our fide ore bo lib. preachers thall have inftruced and exhorted the people to the following 4.cap. 17. of the vertues of the Saints, as contempt of this world, poverty, lobernels, chaffity, and luch like vertues, which undoubtedly were in the Saints: Think you, assoon as they turn their faces from the Preather, and look upon the graven books and painted Scripture of the glorious gilt images and idols, all thining and glittering with mettal and stone, and covered with precious bestures, of else with Charea in Terence, behold a painted table, whetein is fet forth by the art of the painter, an image with a nice and wanton apparel and countenance, more tike to Venus of Flora, then Bary Bagbalen, of if like to Barp Magbalen, it is when the played the harlot, rather then when the wept for her fins. When I cap they turn about from the preacher, to thefe books and Choolmaffers and painted (criptures: Mall they not find them lying books? teaching other manner of lestons, of esteeming of riches. of prive, and vanity in apparel, of nicenels and wantonnels, and peradbenture of whosebom, as Chærea of like pieures was taught. Lucian, one leatned of Venus Gnidia a lefton, too atominable here to be remembred. Be not thefe, think you, pretty books and scriptures for simple people, and especially for wives and young maydens to look in, read on, and learn such lesions of? What will they think either of the preacher, who taught them contrary lestons of the Saints, and therefore by these carved bodours, are charged with a lye, or of the Saints themfelbes, if they believe thefe graven books and painted fcriptures of them, who make the Saints now reigning in heaven with SDD, to their great dishonour, schoolmasters of such vanity, which they in their life time most abhorred? For what lessons of contempt of rithes, and vanity of this world, can fuch books, so besmeared with gold, fet with precious stones, covered with siks, teach? What les fons of cobernels and chaffity, can our women learn of these pictured fcriptures, with their nice apparel and wanton looks? But away for hame, with these coloured cloaks of Ivolatry, of the books and scrip. tures of Images and pictures, to teach idiots, nay to make idiots and fack fools and beaffs of Christians. Do men, I play you, when they have the same books at home with them, run on pilgrimage to feek like books at Rome, Compostella, of Hierusalem, to be taught by them when they have the like to learn at home? Do men reverence fome books, and bespile and let light by other of the same fort? Do men kneel befoze their books, light candles at noon time, burn incente, offer up gold and filber, and other gifts to their books? Do men either feign or believe miracles to be wrought by their books? I am fure that the new Teffament of our Saviour Jelus Chaift, conteining the word of life, is a more lively, express and true Image of our Saviour, then all carbed, graven, moulten, and painted images in the world

world be, and pet none of all thefe things be done to that book of Scring ture of the Solpel of our Saviour, which be bone to images and pictures, the books and feriptures of Lay men and folots, as they call them. Wherefore call them what they lift, it is most epident by their deeds that they make of them no other books not firthire, then fuch as teach mor fifthy and hogrible ivolatry, as the ulers of luch books vally prove by continual practifing the same. D books and scriptures, in the which the debilish schoolmaster Satan, bath penned the lewd lessons of wicked ibolatry, for his daffardly pilciples and lebollers to behold, read, and learn, to spo de mut high diffenour, and their mon horrible damma, tion. Dave not we been much bound, think you, to those which should habe taught us the truth out of DDD book and his boly Scrip. ture, that they have that up that book and Scripture from us, and none of us to bold as once to open it, or read on it? and infead thereof, ta ippead us abjoad thele goodly, carben, and gilden books and painted feriptures, to teach us such good and godly lesions? Dave not they done mell, after they cealed to dank in pulpets themleldes, and to teach the peo. ple committed to their infruction, keeping filence of DD DS mord, and become numb dogs (as the Prophet calleth them) to let up in their fleat. on every pillar and corner of the Church, fuch goodly doctors, as numb. but more wicken then themselves her the need not to complain of the fack of one dumb Parlon, babing to many dumb devilin clicars (4 mean thele thois and painted puppets) to teach in their flead. Rowin the mean featon, whilest the dumb and dead inois fand thus decked and clothed, contrary to SODS law and commandement, the pose Chiftian people, the lively images of DDD, commended to us to ten Derly by our Saviour Christ as most bear to him, stand noked, hibering for cold, and their teeth chattering in their heads, and no man concrete them, are pined with hunger and thirt, and no man giveth them a peny to refresh them, whereas pounds be ready at all times (contrary to DD will) to beck and trim bead flocks and flones, which net ther feel cold, hunger, not thirlt

Cheme as hath a notable Centence concerning this matter, faying thus, That kerpent the Devil Doth by the mouth of certain men utter thefe words: We for the honour of the invilible DD, do worthin visible images: which doubtleffe is most falle. For if you will truly bonour the image of SDD, you fould by boing well to man, boneur the true image of DD, in bim. For the image of DD is in every mans But the likenels of DD is not in every one, but in those onely which have a godly heart and pure mind. If you will therefore truly bonour the I. mage of DD, we bo declare to you the truth, that he bo well to man. who is made after the image of SDD, that you give benour and reverence to him, and refresh the hungry with meat, the thirsty with prink. the naked with clothes, the fick with attendance, the fixanger harbour. leffe with lodging, the pisoners with necessaries: and this mall be accounted as truely bestowed upon God. And these things are so direa propertayning to GDD bonour, that wholoever both not this. that feem to have reproched and done willany to the image of SDD. for what honour of god is this, to run to images of flock and fone, and to honour vain and dead figures of Do Dand to despise man, in whom is the true image of God ? And by and by after he laith, Andersand pe therefore that this is the luggeffion of the lerpent Satan , lunking

mithin you, which perswadeth you that you are godly, when you honour inlenfible and dead images, and that you be not ungodly, when you but or leave unfuccoured the lively and reasonable creatures. All these be the words of Clemens.

Dote, I pray you, how this most ancient and learned Doctour, within one hundred years of our Saviour Chrifts time, moft plainly teach. eth, that no fervice of DD, og Religion acceptable to him, can be inhonouring of dead images : but in fuccouring of the poor the lively images of DD, according to Saint James, who faith, This is the pure and true Religion before DD the father, to luccour fatherlels and motherless children, and widows in their affliction, and to keep

himfelf undefiled from this world.

True Religion then and pleasing of SDD, standeth not in making, fetting up, painting, gilding, cloathing and decking of dumb and dead images (which be but great puppers and babies for old fools in botage, and wicked idolatry, to daily and play with) not in killing of them, capving, kneeling, offering to them, in lenting of them, letting up of candles, hanging up of legs, arms, or whole bodies or war before them, or praying, and asking of them or of Saints, things belonging onely to Do to give. But all thefe things be vain and abominable, and most damnable befoze GDD. Wherefoze all fuch do not onely bestow their mony and labour in vain: but with their pains and cost purchale to themselves OD D wath and utter indignation, and everlasting Damnation both of body and foul. Foz ye have heard it evidently probed in thefe Pomilies against Idolatry, by 60DS word, the Danours of the Church, Ecclefiaffical histories, reason and experience, that Images have been and be worthipped, and to Idolatry committed to them by infinite multitudes, to the great offence of SDDS Majeffy, and danger of infinite fouls, and that idolatry cannot possibly be leparated from Images fet up in Churches and Temples, gilded and decked glozioully, and that therefore our Images be indeed pery Idols, and to all the prohibitions, laws, curies, threatnings of harible plagues, as well tempozal as eternal, contained in the holy Scripture, concerning Ivols, and the makers and maintainers, and worthippers of them, appertain also to our Images fet up in Churches and Temples, and to the makers, maintainers, and worthippers of them. And all those names of abomination, which DDS word in the holp Scriptures giveth to the Jools of the Sentiles, appertain to our Images, being Idols like to them, and having like Idolatry committed unto them. and DDD own mouth in the holy Scrip. tures calleth them vanities, lies, deceits, uncleannels, filthiness, dung, mischief, and abomination befoze the Lozd. Wherefoze GDDS hoztible wrath, and our most dreadful danger cannot be avoided, without the destruction and utter abolifing of all such Images and Idols out of the Thurch and Temple of DD, which to accomplify, DDD put in the minds of all Christian Princes. And in the mean time, let us take beed and be wife, D ve beloved of the Lord, and let us have no ftrange gods, but one onely ode, who made us when we were nothing, the father of our Lord Jefus Christ, who reseemed us when we were lost, and with his holy Spirit who both fancifie us. for this is life everla- John 17. fting, to know him to be the onely true DDD, and Jefus Chiff whom behath fent. Let us honour and worthip for Religious lake none but

bim,

John 4.

bint, and him let us weathip and honour as he will himfelf, and hath Declared by his word, that he will be honoured and worthipped, not in, nor by Images or Ivols, which he bath mon fraightly forbidden, netther in kneeling, lighting of candels, burning of incente, offering up of gifts unto Images and Ivols, to believe that we Mall please him, for all thefe be abomination befoze @DD: but let us honour and worthin COD in fpirit and truth, fearing and loving him above all things. trusting in him onely, calling upon him, and praying to him onely, praising and lauding of him onely, and all other in him, and for him. For fuch worthippers both our heavenly father love, who is a mon pure Spirit, and therefoze will be worthipped in fpirit and truth. And fuch wolfhippers were Abraham, Moles, David, Helias, Peter, Paul, John, and all other the boly Patriachs, Prophets, Apoffles, Partyrs, and all the true Saints of God, who all, as the true friends of God, were enemies and defroyers of Images and Idals, as the enemies of BDD and his true Religion. Wherefoze take heed and be wife, D pe beloved of the Logo, and that which others, contrary to DDS word, bestow wickedly, and to their damnation, upon dead stocks and stones (no images, but enemies of odp and his Saints) that bestow pe, as the faithful fervants of opp, according to DDS word, mercifully upon poor men and women, fatherless children, widows, fick perfons. Arangers, piloners, and fuch others that be in any necessity, that pe may at that great day of the Lozd, hear that most blessed and comfortable laying of our Sabiour Chiff: Come pe bleffed into the kingbont of my father, prepared for you before the beginning of the world. For I was hungry, and ye gave me meat, thirty, and ye gave me dink, naked, and ye cloathed me, harbourless, and ye lodged me, in pison, and pe bilited me, fick, and ye comforted me. for whatfoever ye have Done for the poor and needy in my name, and for my lake that have pe Done for me. To the which his beavenly kingdom, DD the father of mercies bring us, for Jefus Chriffs fake our onely Saviour, Debiatour, and Adbocate, to whom with the Doly Shoff, one immortal, inbifible and most glozious DD, be all honour and thankigibing, and glozy, world without end. Amen.

#### AN

# HOMILY

FOR

Repairing and keeping clean, and comely adorning of Churches.



T is a common custome used of all men, when they intend to have their friends of neighbours to come to their houses to eat of drink with them, of to have any solemn assembly to treat and talk of any matter, they will have their houses, which they keep in continual reparations, to be clean and time, lest they sould be counted suttish, of little to regard their friends and neighbours. Dow much more then ought the house of SDD, which we commonly call the Church, to be sufficiently repaired

trimmed

in all places, and to be honourably adorned and garnished, and to be kept clean and sweet, to the comfort of the people that shall resort

thereunto.

It appeareth in the holy Scripture, how GDDS house, which was called his holy Temple, and was the mother Thurch of all Jewzy, fell sometimes into decay, and was oftentimes prophaned and defiled, through the negligence and ungodiness of such as had the charge thereof. But when godly Kings and governous were in place, then commandement was given forthwith, that the Church and Temple of GDD should be repaired, and the devotion of the people to be gathered, for the reparation of the same. We read in the fourth Book of the 4 King. 12, Kings, how that king Joas, being a godly Prince, gave commandement to the Priess, to convert certain offerings of the people, towards the reparation and amendment of GDDS Temple.

Like commandement gave that most godly King Josis, concerning 4 King.22? the reparation and re-edification of GDDS Temple, which in his time be found in loze decay. It hath pleased Almighty GDD, that these His stocking the re-edifying and repairing of his holy Temple, should be written at large, to the end we should be taught thereby: First, that GDD is well pleased that his people should have a convenient place to resort unto, and to come together, to praise and magnific GDDD holy Name. And secondly, he is highly pleased with all those, which distingently and zealously go about to amend and restore such places as are appointed for the Congregation of GDDD people to resort unto, and wherein they humbly and joyntly render thanks to GDD for his benefits, and with one heart and voice praise his holy Name. Thirdly, GDD was sore displeased with his people, because they builded, decked, and

Agge 1.

trimmed up their own houses, and suffered DDD house to be in ruine and decay, to lye uncomly and fulfonily. Wherefore DD was fore grieved with them, and plagued them, as appeareth in the Prophet Aggeus. Thus faith the Logo : Is it time for you to dwell in your feeled houses, and the Lozds house not regarded? De have sowed much, and gathered in but little, your meat and your cloaths have neither filled you, not made you warm, and he that had his wages, put it in a bottomless purle. By these plagues which DD laid upon his people for negleding of his Temple, it may evidently appear that SDD will have his Temple, his Church, the place where his Congregation thall refort to magnifie him, well edified, well repaired, and well maintained. Some neither regarding godlinefs, not the place of godly exercise, will say. The Temple in the old Law was commanded to be built and repaired by DDD himself, because it had great momises annexed unto it, and becaule it was a figure, a Sacrament, or a fignification of Christ, and also of his Church. To this may be easily answered: first, that our Churches are not destitute of promiles, foralmuch as our Saviour Christ faith, There two or three are gathered together in my Rame, there am I in the middell among them. A great number therefoze comming to Church together in the name of Chill, have there, that is to lay in the Church, their Dam and Saviour Chilf Jefus prefent among the Conareaation of his faithful people, by his grace, by his favour and godly affifiance, according to his most affired and comfortable promifes. The then ought not Chiffian people to build them Temples and Churches, having as great promiles of the prefence of GDD, as ever had Salomon for the material Temple which he did build? As touching the other point, that Salomons Temple was a figure of Chiff: we know that now in the time of the clear light of Chaiff Jelus the Son of & D. all hadows, figures, and fignifications are utterly gone, all bain and unprofitable ceremonies, both Jewich and Peathenich, fully abolithed. And therefoze our Churches are not let up foz figures, and fignifications of Defliag and Chaiff to come, but for other godly and necessary purpoles, that is to fay, That like as every man bath his own boufe to abide in. to refresh himself in, to rest in, with such like commodities : So Almigh. ty com will have his house and place whither the whole Parish and Congregation thall relogt, which is called the Church and Cemple of DD, for that the Church, which is the company of DDS people, Doth there affemble and come together to ferve him. Rot meaning here. by, that the Logo whom the heaven of heavens is not able to hold or compaile, both dwell in the Church of lime and stone, made with mans hands, as wholly and onely contained there within, and no where elfe, for so he never dweit in Salomons Temple. Bozeover, the Church or Temple is counted and called holy, vet not of it felf, but because comb people relocting thereunto are holy, and exercise themselves in holy and beavenly things. And to the intent pe may understand further, why Churches were built among Christian people, this was the greatest con-Aderation: that GDD might have his place, and that GDD might have his time, duely to be honoured and served of the whole multitude in the First there to hear and learn the blessed word and will of the Secondly, that there the bleffed Sacraments, ederlafting DD. which our Lord and Saviour Christ Jelus hath ordained and appointed, hould be duly, reverently, and decently ministred. Thirdly, that there

there the whole multitude of DDD people in the Paris, sould with one voice and heart call upon the name of DD, magnific and praife the Pame of ODD, render earnest and hearty thanks to our heavenip father for his heap of benefits vaily and plentifully poweed upon us, not forgetting to bestow our aims upon DDD poor, to the intent DD may blefs us the more richly. Thus pe may well perceive and understand wherefore Churches were built and fet up amongst Christian prople, and dedicated and appointed to thefe godly uses, and wholly erempted from all fithp, prophane, and worldly ules. Wherefore all they that have little mind of devotion to repair and build ODD Temple. are to be counted people of much ungodinels, fourning against good ozper in Chaiffs Church, Defpiling the true honour of DD D, mith ebil er. ample offending and hindering their neighbours otherwife well and god. In disposed. The world thinketh it but a triffe to fee their Thurch in ruine and decay. But wholo doth not lay to their helping hands, they fin againg DD and his holy Congregation. Foz if it had not been fin to negled and flightly regard the reeditying and building up again of his Tem. ple, ODD would not have been to much griebed, and to foon have plagued his people, because they builded and becked their own boutes fo gaggeouffy, and belpifed the houle of SDD their Lord. It is fin and hame to fee to many Churches, forumous, and to foully becaped, almost in every comer. If a mans private house wherein be owelicth, be becaped, he will never ceale till it be reflozed up again. Pea, if his barn where he keepeth his corn be out of reparations, what diligence uleth he to make it in perfect flate again? If his flable for his borte, yea, the fix for his fwine, be not able to hold out water and wind, bow careful is he to do coff thereon? And hall we be to mindful of our common bale houles, deputed to so vile employment, and be forgetful toward that house of DD, wherein be intreated the words of our eternal falbation, where in be ministred the Sacraments and myseries of our revemption? The fountain of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Chiff, is there offered unto us: And thall the not efterm the place where to beavenly things are handled Calherefore if pe have any reverence to the ferbice of SDD if pe have any common honesty, if ye have any confcience in keeping of necessary and godly addinances, keep your Thurches in good repair, whereby ye half not only please DD, and veterbe his manifold bleffings, but affo beferhe the good report of all godly people.

The fecond point, which appertametheo the maintenance of SDDS house, is, to have it well abouted, and comely, and crean kept. Withit things may be the more easily reformed, when the Church is well revaired. For like as men are well refreshed and comforted, when they find their houses having all things in good order, and all corners clean and sweet: to when SODS house the Church is well adopned, with places convenient to fit in, with the Pulpit for the preacher, with the Lords table, for the ministration of his holy supper, with the font to Christen in, and allo is kept clean, comely, and sweetly, the people are more desirous, and the moze comforted to refort thither, and to tarry there the whole time appointed them. With what earnefinels, with what behement zeal did our Saviour Chain vive the buyers and fellers out of the Temple of SDD, Matt, 21: and hurled down the tables of the changers of money, and the feats of the Dove-fellerg, and could not abide any man to carry a beffel through

the Temple? De told them that they had made his fathers house a den of theives, partly through their superstition, hypocrifie, falle worthip. falle boctrine, and inlatiable covetoulnelle, and partly through contempt, abuling that place with walking and talking, with worldly matters without all fear of Sod, and due reverence to that place. What dens of theives the Churches of England have been made by the blafthemous buying and felling the most precious body and bloud of Christ in the Maffe, as the world was made to beleive, at diriges, at months minds, at Trentalls, in Abbeys and Chantries, befide other hogrible abufes (DDD boly name be bleffed fog ever) which we now fee and underfland. all these abominations, they that supply the room of Christ, have cleanfen and purged the Churches of England of, taking away all fuch fullom. nels and filthinels, as through blind devotion and ignozance hath crept into the Church thefe many hundled years. Wherefore, D pe good Chiffian people, pe bearly beloved in Chiff Jelu, pe that glozy not in wozibly and bain religion, in phantaffical abouning and becking, but rejoyce in heart to fee the glozy of DD truly fet forth, and the Churches reflozed to their ancient and godly ule, render your hearty thanks to the goodness of Almighty DDD, who bath in our dayes firred up the hearts, not onely of his godly Preachers and Ministers, but also of his faithful and most Christian magistrates and governours, to bring fuch nodly things to pals.

And foralmuch as your Churches are fcoured and fwept from the finfull and superfittious filthiness wherewith they were defiled and dis figured: Do pe your parts, good people, to keep your Churches come. ly and clean, luffer them not to be defiled with rain and weather, whith dung of doves, and owls, flares, and choughs, and other fifthfi nels, as it is foul and lamentable to behold in many places of this countrep. It is the house of paper, not the house of talking, of walking, of brawling, of minfirellie, of hawks, of bogs. Proboke not the displeature and plagues of DD, for bespising and abusing his holy house, as the wicked Jews oid. But have DD in your heart, be obedient to his bleffed will, bind your felves every man and woman, to your power, to. ward the reparations and clean-keeping of the Church, to the intent that pe may be partakers of DDD manifold bleffings, and that ye may be the better encouraged to relogt to your parish Church, there to learn your buty towards ODD and your neighbour, there to be prefent and partakers of Christs holy Sacraments, there to render thanks to your heavenly father for the manifold benefits which he vally powreth upon pou, there to pray together, and to call upon SDDS holy Rame, which

be bleffed world without end. Amen.

### N

And first of Fasting. Good-Works.



D & life which we live in this world ( aood Chaiftian people) is of the free benefit of DD lent us, pet not to use it at our plealure, after our own fleffly will: but to trade over the same in those works which are beforming them that are become new creatures in Chaiff. works the Apostie calleth Good works, faying, The are DDD workmanship, Ephel, 2? created in Chaift Jefu to good-works,

which & D D hath ogdained that we thould walk in them. And yet his mean-

ing is not by these words, to induce us, to have any affiance, or to put any confidence in our works , as by the merit and beferving of them to purchase to our selves and others remission of sin, and so consequently everlaging life, for that were meer blafphemy against SDDS mercy, and great verogation to the blood hedding of our Saviour Jelus Chill. for it is of the free grace and mercy of DD, by the mediation of the bloud of his Son Jelus Chaiff, without merit og deferbing on our part, that our fing are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his beavenly kingdom. (faith S. Augustice) belonging to GDD, who both call us, and then August. de hath he good works, who foeber received grace. Good works then bring diver queft. not forth grace: but are brought forth by grace. The wheel (faith be) ad Simpli. turneth round, not to the end that it may be made round : but because it lib. 1 is first made round, therefoze it turneth round. So, no man doth good. Quaft. 28. works, to receive grace by his good-works: but because he hath first received grace, therefore consequently he both good works. another place he faith : Sood-works go not befoze in bim which thall August. de afterward be justified, but good works do follow after when a man is fide & opefirst justified. S. Paul therefore teacheth, that we must do good works ribm, cap. 4. for divers refpects. First, to thew our felves obedient children unto out beavenly father, who hath ordained them, that we thould walk in them. Secondly, for that they are good declarations and testimonies of our Thirdly, that others feeing our good works, may the juffification. rather by them be firred up and excited to glozifie our father which is in heaven. Let us not therefore be flack to do good-works, feeing it is the will of GDD that we should walk in them, affuring our felves that at the last day, every man shall receive of DD for his labour done in true faith, a greater reward then his works hade beferbed. And because somewhat thall now be spoken of one particular good work, whose commen-

Levit. 16. and 23.

Zach.8.

commendation is both in the Law and in the Golpel: thus much is fain in the beginning generally of all good works. First, to remove out of the way of the simple and unlearned, this dangerous flumbling-block, that any man should go about to purchase of buy heaven with his works. Secondly, to take away (so much as may be) from envious minds, and flanderous tongues, all just occasion of flanderous speaking, as though good works were rejected. This good work which now thall be entrea. ted of, is falling, which is found in the Scriptures to be of two logts. The one outward, pertaining to the body, the other inward, in the heart and mind. This outward fall, is an ablinence from meat, brink, and all natural food, yea, from all delicious pleasures and delectations worldin. Tothen this outward fast pertaineth to one particular man, of to a few, and not the whole number of the people, for causes which hereafter thall be declared, then it is called a private faft: But when the whole multitude of men, women and childzen, in a Townfhip og City, yea, though a whole country do faft, it is called a publick faft. Such was that fast which the whole multitude of the children of Ikael were commanded to keep the tenth day of the leventh month, because Almightp DD appointed that day to be a cleanling day, a day of atonement, a time of reconciliation, a day wherein the people were cleanled from their Ans. The order and manner how it was done, is written in the roi. and relif. Chapters of Leviticus. That day the people did lament, mourn, weep, and bewail their former fins. And who loever upon that day did not bumble his foul, bewayling his fins, as is faid, abkaining from all bo. bily food, until the evening, that foul ( faith the Almighty DD) hould be destroyed from among his people. We do not read that Moses ordained, by order of law, any vates of publick fast throughout the whole year, moze then that one day. The Jews notwithstanding had moze times of common falling, which the Prophet Zachary reciteth to be the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth month. But for that it appeareth not in the Law when they were instituted, it is to be judged, that those other times of fasting, moze then the fast of the Ceventh month, were ozdained among the Jews by the appointment of their governours, rather of devotion, then by any express commandement given from DD. Apon the or. dinance of this general fall, good men took occasion to appoint to them. felbes private faffs, at such times as they did either earnestly lament and bewail their finful lives, or div addict themselves to more fervent praper, that it might please SDD to turn his wrath from them, when etther they were admonished and brought to the consideration thereof by the preaching of the Prophets, or otherwise when they law present danger to hang over their heads. This forrowfulness of heart, joyned with falling, they uttered sometime by their outward behaviour and gesture of body, putting on lackcloth, spainkling themselves with other and dust, and fitting of lying upon the earth. for when good men feel in them. felves the heavy burden of fin, fee damnation to be the reward of it, and behold with the eye of their mind the horrour of hell, they tremble, they quake, and are inwardly touched with forrowfulness of heart for their offences, and cannot but accuse themselves and open this their grief unto Almighty GDD, and call unto him for mercy. This being bone feriously, their mind is so occupyed, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of bell, and vamnation,

pamilation, that all befire of meat and brink is laid apart, and loathformels of all worldly things and pleasures commeth in place, so that nothing then liketh them moze, then to weep, to lament, to mourn and both with words and behaviour of body, to thew themselves weary of this life. Thus did David fall, when he made intercession to Almighty DD for the childe life, begotten in adultery of Bethfabe Urias wife. King Achab fafted after this fort, when it repented him of murdering of Naborb, bewailing his own finful doings. Such were the Ninivices faff, brought to repentance by Jonas preaching. When fourty thousand of the Itraelites were flain in battail against the Benjamites, the Scripture faith, all the children of Acael, and the whole multitude of the people went to Berhel, and late there weeping before the Lord, and falled all that pay till night. So did Daniel, Helter, Nehemias, and many others in the Judges 20? old Teffament faft. But if any man will fap, it is true, to they fafted inperd, but we are not now under the yoke of the law, we are let at liberty by the freedom of the Solpel:therefore those rites and customs of the old law bind not us, except it can be thewed by the Scriptures of the new Testament, of by examples out of the same, that fasting now under the Solpel, is a reftraint of meat, blink, and all bodily food and pleasures from the body, as befoze. Firff, that we ought to faff, is a truth moze manifeft, then that it fould here need to be probed, the Scriptures which teach the same are evident. The doubt therefore that is, is whether when we fast, we ought to withhold from our bodies all meat and brink during the time of our fall, or no? That we ought to to do, may be well nathered upon a question moved by the Pharifees to Chift, and by his answer again to the same. Why (say they) do Johns Disciples fast often, Luke, si and pray, and we likewife? but thy disciples eat and drink, and fast not at all. In this smooth quedion, they couch up subtilly this argument of reafon : Mholo faffeth not, that man is not of DD. Foz faffing and prayer are works both commended and commanded of DD in his Scrip. tures, and all good men, from Poles till this time, as well the Prophets as others, have exercised themselves in these works. John also and his disciples at this day do fast oft, and pray much, and so do we the Phartfees in like manner: Butthy disciples fast not at all, which if thou wilt deny, we can easily prove it. For who loever eateth and drinketh, fasteth not. Thy disciples eat and dink, therefore they fast not. Of this we conclude (lay they) necessarily, that neither art thou, not yet thy disciples, of DD. Chist maketh answer, saying, Can ye make that the children of the wedding thall fast, while the bytoegroom is with them? The vaies hall come, when the bivegroom hall be taken from them: In those daies thall they fast. Dur Saviour Chiff, like a good master, Defendeth the innocency of his disciples against the malice of the arrogant Pharifees, and probeth that his disciples are not guilty of transgreffing any jot of SDDS Law, although as then they fafted, and in his answer reproveth the Pharifees of Superflition and ignorance. Superfittion, because they put a religion in their boings, and ascribed holinels to the outward work wrought, not regarding to what end falling is ordained. Of ignorance, for that they could not differ between time and time. They knew not that there is a time of rejoycing and mirth, and a time again of lamentation and mourning, which both he teacheth in his answer, as thall be touched more largely bereafter, when we thall thew what time is most fit to fast in.

But here, beloved, let us note, that our Saviour Chaiff, in making his answer to their question, denied not, but confessed that his disciples fafled not, and therefore agreeth to the Pharifees in this, as unto a manifest truth: that wholo eateth and deinketh, falleth not. Falling then even by Chiles affent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fatting. And that it was used in the primitive Thurch, appeareth most evidently by the Chalcedon councelone of the four first general Councels. The fathers assembled there, to the number of 630. considering with themselves how acceptable a thing faffing is to DD, when it is used according to his word: Again, having before their eyes also the great abuses of the same crept into the Thurch at those dayes through the negligence of them which should have taught the people the right use thereof, and by vain gloffes, beviled of men: to reform the faid abules, and to reffere this lo good and godly a work to the true use thereof, decreed in that Councell, that every person as well in his private as publique fast, should continue all the day with. out meat and brink, till after the Evening payer. And wholoever dia eat or drink before the Evening prayer was ended, fould be accounted and reputed not to confider the purity of his faft. This Canon teacheth to evidently how fatting was used in the primitive Church, as by words it cannot be moze plainly expressed.

Fasting then, by the vecree of those six hundred and thirty fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage of practice, both of the Prophets and other godly persons, before the comming of Christ, and also of the Aposiles and other devout men in the new Cestament, is, a withholding of meat, drink, and all natural food from the dody, for the determined time of fasting. Thus much is spoken hitherto, to make plain unto you what fasting is. Now hereafter shall be shewed the true and right

ule of fafting.

Good-works are not all of one fort. For some are of themselves and of their own proper nature alwaies good: as to love SDD above all things, to love thy neighbour as thy felfe, to honour thy father and mother, to honour the higher powers, to give to every man that which is his due, and such like. Other works there be, which considered in themselbes, without further respect, are of their own nature meerly indifferent, that is, neither good not evill, but take their denomination of the use of end whereunto they serve. Which works having a good end, are called good-works, and are fo indeed : but pet that commeth not of themselves, but of the good end whereunto they are referred. On the other five? if the end that they ferde unto, be evil, it cannot then otherwise be, but that they must need be evilatio. Of this fort of works, is fasting, which of it felt is a thing meerly indifferent: but it is made better og worle by the end that it lerveth unto. For when it respected a good end, it is a good work: but the end being evil, the work it felf is also evil. To fall then with this perswasion of mind, that our fasting, and our good works, can make us perfect and just men, and finally, bring us to heaven: this is a deviling perimation, and that fact is to far off from pleating of DD that it refuseth his mercy, and is altogether derogatory to the merits of Chaiffs death, and his pretious blood feeding. This doth the parable of the Pharifee and the Publicane teach. Two men (faith Chiff ) went up together into the Cemple to pray, the one a Pharifee,

Luke 28.

the other a Publicane: the Pharifee flood and praved thus with himfelf: I thank thee, D DDD, that I am not as other men are, extortioners. unjust, adulterers, and as this Publicane is, I fast twice in the week, I give tithes of all that I possels. The Publicane stood afar off, and would not lift up his eyes to beaven, but imote his breaft, and laid, opp be merciful to me a finner. In the perfon of this Pharifee, our Saviour Chiff letteth out to the eye, and to the judgment of the world, a perfect, just, and righteous man, such a one as is not spotted with those vices that men commonly are infected with, extortion, bribery, polling and pilling their neighbour, robbers and spoylers of Commonweals, crafty, and subtile in chopping and changing, using falle weights, and detectable perjury in their buying and felling, fornicators, adulterers, and victous livers. The Pharifee was no fuch man, neither faulty in any fuch like notozious crime. But where other transgreffed by leaving things undone, which yet the Law required: this man did moze then was requisite by the Law. For he fasted thrice in the week, and gave tithes of all that he had. What could the world then justip blame in this man? yea, what outward thing more could be defired to be in him, to make him a moze perfect and a moze just man? Truly nothing by mans judgment : And pet our Sabiour Chaift preferreth the poor Publicane without fasting befoze him with his fast. The cause why he both lo, is manifest. For the Publican having no good works at all to trust unto, yielded up himfelf unto SDD, confesting his fins, and hoped certainly to be laved by Sops free mercy onely. The Pharifee glorped, and truffed to much to his works, that he thought himfelf fure enough without mercy, and that he hould come to heaven by his falling and other deeds. To this end ferveth that parable. For it is spoken to them that truffed in them felves, that they were righteous, and despited other. Row because the Pharisee directeth his work to an evil end, feeking by them juffication, which indeed is the proper work of GDD, without our merits, his fasting twice in the week, and all his other works, though they were never to many, and feemed to the world never to good and holy, yet in very deed before GDB they are altogether evil and abominable. The mark also that the pypocrites shoot at with their fast, is, to appear holy in the eye of the world, and so to win commendation and praise of men. But our Saviour Christ saith of them, they have their reward, that is, they have praise and commendation of men, Matt. 6. but of SOD they have none at all. For what soever tendeth to an evil end, is it felf, by that evil end, made evil alfo. Again, fo long as we keep ungodinels in our hearts, and luffer wicked thoughts to tarry there, though we fall as oft as did either S. Paul og John Baptiff, and keep it as straightly as did the Ninivites: pet thall it be not only unprofitable tous, but alfo a thing that greatly vifpleafeth Almighty &DD. Efa. 1. For he faith, that his foul abhorreth and hateth fuch fallings, yea they are a burden unto him, and be is weary of bearing them. And therefore be enveigheth most sharply against them laying by the mouth of the 1010phet Efay, Behold, when you fast, your lust remaineth still, for do peno Efai. 8. less violence to your debtours. Loe, pe fast to strife and bebate, and to fmite with the fift of wickedness. Row pe thall not fast thus, that you map make your voice to be heard above. Think ye this fall pleafeth me, that a man thould chasten himself for a day? Chould that be called a falling, or a day that pleaseth the Lord? Mow dearly beloved, seeing that

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# The First Part of the Sermon

that Almighty DD D alloweth not our fast for the works sake, but chiefly respected our heart how it is affected, and then esteemeth our fast either good or evil by the end that it serveth for it is our part to rent our hearts, and not our garments, as we are advertised by the 1920-phet Joel, that is, our sorrow and mourning must be inward in heart, and not in outward shew onely, yea, it is requisite that first before all things, we cleanse our hearts from sin, and then to direct our fast to such an end as DD will allow to be good.

There be three ends, whereunto it our fast be birected, it is then a

work profitable to us, and accepted of DD.

The first is, to chastife the siesh, that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had Saint Paul in his fast, when he said. I chastife my body, and bring it into subjection, lest by any means it commeth to pass, that when I have preached to other, I my self be found a cast away.

The lecond, that the spirit may be more earnest and fervent to prayer. To this end fasted the Prophets and teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel. The same two Apostles fasted for the like purpole, when they commended to God, by their earnest prayers, the congregations that were at Antioch, Pysidia,

Iconium, and Lyftra, as we read in the Aas of the Apostles.

The third, that our fact be a testimony and witness with us before DD, of our humble submission to his high majesty, when we confess and acknowledge our fins unto him, and are inwardly touched with forrowfulnels of heart, bewayling the same in the affliction of our bodies. Thefe are the three ends, or right ules of falling. The first belongeth most properly to private fast. The other two are common, as well to publick fast, as to private: and thus much for the use of fasting. Lord have mercy upon us, and give us grace, that while we live in this mile. rable world, we may through thy help bring forth this, and such other fruits of the spirit, commended and commanded in thy holy word, to the glosy of thy Mame, and to our comforts, that after the race of this weetched life, we may live everlattingly with thee in thy heavenly king. bom, not for the merits and worthinels of our works, but for thy mer. cies take, and the merits of thy bear Son, Jelus Chaif, to whom with thee and the boly Shoft, be all laud, honour, and glozy, for ever and ever. Amen.

# The Second Part of the Homily of Fasting.

M the former Pomily (beloved) was thewed, that among the people of the Iews, fasting as it was commanded them from DD by Moses, was to abstain the whole vay, from morning till night, from meat, drink, and all manner of food, that nourisheth the body, and that whose tasted ought before the evening, on the day appointed to fasting, was accounted a

mong them a breaker of his fast. Which order, though it feem strange to some in these our dates, because it both not been so generally used in this Realm of many years past: yet that it was so among DDS people

Joel 22

ı Cor.9.

Ads 13.

Ads 14.

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people (I mean the Jews) whom befoze the comming of our Sabiour Chiff, DDD did vouchfafe to chufe unto himfelf, a peculiar people a. bove all other nations of the earth, and that our Saviour Chaif fo understood it, and the Apostles after Chaiss ascension did soule it, was there sufficiently proved by the testimonies and examples of the holy Scriptures, as well of the new Testament, as of the old. The true use of fatting was there also thewed. In this fecond part of this pomily hall be shewed, that no constitution of Law made by man, for things which of their own proper nature be meer indifferent, can bind the conscience of Christian men to a perpetual observation and keeping thereof. but that the higher powers have full liberty to alter and change every fuch law and ordinance, either Ecclefiafficai or Political, when time and place hall require. But first an answer thall be made to a question that fome may make, demanding what judgment we ought to have of such abilinencies as are appointed by publick order and Laws made by Drinces, and by the authority of the Wagistrates, upon policy, not refreating any Religion at all in the same. As when any Realm in confide. ration of the maintayning of fifter-towns bordering upon the leas, and for the encreale of Fisher-men, of whom do spring Pariners to go upon the fea, to the furnishing of the Maby of the Realm, whereby not onely commodities of other Countries may be transported, but also may be a

necessary befence to resist the invasion of the adversary.

For the better understanding of this question, it is necessary that we make a difference between the polices of Princes, made for the ordering of their Commonweales, in provision of things ferving to the most fure defence of their lubjects and countreyes, and between Ecclefiaffical policies, in prescribing such works, by which, as by secondary means, SDDS weath may be pacified, and his mercy purchaled. Politive laws made by Princes, for confervation of their policy, not repugnant unto SDDS Law, ought of all Chistian subjects with reverence of the Pagistrate to be obeyed, not onely for fear of punishment, but also (as the Apostle saith) for conscience sake. Conscience I say, not of the thing which of its own nature is indifferent : but of our obedience, which by the Law of SDD we owe unto the Pagistrate, as unto By which politive laws, though we lubjects for ODD minister. certain times and vayes appointed, be restrained from some kinds of meats and drink, which SDD by his holy word hath left free to be taken and used of all men with thanksaiving in all places, and at all times: yet for that such laws of Princes and other Pagistrates are not made to put holiness in one kind of meat and dink moze then another, to make one day more holy then another, but are grounded meetly upon policy, all subjects are bound in conscience to keep them by SODS commandement, who by the Apostle willeth all without exception, to submit themselves unto the authority of the higher powers. point concerning our duties which be here dwelling in England, endironed with the fea as we be, we have great occasion in reason to take the commodities of the water, which Almighty GDD by his divine mobidence both laid to nigh unto us, whereby the encrease of victuals upon the land may the better be spared and cherished, to the sooner reducing of biduals to a moze moderate price, to the better luftenance of the pooz. And doubtless he feemeth to be too dainty an Englishman, who consi dering the great commodities which may enfue, will not forbear some piece piece of his licentious appetite upon the cydinance of his Prince, with the consent of the wife of the Realm. Alhat good English heart would not wish that the old ancient glozy sould return to the Realm, wherein it hath with great commendations excelled before our dayes, in the furniture of the Navie of the same? Alhat will moze daunt the hearts of the adversaries, then to see us well fenced and armed on the sea, as we be reported to be on the land? If the Prince requested our obedience to sorbear one day from sessment more then we do, and to be contented with one meal in the same day, should not our own commodity thereby perswade us to subsection? But now that two meals be permitted on that day to be used, which sometime our Elders in very great numbers in the Realm did use with one onely spare meal, and that in sist onely: shall

we think it lo great a burthen that is prescribed?

furthermore, confider the decay of the Towns nigh the feas, which fould be most ready by the number of the people there to repulse the enemy, and we which dwell further off upon the land, having them as our buckler to befend us, fould be the moze in fafety. If they be our neigh. bourg, why hould we not with them to profper? If they be our defence as nighest at hand to repel the enemy, to keep out the rage of the least which effe would break upon our fair passures, why should we not che. riff them? Deither do we urge that in the Ecclefiadical policy, prefert. bing a form of Fasting, to humble our felves in the fight of Almighty DD, that that order which was used among the Jews, and practiced by Chiffs Apostles after his ascention, is of such force and necessity, that that onely ought to be used among Chiffiang, and none other, for that were to bind DDD people unto the yoke and burthen of Moles policy, yea, it were the very way to bying us which are let at liberty by the freedom of Chains Solpel, into the bondage of the Law again, which ODD forbid that any man thould attempt or purpole. this end it serveth, to thew how far the order of fatting now used in the Church at this day, differeth from that which then was used. Thurch ought not, neither may it be so tyed to that og any other order now made, or hereafter to be made and deviced by the authority of man. but that it may lawfully for juff causes, alter, change, or mitigate those Ecclefiaftical becrees and ogders, yea, recede wholy from them: and break them, when they tend either to superfition, or to impiety, when they draw the people from GDD, rather then work any edification in This authority Christ himfelf ufed, and left it to his Church. Peuled it I fay: For the order or decree made by the Elders for washing oft times, which was diligently observed of the Jews, yet tending to supersition, our Saviour Christ altered and changed the same in his Thurch, into a profitable Sacrament, the Sacrament of our regenera-This authority to mitigate laws and decrees Ection of new birth. clefiaffical, the Apostles practice, when they, writing from Jerulalent unto the congregation that was at Antioch, fignified unto them that they would not lay any further burthen upon them, but thele necessaries: that is, that they thould abitain from things offered unto idols, from blood, from that which is frangled, and from fornication, notwithfanding that Moles law required many other observances. This authority to change the orders, decrees, and conflitutions of the Church, was after the Apostles time used of the Fathers about the manner of fasting, as it appeareth in the Tripartite history, where it is thus written: Couching fafting,

Acts 15.

fasting, we find that it was divertly used in divers places by divers men. Tripartie. For they at Rome fast three weeks together before Gaster, faving upon hist.lib.9. the Saturdayes and Sundayes, which fast they call Lent. And after a cap. 38. fem lines in the same place, it followeth: They have not all one uniform order in fasting. For some do tast and abstain both from fish and flesh. Some when they faft, cat nothing but fift. Dthers there are, which when they fast, eat of all water-fouls, aswell as of ash, grounding themfelbes upon Mofes, that fuch fouls have their fubffance of the water, as the fiftes have. Some others when they fall, will neither eat hearbs noz eggs. Some fatters there are, that cat nothing but dy bread. Others when they fast, eat nothing at all, no not so much as dry bread. Some fast from all manner of food till night, and then eat, without making any choice of difference of meats. And a thousand such like divers kinds of fasting may be found in divers places of the world, of divers men divertly uled. And for all this great divertity in faffing, Eufeb. it. 5. pet charity the very true bond of Chaiftian peace was not broken, neither cap. 24. did the divertity of fasting break at any time their agreement and concord in faith. To abstain sometime from certain meats, not because the meats are coil, but because they are not necessary, this abstinence (laith Saint Augustine) is not evil. And to restrain the use of meats Dogma. when necessity and time shall require, this (saith he) both properly per: Ecclefiaft. tain to Christian men.

Thus ye have heard, good people, first that Thistian subjects are bound even in conscience to obey Princes Laws, which are not repugnant to the Laws of DD. De have also heard that Chists Church is not to bound to observe any order, law, or decree made by man, to prescribe a form in religion: but that the Church hath full power and authority from one, to change and alter the same, when need thall require, which hath been hewed you by the example of our Saviour Chilf, by the practice of the Aposties, and of the Fathers fince that time.

Now thall be thewed briefly what time is meet for faffing, for all times ferve not foz all things: but as the wife man faith, All things have their There is a time to weep, and a time again to laugh, a time Ecclef 3. to mourn, and a time to rejoyce, ec. Dur Saviour Chiff exculed his disciples, and reproved the Dharifees, because they neither regarded the use of fasting, noz considered what time was meet for the same. Which both he teacheth in his answer, saying, The children of the mariage can. Matb.9. not mourn, while the bride grome is with them. Their question was of failing, his answer is of mourning, fignifying unto them plainly that the outward fast of the body, is no fast before God, except it be accompanied with the inward fast, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of fasting, he faith, The Dayeg will come, when the bridegrome thall be taken from them, in those dayes they hall fast. By this it is manifest, that it is no time of fasting while the mariage lafteth, and the bidegrome is there prefent. But Luke 5. when the mariage is chibed, and the bitbegrome gone, then is it a meet Matth.6. time to fast. Dow to make plain unto you what is the sense and meaning of these words, We are at the mariage, and again, The bridegrome is taken from us: De thall note, that to long as ODD revealeth his mercy unto us, and giveth us of his benefits, either spiritual og coppozal, we are fand to be with the bridegrome at the mariage. So was that good old father Jacob at the mariage, when he understood that his fon Joseph was allive

cap. 66.

alive, and ruled all Egypt under king Pharao. So was David in the mari.

age with the bytoegroom when he had gotten the victory of great Goliab. and had fmitten off his head. Judith and all the people of Bethulia were the children of the wedding, and had the bridegroom with them, when Do had by the hand of a woman flain Holofernes, the grand captain of the Affyrians hoff, and discomfitted all their enemies. Thus were the apostles the children of the marriage while Christ was corporally prefent with them, and befended them from all dangers, both spiritual and colpozal. But the marriage is faid then to be ended, and the bridegroom to be cone, when Almighty GOD lmiteth us with affliction, and feemeth to leave us in the middelt of a number of advertities. So DD fometime Artheth private men privately with fundry advertities, as trouble of mind, lols of friends, lols of goods, long and dangerous ficknesses, ac. then is it a fit time for that man to humble himfelf to Aimighty & DE by fasting, and to mourn and to bewail his fins with a forrowful heart. and to pray unfeignedly, faying with the Prophet David, Turn away thy face, D Lozd, from my fins, and blot out of thy remembrance all mine offences. Again, When ODD thall afflice a whole region of countrep with wars, with famine, with pelfilence, with strange diseases and unknown ficknesses, and other such like calamities: then is it time for all states and forts of people, high and low, men, women, and childen, to humble themselves by fasting, and bewall their finful living befoze DD, and pray with one common voice, laying thus, or lome other fuch like prayer. Be favourable, D Lozd, be favourable unto the people, which turneth unto thee, in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious bloud, and fuffer not thine inheritance to be destroyed and brought to confusion. Fasting thus used with prayer, is of great efficacy, and weigheth much with DDD. So the Angel Raphael told Tobias. It also appeareth by with odd. that which our Saviour Chill answered to his disciples, demanding of him why they could not call forth the evil spirit out of him, that was brought unto them. This kind (faith he) is not cast out but by fasting Dow available fasting is, how much it weigheth with and praper. DD, and what it is able to obtain at his hand, cannot better be let forth, then by opening unto you, and laying before you some of those notable things that have been brought to pass by it. Falling was one of the means whereby Almighty & D was occasioned to alter the thing which he had purpoted concerning Ahab, for murdering the innocent man Naboth, to pollels his binepard. DD Spake unto 5 King.21. Elia, faying: So thy way and fay unto Ahab, hast thou killed, and Thus faith the Lord, In the place where bogs alfo gotten poffession? licked the bloud of Naboth, shall dogs even lick thy bloud also. bold, I will bring evil upon thee, and will take away thy posterity: Dea, the bogs hall eat him of Ahabs flock that vieth in the city, and him that vieth in the field thall the fowls of the air eat. This punity. ment had Almighty ODD betermined for Ahab in this world, and to bestrop all the male-kind that was begotten of Ahabs body, besides that punishment which should have happened unto him in the world to come. When Ahab heard this, he rent his cloaths, and put lackcloth upon him and fafted, and lay in fackcloth, and went bare footed. Then the word

> of the Logo came to Elia, laping, feeff thou how Ahab is humble befoze me? Because he submitteth himself befoze me, I will not bzing that

Pial. 51.

evil in his dates, but in his fons dates will I bring it upon his boule. Although Ahab through the wicked counted of Jefabel his wife had committed hameful murder, and against all right difinberited and disposses fed for ever Naboths flock of that vineyard: yet upon his humble lubmiffion in heart unto GDD, which he declared outwardly by putting on fackcloth and falling, ODD changed his fentence, to that the punish. ment which be had determined, fell not upon Ahabs houle in his time, but was deferred unto the daies of Joram his fon. Here we may fee of what force our outward fast is, when it is accompanied with the inward fast of the mind, which is (as is laid) a forcowfulnels of heart, bete-fling and bewaiting our finful boings. The like is to be feen in the Ninevices: For when GDD had betermined to beftrop the whole city of Ni- Jonas 3. neve, and the time which he had appointed, was even now at hand, he fent the Prophet Jonas to lay unto themtyet forty dates, and Nineve thall be overthrown. The people by and by believed &DD, and gave them. felves to fasting, yea, the King by the advice of his counsel, caused to be proclaimed, faying, Let neither man nor beaff, bullack nor theep taffe any thing, neither feed not deink water: But let man and beaff put on tackcloth, and cry mightily unto DD, yea, let every man turn from his evil way, and from the wickedness that is in their hands. Tho can tell it ODD will turn and repent, and turn away from his fierce wrath, that we perith not? And upon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on lackcloth, and fplinkling themfelves with buff and aftes, the Scripture faith, Sod law their works that they turned from their evil waies, and SDD repented of the evil that he had layed that he would do unto them, and he did it not. Now beloved, be have heard first what falling is, aswell that which is outward in the body, as that which is inward in the heart. De have beard also that there are three ends or purpoles, whereunto if our out. ward fast be directed, it is a good work that Sod is pleased with. Thirdly bath been declared, what time is most meet for to fast, either privately or publickly. Last of all, what things fasting hath obtained of DD, by the examples of Abab and the Minevites. Let us therefoze, dearly belobed, feeing there are many more causes of fasting and mourning in these our dayes, then bath been of many years heretofoze in any one age, endeabour our felves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly excercise of fasting, in fuch fort and manner, as the holy Prophets, the Apolles, and divers o. ther devout persons for their time used the same. DD is now the same SDD that he was then, SDD that loveth righteousness, and that bateth iniquity, opp which willeth not the death of a finner, but rather that he turn from his wickedness and live, SDD that hath promiled to turn to us, if we refule not to turn to him: yea, if we turn our evil works from before his eyes, ceale to do evil, learn to do well, feek to do right, relieve the oppressed, be a right Judge to the fatherless, befond the widow, break our bread to the hungry, bring the poor that wander into our house, cloath the naked, and despile not our brother which is our own fleth: then thalt thou call (faith the Prophet) and the Logo thall answer, thou thalt cry, and he thall say, here am I: Pea, DD which heard Ahab and the Minevites, and spared them, will also hear our prapers, and spare us so, that we after their example, will untainedly turn unto him: yea, he will blefs us, with his heavenly bene-

#### The Sermon against

victions the time that we have to tarry in this world, and after the race of this mortal life, he will bring us to his heavenly kingdom, where we thall reign in everlatting blestedness with our Saviour Christ, to whom with the Father and the holy Shost, be all honour and glory for ever and ever, Amen.

## HOMILY

#### Gluttony and Drunkenness.



E have heard in the former Sermon, wellbeloved, the description and the vertue of fasting, with the true use of the same. Now ye shall hear how foul a thing Gluttony and Drunkenness is before SDD, the rather to move you to use fasting the more viligently. Undersand ye therefore, that Almighty SDD (to the end that we might keep our selves undesiled and serve him in holiness and righteousness, according to his word) hath charged in his Scriptures so many as

Titus 2.

Titus 2.

I Pet.g.

look for the glorious appearing of our Saviour Chilft, to lead their lives in all Cobgiety, modelly, and temperancy. Whereby we may learn how necessary it is for every Christian that will not be found unready at the comming of our Saviour Chiff, to live lever-minded in this prefent world, foralmuch as otherwife being unready, he cannot enter with Chiff into glozy: and being unarmed in this behalf, he must needs be in continual danger of that cruel adverlary the roaring Lyon, against whom the Apostle Peter warneth us to prepare our selves in continual lobylety, that we may relift, being fledfast in faith. To the intent there. fore that this loberness may be used in all our behaviour, it thall be expedient for us to declare unto you how much all kind of excess offendeth the Pajety of Aimighty GDD, and how grievoully he punisheth the immoderate abuse of those his creatures which he ozdaineth to the maintenance of this our needy life, as meats, brinks, and apparel. And a. gain, to thew the noylome dileales and great milchiefs that commonly do follow them that inordinately give up themselves to be carried head. long with such pleasures as are joyned either with dainty and overlarge fare, or elfe with coffly and fumptuous apparel.

And first, that ye may perceive how detestable and hateful all erceis in eating and drinking is before the face of Almighty DD, ye shall call to mind what is written by Saint Paul to the Salathians, where he numbreth gluttony and drunkenness among those horrible crimes, with the which (as he saith) no man should inherit the kingdom of headen.

Galat. 5.

De reckoneth them among the deeds of the fieth, and coupleth them with idolatry, whosedom, and murder, which are the greatest offences that can be named among men. Hog the first fpoileth DDD of his honour , the fecond befileth his holy Temple , that is to wit , our own bodies, the third maketh us companions of Cain in the flaughter of our betheen, and wholo committeth them, as Saint Paul faith, cannot inherit the kingdom of & D. Certainly, that fin is very odious and loathfome befoze the face of ODD, which caufeth him to turn his favourable countenance fo far from us, that he mould clean bar us out of the boogs, and differit us of his heavenly kingdom. But be fo much abhogreth all beaftly banquetting, that by his fon our Saviour Thriff in the Solpel, he veclareth his terrible indignation against all Luke 6. belly gods, in that he pronounceth them accurred, laying, colo be to you that are full, for ye hall hunger. And by the Prophet Elaias he cryeth Elay 5. out. Who be to you that rife up early to give your felves to drunkennels. and fet all your minds to on deinking, that you fit fwilling thereat until it be night. The Parp, the Lute, the Shalme, and plenty of wine are at your feafis, but the works of the Lord ye do not behold, neither confiver the works of his hands. Whoe be unto you that are firong to brink wine, and are mighty to advance dunkennels. Dere the Prophet plainly teacheth, that faiting and banquetting maketh men foggetful of their buty towards opp, when they give themselves to all kinds of pleafures, not confidering nor regarding the works of the Lord, who hath created meats and brinks, as Saint Paul faith, to be received thankfully of them that believe and know the truth. So that the very beholding of thefe creatures ( being the handy-work of Almighty &DD) might teach us to use them thankfully as GDD bath oppained. Therefore they are I Tim.4; without excule befoze BDD, which either filthily feed themfelbes, not refreging the landification which is by the word of one and prayer, or eife unthankfully abute the good creatures of 600 by furfetting and Damkennels, fogalmuch as GDD ogbinances in his creatures plainly forbid it. They that give themselves therefore to bibbing and banquet. ting, being without all confideration of DD De judgments, are fud-Denly oppressed in the day of vengeance. Therefore Thrist faith to his dif Luke 23 ciples, Take beed to your felbes, least at any time your hearts be obercome with furfetting and dyunkenness, and cares of this world, and fo that day come on you unawares. Thosoever then will take warning at Chist, let him take heed to himself, least his heart being overwhelmed by Luke 12. furfetting and drowned in drunkennels, he be taken unawares with that unthifty ferbant, which, thinking not on his mafters comming, began to fmice his fellow-fervants, and to eat, and to drink, and to be drunken, and being suddenly taken, bath his just reward with unbelieving hypocrites. they that use to drink deeply, and to feed at full (wallowing themselves in all kind of wickedness) are brought affeep in that flumbering forgetfulnels of Soos holy will and commandements. Therefore almighty Sod crieth by the Prophet Joel: Awake ye drunkards, weep and howl all ye Joel 1. drinkers of wine, because the new wine hall be pulled from your mouth. Dere the Lord terribly threatneth to withdraw his benefits from luch as abufe them, and to pull the cup from the mouth of dunkards. Here we may learn, not to fleep in Dyunkennels and furfetting, left Sod bepgibe us of the use of his creatures, when we unkindly abuse them. For certainly the Lord our God will not only take away his benefits when they are unthankfullp

Gen.3.

unthankfully abused: but also in his weath and heavy displeasure take bengeance on such as immoderately abuse them. If our first parents Adam and Eve had not obeyed their greedy appetite in eating the forbid. ben fruit, neither had they loft the fruition of DDS benefits which they then enjoyed in paradife, neither had they brought fo many milchiefs both to themselves, and to all their posterity. But when they passed the bounds that ode had appointed them, as unworthy of ode bene. fits, they are expelled and diven out of paradile, they may no longer eat the fruits of that garden, which by excels they had so much abused. As transgressors of DDD commandement, they and their posterity are brought to a perpetual chame and confusion, and as accurled of SDD, they must now lweat for their living, which before had abundance at their pleasure. Even so, if we in eating and drinking exceed, when Sod of his large liberality lendeth plenty, he will foon change plenty into carcenels. And whereas we glozped in fulnels, he will make us empty, and confound us with penury, yea, we thall be compelled to labour and travel with pains, in leeking for that which we sometime enjoyed at eale. Thus the Lord will not leave them unpunified, who not regarding his works, follow the lufts and appetites of their own hearts. The Patriarch Noah, whom the Apostle calleth the preacher of righteousness, a man ercedingip in Bobs fabour, is in holy Scripture made an example. whereby we may learn to aboid drunkennels. For when he had powed in wine more then was convenient, in filthy manner he lay naked in his tent, his privites discovered. And whereas sometime he was so much effeemed, he is now become a laughing-flock to his wicked son Cham, no small grief to Sem and Japher his other two sons, which were as hamed of their fathers beauty behaviour. Here we may note that drunkenness bringeth with it hame and derision, so that it never escapeth unpunished. Lot in like manner, being overcome with wine, committed abominable incest with his own daughters. So will Almighty DD give over dunkards, to the hameful lufts of their own hearts. here is Lot by dzinking fallen to far betide himfelf, that he knoweth not his own daughters. Who would have thought that an old man in that heavy cale, having lost his wife and all that he had, which had feen even now DDD bengeance in fearful manner declared on the five Cities for their vicious living, thould be to far past the remembrance of his duty? But men overcome with drink, are altogether mad, as Seneca faith. De was deceived by his daughters: but now manp deceive themselves, never thinking that DD by his terrible punishments will be avenged on them that offend by excess. small plaque that Lot purchased by his drunkenness. For he had copulation most filthily with his own daughters, which conceived thereby, la that the matter is brought to light, it can no longer be hid. Ewo incecestuous children are born, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of DD, and cruci adberfaries to his people the Israelites. Loe Lot bath gotten to himfelf by deinking, forrow, and care, with perpetual infamy and reproach unto the worlds end. If SOD spared not his servant Lor, being otherwife a godly man, nephew unto Abraham, one that entertained the anrels of BDD: What will be do to these beauty belly flaves, which void of all gooliness og bertuous behaviour, not once, but continually day and night, give themselves wholly to bibbing and banquetting? But let

2 Pet.2. Noah.

Low

Epift.84.

us vet further behold the terrible eramples of SDDS indignation a. 2 Sam. 13. gainst fuch as greedly follow their unfatiable juffs. Amon the fon of Amon. David feafting himfelf with his brother Absolom, is cruelly murdered of his own brother. Holophernes, a valiant and mighty captain, being Judith. 13. overwhelmed with wine, had his head fricken from his houlders by that filly woman Judich. Simon the high Priest, and his two fons Mattathias and Judas, being entertained of Prolomy the fon of Abobus, who had before marryed Simons daughter, after much eating and Drinking, were trayterously murdered of their own kinsman. If the Acaelites Exod. 32. to Ivolatry. Reither would we at this day be fo addict to superfittion, were it not that we so much esteemed the filling of our bellies. The Ifraelites when they ferved Ivois, fate bown to eat and brink, and I Cor. 10. role again to play, as the Scripture reporteth. Therefore leeking to ferve their bellies, they forlook the ferbice of the Lord their DD. So are we drawn to confent unto wickedness, when our hearts are overwhelmed by dunkennels and feathing. So Herod fetting his mind Matth. 14. on banquetting, was content to grant, that the holy man of SOD John Baptiff, should be beheaved at the request of his whozes daughter. had not the rich glutton been to greedily giben to the pampering Luke 16: of his belly, he would never have been fo unmerciful to the poor Laza. rus, neither had be felt the tozments of the unquenchable fire. What was the cause that ODD so horribly punished Sodom and Gomorrha? Ezek. 16. was it not their proud banquetting and continual wienels which cauled them to be fo lewd of life, and fo unmerciful towards the poor? Tahat that we now think of the horrible excels, whereby to many have perified, and been brought to Defirution? The great Alexander after that he Alexander had conquered the whole world, was himself overcome by drunkenness, informuch that being drunken, he flew his faithful friend Clicus, whereof when he was lover, he was to much achamed, that for anguish of heart he wished death. Bet notwithstanding, after this he left not his banquetting, but in one night fwilled in fo much wine, that he fell into a fiver, and when as by no means he would abkain from wine, within few daies after in milerable fort he ended his life. The conquerour of the whole world is made a flave by excess, and becommeth to mad that he murdereth his dear friend, he is plagued with forcow, thame, and grief of heart fog his intemperancy, yet can be not leave it, be is kept in captivity, and he which sometime had subdued many, is become a subject to the vile belly. So are drunkards and gluttons altogether without power of themselves, and the moze they deink, the deper they war, one banquet provoketh another, they study to fill their greedy Therefoze it is commonly fato , A drunken man is alwaies flomacks. dry, and A gluttons gut is never filled. Anatiable truly are the affections and lufts of mans heart, and therefore we must learn to brible them with the fear of ODD, so that we yield not to our own lufts, left we kindle SDDS indignation against our selves; when we seek to fatisfie our beaffly appetite. Saint Paul teacheth us, whether we eat I Cor. 10? of dink, of whatloever we bo, to bo all to the glogy of SDD. Where he appointeth, as it were by a measure, how much a man may eat and dink: that is to wit, so much that the mind be not made suggish by cramming in meat, and powging in daink, to that it cannot lift up it lelf to the glozy and praise of DD. Whatfoever be be then, that by

eating and brinking maketh himfelf unfit to ferbe ODD, let him not

think to escape unpunished.

De have heard how much Almighty od Deteffeth the abute of his creatures, as he himself vecloreth, aswell by his holy word, as also by the fearful examples of his just indoment. Row if neither the word of DD can reftrain our raging lufts and greedy appetites, neither the manifest examples of BDDb bengeance fear us from tiotous and excessive eating and deinking, let us yet consider the manifold mischiefs that proceed thereof, so shall we know the tree by the fruits. It burteth the body, it infeceth the mind, it wasteth the substance, and is noplome to the neighbours. But who is able to express the manifold dangers and inconveniencies that follow of intemperate diet? Oft commeth suddain death by banquetting, sometime the members are dissolved, and so the whole body is brought into a miserable state. De that eateth and dinketh unmeasurably, kindleth oft times such an unnaturall heat in his body, that his appetite is proboked thereby to defire moze then it hould, oz elle it overcommeth his fromack, and file leth all the body full of fluggiffnelle, makes it unable and unfit to ferbe either op og man, not nouriffing the body, but hurting it;and laft of all, bringeth many kinds of incurable difeates, whereof enfueth fome. times desperate death. But what should I need to say any moze in this behalfe? For except ODD bless our meats, and give them Arength to feed us, again, except god give frength to nature to digett, to that we may take profit by them, either thall we filthily bomit them up again, or elle thall they lye flinking in our bodies, as in a loth. fome fink oz chanel, and fo divertly intent the whole body. And furely the bleffing of DD is lo far from luch as use riotous banquetting, that in their faces be sometimes seen the express tokens of this intemperancy: as Solomon noteth in his Proverbs. To whom is was (laith he) to whom is forcow? to whom is firite? to whom is brawling, to whom are wounds without cause? and for whom is the redness of eyes? even to them that tarry long at the wine. Wark (I befeech you) the terrible tokens of DDD indignation : Woe, and forrow, firite, and brawling, wounds without cause, disfigured face, and redness of eyes are to be looked for when men let themselves to excess and gurmandise, devising all means to increase their greedy appetites by tempering the wine, and fawcing it in such fort, that it may be more beleable and plealant unto them. It were expedient, that fuch delicate persons fould be ruled by Solomon, who in consideration of the afozesaid incomveniencies, fozbiodeth the very fight of wine. Look not upon the wine (faith he) when it is red, and when it theweth his colour in the cup, or goeth down pleasantly: for in the end thereof it will bite like a ferpent, and hurt like a cockatrice. Thine eyes thall look upon frange women, and thine heart thall fpeak lewd things, and thou thalt be as one that fleepeth in the miost of the sea, and as he that fleepeth in the top of the maffe. They have ftricken me (thou shalt say) but I was not fick, they have beaten me, but I felt it not, therefore will I feek it pet fill. Certainly that must needs be bery hurtful which biteth and infedeth like a poploned Derpent, whereby men are brought to filthy fornication, which cauleth the heart to devile mischief. De doubtless is in great danger that neepeth in the mion of the sea, for foon be is overwhelmed with waves. He is like to fall suddainly that aeepeth

Prov.23.

Prov.23:

acepeth in the top of the mast. And surely he bath lost his senses that cannot feel when he is stricken, that knoweth not when he is beaten. So, surfetting and drunkenness bites by the belly, and causeth contimual gnawing in the flomach, brings men to whosedom and lewdness of heart, with dangers unipeakable: fo that men are bereaved and robbed of their fenles, and are altogether without power of themselves. 271ho feeth not now the miserable estate whereinto men are brought, by thefe foul fithy monflers, gluttony and dunkennels. The body is fo much disquieted by them , that as Jesus the fon of Syrach affirmeth , the Eccle. 31. unsatiable feeder neber fleepeth quietly, fuch an unmeasurable beat is kindled, whereof ensueth continual ache and pain to the whole body. Quo no less truly the mind is also annoyed by surfetting banquets: For fometimes men are fricken with frenzy of mind, and are brought in like manner to meer madnels, fome war fo butif and blockif. that they become altogether boid of understanding. It is an hogrible thing that any man hould main himfelf in any member: but for a man of his own accord to bereave himself of his wits, is a mischief intolerable. The Prophet Ofee in the fourth Chapter , faith , that wine Ofee 4! and drunkeningly taketh away the heart. Alas then, that any man hould pield unto that, whereby he might bereave himfelf of the possession of his own heart. Wine and women lead wife men out of the way, and bring men of understanding to reproof and thame, faith Jesus the fon Eccle, 19. of Syrach. Dea, he asketh what is the life of man that is overcome with dunkennels. Wine dunken with ercels, maketh bitternels of Ecele.gr. mind, and caufeth bawling and frife. In Pagiftrates it caufeth cruelty infead of Juffice, as that wife Philosopher Plato perceived right well, when he affirmed that a dyunken man bath a tyzannous beart, and therefore will rule at his pleasure, contrary to right and reason. And certainly brunkennels maketh men forget both law and equity, which caused King Solomon so straightly to charge that no wine sould be gi. Prov. 31? ben unto rulers, left peradventure by drinking, they forget what the law appointeth them, and to change the judgment of all the children of the poor. Therefore among all forts of men, excellive drinking is moft intolerable in a Dagiftrate of man of autholity, as Plato laith : for a Derepub; brunkard knoweth not where he is himfelf. If then a man of authority lib.3. hould be a dyunkard, alass, how might he be a guide unto other men, standing in need of a governour himself (Besides this, a dyunken man can keep nothing secret: many fond, foolish and filthy words are spoken when men are at their banquets. Dyunkennels (as Seneca affirmeth) discovereth all wickedness, and bzingeth it to light, it removeth all hamefalinels, and encrealeth all milchief. The proud man being dunken, uttereth his prive, the cruel man his cruelty, and the envious man his envy, so that no vice can lye hid in a drun-Pozeover, in that he knoweth not himfelf, he fumbleth and flammereth in his speech, flaggereth to and fro in his going, beholding nothing fedfattly with his flaring eyes, believeth that the house runneth round about him. It is evident that the mind is brought clean out of frame by excellive drinking, to that wholoever is deceived by wine or frong blink, becommeth, as Solomon faith, a mocker, of a mad- Prov.20. man, so that he can never be wife. If any man think that he may dink much wine, and yet be well in his wits, he may as well suppose, as Seneca faith, that when he bath dunken poylon, be thall not die.

Ad fororem fer. 24.

Prov.21.

Prov.23.

for wherefoever excellive deinking is, there must needs follow pertur. bation of mind, and where the belly is fluffed with bainty fare, there the mind is oppreffed with flothful fluggiffnels. A full belly maketh a grofs underfauding, faith Saint Barnard, and much meat maketh a weary mind. But alass, now avates men pals little either foz body ez mind: fo they have worldly wealth and riches abundant to fatisfie their tinniealurable luffs, they care not what they do. They are not affamed to thew their drunken faces, and to play the mad man openly. think themselves in good case, and that all is well with them, if they be not pinched by lack and poverty. Left any of us therefore might take occasion to flatter himself in this beastly kind of excels, by the abundance of riches, let us call to mind what Solomon writeth in the rri. of his Dioberbs, De that loveth wine and fat fare, mall never be rich, faith he. And in the rriil. Chapter, he maketh a behement exholtation, on this wife. Keep not company with drunkards and gluttons, for the glutton

and drunkard thall come to poverty.

De that draweth his patriniony through his throat, and eateth and beinketh moze in one hour, or in one day, then he is able to earn in a whole week, must needs be an unthift, and come to beggery. But fome will fay, what need any to find fault with this? De hurteth no man but himlett, he is no mans foe but his own. Indeed I know this is commonly spoken in defence of these beaffly belly gods, but it is easie to fee how burtful they are, not only to themselves, but also to the commonwealth, by their example. Every one that meeteth them is troubled with byawling and contentious language, and oft times raging in beaffly hiffs, like high-fed hogles, they neigh on their neighbours wives, as Jeremy faith, and befile their children and daughters. Their example is evil to them among whom they dwell, they are an occasion of offence to ma. ty and whiles they waste their substance in banquetting, their own housbold is not provided of things necessary, their wives and their children are evil intreated, they have not wherewith to relieve their poor neigh. bours in time of necessity, as they might have, if they lived loberly. They are unprofitable to the Commonwealth. For a drunkard is neither fit to rule, not to be ruled. They are a flander to the Church of Congregation of Chiff, and therefore Saint Paul both ercommunicate them among whozemongers, ivolaters, covetous perlons, and extoztioners fozbioding Christians to eat with any luch. Let us therefore, good people, eschew every one of us, all intemperancy, let us love fobziety and moderate diet. oft give our felves to abilinency and failing, whereby the mind of man is more lift up to SDD, more ready to all godly ererciles, as prayer, bearing and reading of DDD word, to his spiritual comfort. Finally, who foever regardeth the health and fafety of his own body, or wisheth alwaies to be well in his wits, or defireth quietness of mind, and abhorreth fury and madness, he that would be rich, and escape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the Commonwealth, a Chillian without hander of Chill and his Thurch: let him aboid all riotous and excessive banquetting, let him learn to keep such measure as behoveth him that professeth true godstnels, let him follow S. Pauls tule, and fo eat and brink, to the glozy and praise of DD, who hath created all things to be foberly used with thankigiving, to whom be all honour and glozy foz ever. Amen.

I Cor.s.

#### AN

## Excess of Apparel.



b CR C pe have heretofoze been excited and firred to ule temperance of meats and dinks, and to avoid the ercels there. of, many water hurtful to the state of the Commonwealth, and le odious befoze Almighty GDD, being the authog and giver of luch creatures, to comfort and stablish our frail nature with thanks unto him, and not by abusing of them to provoke his liberality to levere punishing of that dilayder. In like manner it is convenient, that ye be admonified of a-

nother foul and chargeable excels: I mean, of apparel, at these vales to gorgeous, that neither Almighty God by his word can flay our proud curtofity in the fame, neither pet gool pand necessary laws, made of our Princes, and off repeated with the penalties, can brible this beteffable abule, whereby both ODD is openly contemned, and the Princes Laws manifestly disobeyed, to the great peril of the Realm. talberefore, that fobilety alfo in this excels may be elpyed among us, I that declare unto you, both the moderate use of apparel, approved by DD in his holy word, and also the abuses thereof, which he forbiddeth and disalloweth, as it may appear by the inconveniencies which daily encreale, by the just judgment of ODD, where that measure is not kept, which be himself hath appointed. If we consider the end and purpole whereunto Almighty GOD hath ordained his creatures, we fail easily perceive that he allowethus apparel, not only for necessities fake, but allo for an honest comelinels. Even as in herbs, trees, and lunder fruits, we have not onely divers necessary ules, but also the pleasant fight and fweet-fmell, to belight us withal, wherein we may behold the fingular love of & D D towards mankind, in that he bath provided both to relieve our necessities, and also to refresh our senses with an bonest and moderate recreation. Therefoze David in the hundred and fourth Plalm, confesting GDDS careful providence, theweth that GDD Plal. 104. not only provideth things necessary for men, as berbs and other meats, but also such things as may rejoyce and comfort, as wine to make glan the heart, opis and opntments to make the face to thine. So that they are altogether past the limits of humanity, who yielding onely to necessity, forbio the lawful fruition of SDDS benefits. With whale traditi-

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Coloff.2.

4. Lessons.

Rom.13. Prov.7.

2 Cor.7.

Matth.6.

Phil.4.

3

Deut.29.

ong we may not be led, if we give ear to S. Paul, witing to the Co. loftians, willing them not to hearken unto fuch men as fhall fap. Touch not, Cafe not, handle not, superfitiously bereaving them of the fruition of DDD creatures. And no less truely ought we to beware, lest under pretence of Christian liberty, we take licence to do what we lift, advancing our felves in sumptuous apparel, and despising other, preparing our lelves in fine babery, to wanton, lewd, and unchaste behaviour. To the abording whereof, it behoveth us to be mindful of our lesions, taught in holp Scripture, whereby we shall learn to temper our felbes, and to refrain our immoderate affections, to that measure which DD hath appointed. The first is, that we make not provision for the fleft, to accomplify the lufts thereof, with coffly apparel, as that harlot did of whom Salomon speaketh, Proverby the seventh, which persumed her bed, and deckt it with coffly ognaments of Egypt, to the fulfilling of ber lewd luft: but rather ought we by moderate temperance to cut off all occasions, whereby the fielh might get the vidozy. The lecond is written by Saint Paul, in the bii. Chapter of his first Epistle to the Cozinths, where he teacheth us to use this world, as though we used it not. Whereby he cutteth away not onely all ambition, pride, and vaine pomp in apparel: but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and confideration of our duty towards SDD. They that are much occupied in caring for things pertaining to the body, are most commonly negligent and careleis in matters concerning the foul. Therefore our Saviour Christ willeth us not to take thought what wee thall eat, or what we thall drink, or wherewith we shall be clothed, but rather to feek the Kingdom of DD, and the righteousness thereof. Whereby we may learn to beware, left we use those things to our hinderance, which op hath ordained for our comfort and furtherance, towards his Kingdom. The third is, that we take in good part our effate and condition, and content our felves with that which DD fendeth, whethet it be much og little. De that is assamed of bale and simple attire, will be proud of gozgious apparel, if he may get it. We muft learn therefoze of the Apofile S. Paul both to use plenty, and also to suffer penury, remembring that we must yield accounts, of those things which we have received unto him who abhorreth all ercels, pride, oftentation, and banity, who also utterly condemneth and disalloweth whatsoever draweth us from our duty toward CDD, or diminisheth our charity towards our nieghbours and children, whom we ought to love as our felbes. The fourth and last rule is, that every man behold and consider his own vocation in as much as GDD hath appointed every man his degree and office, within the limits whereof it behoveth him to keep himfelf. Therefore all may not look to wear like apparel, but every one according to his degree, as GOD hath placed him. Which, if it were observed, many one doutless should be compelled to wear a russet-coat, which now ruffeleth in filks and belvets, spending more by the year in sumptuous apparel, then their fathers received for their whole revenue of their lands. But alas, now adays how many may we behold occupied wholy in

pampering the fleth, taking no care at all, but onely how to beck themfelves, letting their affection altogether on worldly braverie, abuling
SDD goodness when he fendeth plenty, to latisfie their wanton luss,

having no regard to the degree wherein SDD hath placed them. The Israelites

Ifraelites were contented with fuch apparel as SSD gabe them, atthough it were bale and fimple. And ODD fo bleffed them , that their thoose and clothes lafted them forty years, yea, and those cloths which their fathers had worn, their children were contented to use af-But we are never contented, and therefore we profper not, fo that most commonly be that ruffeleth in his Sables, in his fine furred gown, corked flippers, trim bulking, and warm mittons, is moze ready to chill for could, then the poor labouring man, which can abide in the field all the day long, when the Morth wind blows, with a few beggerly clouts about him. The are loth to wear fuch as our fathers have left us, we think not that lufficient or good enough for us. must have one gown for the day, another for the night, one long, and ther fort, one for Winter, another for Summer, one through-furred. another but faced, one for the working bay, another for the holy bay, one of this colour, another of that colour, one of Cloth, another of Silk of Damalk. We muft have change of apparel, one afoze binner, and another after, one of the Spanish fashion, another turky: and to be brief, neber content with fufficient. Dur Sabiour Chiff bad his Matth. 10. disciples they hould not have two coats: but the most men, far unlike to his scholars, have their preses so full of apparel, that many know not how many forts they have. Which thing caufed Saint James to James 5. pronounce this terrible curse against such wealthy worldlings, So to ye rich men, weep and howl on your wzetchedness that shall come upon you, your riches are corrupt, and your garments are moth eaten, ye have lived in pleasure on the earth, and in wantonness, ye have nourifhed your hearts, as in the day of flaughter. Park I beleech you, Saint James calleth them milerable, not withfanding their riches and plenty of apparel, for as much as they pamper their bodies to their own destruction. What was the rich glutton the better for his fine fare and coffly apparel? Dio not be nourish himself to be tozmented in hell fire? Let us learn therefoze to content our felbes, having food and rap. Luke 16. ment, as Saint Paul teacheth, leaft defiring to be enriched with aboune dance, we fall into temptations, inarcs, and many noylom luffs, 1 Tim.6. which drown men in pervition and destruction. Certainly, such as delight in gozgious apparel, are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Jerusalem, whom Esai the Prophet threatneth, because they walked Esais 3. with firetched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty SDD would make their heads bauld, and discover their fecret shame. In that day, faith be, hall the Lozd take away the ognament of the flippers, and the eauls, and the round attires, and the sweet balls, and the bracelets, and the attices of the head, and the flops, and the head-bands, and the tablets, and the ear-rings, the rings, and the mufflers, the coffly apparel, and the vails, and wimples, and the crisping-pin, and the glades, and the fine linnen, and the hoods, and the launs. So that almightie odd wold not luffer his benefits to be bainly and wantonip abuled, no not of that people whom he most tenderly loved, and had chosen to himself before all other. Bo less truly is the vanity that is used among us in these dayes. For the proud and haughty stomacks of the daughters of England, are so maintained with divers disguised Apolog Con: lozts of coffly apparel, that as Terrullian an ancient father faith, there genter. cap. 6:

is left no difference in apparel between an honest matron and a com. mon frumpet. Pea many men are become fe effeminate, that they care not what they foend in disguising themselves, ever desiring new topes, Therefore a certain man that would and inventing new factions. plaure every country-man in his accustomed apparel, when he had painted other nations, he pidured the English man all naked, and gave him cloth under his arm, and bad him make it himself as he thought beff, for he changed his fashion so often, that he knew not how to make it. Thus with our phantaftical dedices, we make our felves laughing. focks to other nations, while one fpendeth his Patrimony upon poun. es and cuts, another bestoweth moze on a dancing thirt, then might fuffice to buy him honest and comely apparel for his whole body. Some bang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joynt, to maintain himself in sump. tuous tayment. And every man , nothing confidering his effate and condition, feeketh to excel other in coffly attire. Whereby it commeth to pals, that in abundance and plenty of all things, we pet complain of want and penury, while one man fpendeth that which might ferve a multitude, and no man distributeth of the abundance which he bath received, and all men excellively waste that which should ferve to supply the necessities of other. There bath been bery good provision made a. gainst fuch abuses, by vivers good and wholsome laws, which if they were practiced as they ought to be of all true subjects, they might in some part serve to diminish this raging and riotous ercels in apparel. But alas, there appeareth amongfins little fear and obedience either of DD, og man. Therefore muft we needs look for SDD S fearful bengeance from beaben, to overthrow our prefuntption and prive, as he overthew Herod, who in his royal apparel, forgetting DD, was smitten of an Angel, and eaten up of wozms. By which terrible example, & D D hath taught us that we are but worms meat, although we pamper our felves never so much in gozgeous apparel.

Acts 12.

Ecclus 11.

Dere we may learn that which Jesus the son of Syrach teacheth, not to be proud of cloathing and rayment, neither to exalt our felves in the day of honour, because the works of the Lord are wonderful, and glorious, fecret, and unknown, teaching us with humbleness of mind, every one to be minoful of the vocation whereunto on hath called him. Let Chillians therefore endeabour themselves to quench the care of pleas ung the fieth, let us use the benefits of ODD in this world, in such wife, that we he not too much occupied in providing for the body. Let us content our felves quietly with that which & D D fendeth, be it never fo little. And if it please him to send plenty, let us not war proud thereof, but let us ule it moderately, as well to our own comfort, as to the relief of fuch as fland in necessity. De that in abundance and plenty of apparel bideth his face from him that is naked, despileth his own flesh, as Elay the Prophet faith. Let us learn to know our felves, and not to despite other, let us remember that we fand all befoze the Majeffy of Almighty DD, who hall judge us by his holy word, wherein he forbiodeth excels, not onely to men, but also to women. So that none can excuse themfelves, of what effate or condition foever they be. Let us therefore prefent out felves befoze his throne, as Tertullian exhorteth, with the ornaments which the Apostle speaketh of, Ephesians the sixth Chapter, having our

Efai. 58.

Ephel. 6.

loying girt about with the verity, having the break-plate of righteoul. neis, and food with floes prepared by the Golpel of peace. Let us take unto us simplicity, chastity, and comelines, submitting our necks to the weet poke of Chaift. Let women be subject to their husbands, and Matth. 11. they are lufficiently attired, fayth Tertullian. The wife of one Philo an heathen 19 hilosopher, being demanded why the wear no gold: the answer red, that the thought her bulbands vertues lufficient ornaments. Dow much more ought Christian women, instructed by the word of DD, to content themselves in their husbands? yea, how much more ought every Thillian to content himfelf in our Saviour Chaift, thinking himfelf lufficiently garnished with his heavenly vertues. But it will be here objected and laid of some nice and bain women, that all which we do in painting our faces, in dying our hair, in embalming our bodies, in decking us with gay apparel, is to pleate our hulbands, to delight his eyes, and to retain his love towards us. D vain excule, and most shameful and twer, to the reproch of the hulband. What could thou more far to fet out his foolighness, then to charge him to be pleased and delighted with the Devils tire? Who can paint her face and curle her hair, and change it into an unnatural colour, but therein both work reproof to her maker, who made her? As though the could make her felf moze comely then DD hath appointed the measure of her beauty. What do thele wo. men, but go about toreform that which Soo hath made? not know. ing that all things natural are the work of opo, and things difgulked and unnatural be the works of the Devil. And as though a wife and Chillian hulband thould belight to fee his wife in fuch painted and fourthed vilages, which common harlots most do use, to train therewith their lovers to naughtinels, oz, as though an honest woman could delight to be like an harlot for pleating of her hufband. Ray, thefe be but vain excuses of such as go about to please rather others then their husbands. And fuchattires be but to proboke her to thew her felf abroad, to entice others: a worthy matter. She must keep bebate with her butband to maintain such apparel, whereby the is the worse hulwife, the feldomer at home to fee to her charge, and fo negled his theift, by giving great provocation to her houshold to waste and wontonness, while the must wander abyoad to shew her own bankty, and her husbands foolih. By which her prive, the flirreth up much envy of others which be as daintily delighted as the is. She both but deferve mocks and froms, to fet out all her commendation in Jewish and Ethnick apparel, and pet brag of her Christianity. She both but waste superfluously her huse bands flock by luch fumptuousness, and sometimes the is the cause of much bribery extortion, and deceit, in her hulbands dealings, that the may be the moze gozgiously set out to the sight of the vain world, to please the Devils eyes, and not ODDS, who giveth to every creature lufficis entand moderate comlinels, wherewith we thould be contented if we were of Sod. What other thing doft thou by those means, but provokest other to tempt thee, to deceive thy foul, by the bait of thy pomp and pibe f What elle doft thou, but letteff out thy prive, and makeft of the undecent apparel of thy body, the devils net, to catch the fouls of them which behold thee? D thou woman, not a Chiffian, but worle then a Panim, thou minister of the devil: Why pamperest thou that carriou fleth to high, which sometime both flink and rot on the earth as thou goed? Powfoever thou perfumed thy felf, yet cannot thy beaffigness

Prov. 11.

be hidden or overcome with thy finells and favours, which do rather Deform and mil hape thee, then beautifie thee. What meant Solomon to lay, of luch trimming of vain women, when he laid, A fair woman without good manners and conditions is like a Sow which bath a ring of gold upon her mout? but that the moze thou garnich thy felf with these outward blasings, the less thou carest for the inward garnishing of the mind, and so dost but deform the felf by such aray, and not beautifie thy felt? bear, hear, what Chills holy Apostles bo write, Let not the outward apparel of women ( faith Saint Peter) be decked with the brayding of hair, with wrapping on of gold, or goodly clothing: but let the mind, and the confcience, which is not feen with the eyes, be pure and clean, that is, faith be, an acceptable and an ercellent thing befoze BDD. for to the old ancient holy women attired themselves, and were obedient to their busbands. And Saint Paul faith. that women mould apparel themselves with chamefacedness and sobernels, and not with braydes of their bair, or gold, or pearl, or precious clothes, but as women thould do, which will expels godlinels by their good outward works. If pe will not keep the Apolles precepts, at the left let us hear what Pagans, which were ignozant of Christ, have faid in this matter. Democrates faith, The ognament of a woman, franbeth in fcarcity of speech and apparet. Sophocles faith of such apparet thus, It is not an ognament, D thou fool, but a thame and a manifes thew of thy folly. Socrates faith, that that is a garnifing to a woman, which declareth out her honeffy. The Greciansufe it in a Proberb: It is not gold or pearl which is a beauty to a woman, but good conditions.

And Aristotle biodeth that a woman should use less apparel then the law both luffer. For it is not the goodliness of apparel, nor the excellency of beauty, not the abundance of gold, that maketh a woman to be effeemed, but modely, and diligence to live honefly in all things. This outragious vanity is now grown to far, that there is no chame taken of it. The read in histories, that when king Dionysius sent to the women of Lacedemon rich robes, they answered and said, that they shall do us moze thame then honour : and therefoze refuled them. The women in Rome in old time abhorred that gay apparel which king Pyrrhus fent to them, and none were to greedy and bain to accept them. And a law was openly made of the Senate, and a long time oblerved, that no wo. man hould wear over half an ounce of gold, not hould wear cleaths But perchance some vainty dame will say and anof divers colours. fwer me, that they must bo something to shew their birth and bloud, to thew their hugbands riches: as though nobility were chiefly feen by thefe things, which be common to those which be most vile, as though thy hugbands riches were not better bestowed then in such superfluities, as though when thou wast chaisened, thou diost not renounce the paide of this world, and the pomp of the fleth. I speak not against convenient apparel for every fate agreeable: but against the superfluity, against the vain delight to covet such vanities, to device new fathions to feed thy prive with, to spend so much upon thy carkass, that thou and thy busband are compelled to rob the poot, to maintain thy collinels. Pear how that noble boly woman Queen Helter, letteth out thele goodly ognaments (as they be called) when (in respect of laving SDDS people) the was compelled to put on fuch glozious apparel, knowing that it was a fit gable to blind the eyes of carnal fools. Thus the prayed, Chou

1 Pet.3.

I Tim.2.

Thou knowell, D Lord, the necessity which I am driben to, to put on this apparel, and that I abhoz this fign of Pzide, and of this glozy which I bear on my head, and that I defie it as a filthy cloth, and that I wear it not when I am alone. Again, by what means was Holophernes deceived by the glittering thew of Apparel, which that holy Woman Judith vid put on her, not as delighting in them, nor feeking vain boluptuous pleasure by them ? But the ware it of pure necessity by SDDS dispensation, using this vanity to overcome the vain eyes of DD De enemy. Such defire was in those noble women, being very loth and unwilling otherwife to wear fuch fumperious apparel, by the which others thould be caused to forget themselves. These be commended in Scripture for abhorring fuch vanities, which by constraint and great necedity, against their bearts desire, they were compelled to wear them for a time. And wall fuch women be worthy commendations, which neither be comparable with these women aforesaid in Mobility, nor comparable to them in their good seal to & D and his people, whose daily delight and seeking is to dourish in such gay shifts and changes, never fatisfied, nor regarding who fmarteth for their apparel, fother may come by it : D vain men, which be subjects to their wives in these inordinate affections. D vain women, to procure so much burt to themselves, by the which they come the somer to misery in this World, and in the mean time be abhorred of & DD, hated and fcom= ed of wife men, and in the end, like to be joined with fuch, who in Bell, too late repenting themselves, thall openly complain with these words: What hath our Pride profited us : or what profit hath the pomp of Ri= thes brought us : All thefe things are palled away like a thadow. As for Mertue, we did never thew any sign thereof: And thus we are confusmed in our wickedness. If thou failt that the Custom is to be followed, and the afe of the World Doth compel thee to fuch curiofity, then Jask of thee, whose Custom thous be followed: Wife Folks manners, oz fools: If thou faill the Wife: then I fay, follow them: For Fools customs, who would follow but fools: Consider that the Confent of Wife men, ought to be alledged for a Custom. Row if any lewo Cultom be used, be thou the first to break it, labour to diminish it and lay it down: and more land before Sod, and more commendation that thou win by it, than by all the glory of fuch superfluity.

Thus ye have heard declared unto you, what SDD requireth by his Mord concerning the moderate use of his Creatures. Let us learn to use them moderately as he hath appointed. Almighty SDD hath taught us, to what end and purpose we should use our apparel. Let us therefore learn so to behave our selves in the use thereof, as becometh Christians, always thewing our selves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our dayly Bread, that is to say, all things necessary for this our needy life: unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ: To whom with the Father, and the poly Shost, be all honour, praise, and glory, for ever and ever. Amen.

# HOMILY OR SERMON

Concerning PRAYER.



pere is nothing in all manslife (welbeloved in our Saviour Christ) so needful to be spoken of, and daily to be called upon, as hearty, zealous, and devout Prayer, the needslift whereof is so great, that without it nothing may be well obtained at CDDS hand. For as the Apostle James saith, Every good and perfect gift cometh from above, and proceedeth from the Father of Lights, who is also said to be rich and liberal towards all them that call upon him, not because he either will not, or cannot give

without asking, but because he hath appointed Prayer as an ordinary means between him and us. There is no doubt but he always knoweth what we have need of, and is always most ready to give abundance of those things that we lack.

get to the intent we might acknowledge him to be the Siver of all good things, and behave our selves thankfully towards him in that behalf, loving, fearing, and worthiping him sincerely, and truly, as we ought to do, he hath prostably and wisely ordained, that in time of necessity we should humble our selves in his sight, pour out the secrets of our heart before him, and crave belp at his hands, with continual, earnest, and devout Prayer. By the mouth of his holy Prophet David, he saith on this wise: Call upon me in the days of thy trouble, and will deliver thee. Likewise in the Gospel by the mouth of his welbeloved Son Christ, he saith, Ask, and it shall be given you; knock, and it shall be opened: for whosoever asketh, receiveth; whosoever serketh, smooth 3 and to him that knocketh, it shall be opened. St. Paul also most agreeably consenting hereunto, willeth men to prayevery where, and to continue therein with thanksgiving. Reither doth the blessed apostle St. James in this point any thing dissent, but earnessly erhortsing all men to diligent Prayer, saith, If any man tack wisdom, let him ask it of SDD, which giveth liberally to all men, and reproacheth

Rom. 10.

Matt. 6.

Pfal. 50. Matt. 7.

1 Tim. 2. Phil 4. Col. 4. Jam. 1. proacheth no man. Also in another place, Pray one for another (faith Jam. 5-he) that ye may be healed: For the righteous mans prayer availeth much, if it be fervent. Cubat other thing are we taught by these and fuch other places, but only this, that Almighty SDD, notwithfand= ing his heavenly wildom and foreknowledge, will be praved unto, that he will be called upon, that he will have us no less willing on our part to ask, than he on his part is willing to give? Therefore most fond and foolish is the opinion and reason of those men, which therefore think all Prayer to be superfluous and vain, because & D D feartheth the heart and the reins, and knoweth the meaning of the spirit before we ask. For if this flethly and carnal reason were sufficient to disanul Prayer, then why did our Saviour Christ so often cry to his Disciples, Watch and Pray: Why did he prescribe them a Form of Prayer, say= Luke 22. ing, Wien ye pray, pray after this fort, Dur father which art in bea= Matth. 6. ven, ac. Why did he pray so often and so earnestly himself before his Pallion: Finally, why did the apollles immediately after his afcen- Acts 1. Hon, gather themselves together into one several place, and there continue a long time in Prayer: Either they must condemn Christ and his apolles of extream folly, ozelle they mult needs grant that Prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needful for man= kind in all the Mold, than Prayer. Pray always (faith St. Paul) Ephel. 6. with all manner of prayer and supplication, and watch therefore with all diligence. Also in another place he willeth us to pray continually, without any intermission or ceasing, meaning thereby that we ought never to flack or faint in prayer, but to continue therein to our libes I Theff. 5. A number of other fuch places might here be alledged of like effeit, I mean, to declare the great necessity and use of paper: but what need many proofs in a plain mattet: feeing there is no man fo ignotant but he knoweth, no man soblind but he feeth, that Prayer is a thing most needful in all estates and degrees of men. Fozonly by the help hereof, we attain to those heavenly and everlasting Treasures, which & DD our beavenly Father bath referbedand laid up foz his John 16. children in his dear and well-beloved Son Jefus Chrift, with this Cobenant and Promife most affuredly confirmed and fealed unto us, that if we ask, we thall receive.

Now the great necessity of Prayer being Cufficiently known, that our minds and hearts may be the moze proboked and firred thereunto, let us briefly confider what wonderful firength and power it hath to bring frange and mighty things to pals. We read in the Book of Exo- Exod. 17. dus, that Josua fighting against the Amalekites, Did conquer and over= come them, not so much by vertue of his own frength, as by the earnest and continual prayer of Moles, who, as long as be beld up his bands to ODD, to long did Afrael prevail, but when he fainted, and let his hands down, then did Amalek and his people prevail: Infomuch that Agron and Hur, being in the Mount with him, were fain to flav up his bands until the going down of the Sun, otherwise had the people of SDD that day been utterly discomplited, and put to flight. Also we read in another place of losua himfelf, how he at the belieging of Gibeon, mas Josua 10. king his humble Petition to Almighty DD, caufedthe Sun and the Moon to flay their course, and to fland fill in the midft of beaven for the space of a whole day, until such time as the people were sufficiently evenged upon their enemies.

#### The First Part of the Sermon

2 Par. 30.

and was not Jehosophaes prayer of great force and firingth, when DDD at his request caused his enemies to fall out among themselves. and wilfully to deltroy one another : Tabo can marvet enough at the 1 Kings 18. effect and bertue of Elias prayer: De being a man subject to affections as we are, praped to the Lord that it might not rain, and there fell no rain upon the Earth for the fpace of three years and fir months. Again, he prayed that it might rain, and there tell great plenty, so that the Earth brought forth ber increase mott abundantly.

It were too long to tell of Judith, Either, Sulanna, and of dipers ofher godly men and women, how greatly they prevailed in all their doings, by giving their minds earnestly and devoutly to prayer. Let it be fuf-Acient at this time to conclude with the layings of Augustine and Chryfostom, whereof the one calleth Praper the Key of Beaben, the other plainly affirmeth, that there is nothing in all the World more from

than a man that giveth himself to ferbent prayer.

Row then, Dearly Beloved, feeing Prayer is so needful a thing, and of fo great thrength before & D D, tet us, according as we are taught by the example of Ebrill and his apolites, be earnell and diligent in calling on the name of the Lozd. Let us never faint, never flack, never give oper, but let us daily and bourly, early and late, in feason and out of feafon, be occupied in godly Deditations and Pravers. What if me obtain not our Petitions at the arti : pet let us not be discouraged, but let us continually cry and call upon DD: be will surely bear us at length, if for no other cause, yet for very importunities sake. Remem= ber the parable of the unrighteous Judge, and the poor Widow, bow the by her importunate means caused him to do her judice against her adverlary, although otherwise be feared neither SDD noz man. Shall not ODD much moze abenge bis Glett ( faith our Sabiour Chaift ) which cry unto him day and night : Thus he taught his Disciples, and in them all other true Chaiffian men, to pagalways, and never to faint or frink. Remember also the example of the woman of Canaan, how the was rejekted of Christ, and called dog, as one most un= worthy of any benefit at his bands: yet the gave not over, but followed him fill, crying and calling upon him to be good and merciful unto her daughter. And at length by very importunity, the obtained her requelt. D let us learn by thele eramples, to be eagneff and ferbent in Praper, affuring our felves that whatfoever we ask of ODD the Father in the Mame of his Son Christ, and according to his will, be will undoubtedly grant it. pe is truth it felf, and as truly as be hath promifed it, so truly will be perform it. ODD for his great mercies take, to work in our hearts by his boly Spirit, that we may always make our humble prapers unto him, as we ought to do, and always obtain the thing which we ask, through Iclus Christ our Lord; to whom with the Father, and the poly Shoft, be all honour and glozy, without end. Amen.

Ang. Ser. 26. de temp. Chry. Sup. Mat. 22.

Luke 18.

Matth. 15.

John 16.

#### The Second Part of the HOMILY Concerning PRAYER.

D the First Part of this Sermon, ye heard the great necelfity, and alfo the great force of Debout and earnell Praper, declared and proved unto you, both by divers weighty tellimonies, and also by fundry good examples of holy Scripture. Dow wall you learn whom you ought to call upon, and to whom you ought always to direct your

players. The are evidently taught in SODS boly Cestament, that almighty SDD is the only Fountain and Well-fpring of all goodnels; and that whatsoever we have in this World, we receive it only at his hands. To this effect ferveth the place of St. James, Every good and James i. perfed gift, faith be, cometh from above, and moreedeth from the fa-ther of Lights. Cothis effed also ferveththe tellimony of Paul, in Dis vers places of his Epiffles, witnelling that the Spirit of Wifdom, the Spirit of Unowledge and Revelation, yea, every good and beavenly gift, as faith, bope, Charity, Grace, and Peace, cometh only and folely of DD. In confideration whereof, he burfteth out into a funden paffi= on, and faith, o man, what thing half thou, which thou half not received: Therefore, whenforver we need or lack any thing, pertaining either to the body or to the foul, it behaveth us to run only unto DD, wie is the only giver of all good things. Our Saviour Christ in the Solpel, teaching his Disciples how they thould may, sending them to the Father in his Mame, saying, Aerily, verily, I say unto you, whatsoever yeask the father in my Mame, he will give it unto you. And in another place, When ye pray, pray after this lort : Our father which art in Deaven, ec. And doth not GOD himfelf, by the mouth of his 1920= phet David, will and command us to call upon him: The Apolle wilherh Grace and Peace to all them that call on the name of the Lord, Ads 1. and of his Son Jefus Chrift, as both alfo the Prophet loel, faying, and Joel 2. it thall come to pals, that wholoever thall call on the Bame of the Lozo, thall be faved.

Thus then it is plain by the infallible wood of Cruth and Life, that in all our necellities we mult flee unto ODD, direit our prayers unto bim, call upon bis boly Mame, defire belpat his bands, and at none others, whereof if we will yet have a further reason. mark that which There are certain conditions moft requifite to be found in every such a one that must be called upon, which if they be not found in him unto whom me pray, then doth our praper abait us nothing, but is altogether in bain.

The first is this, that he to whom we make our prayers, he able to help us. The ferond is, that he will beip us. The third is, that he be fuch a one as may bear our prayers. The fourth is, that he under= fland better than we our felbes what we lack, and how far we have need of belp. Ifthele things be to be found in any other laving only &DD, then may we lawfully call upon some other belibes &DD.

John 16. Matth.6. Luke III

#### The Second Part of the Sermon

But what man is fo grofs, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very fecrets of the heart? that is to fay, only and to SDD alone; whereof it followeth, that we must call neither upon angel, noz yet upon Saint, but only and folely upon &DD, as St. Paul both write: Dow thall men call upon him in whom they have not believed: So that Invocation or Prayer, may not be made without faith in him on whom they call; but that we mult first believe in him, before we can make our Prayer unto him, whereupon we mult only and solely pray unto DD. Forto fay that we hould beliebe either in Angel or Saint, oz in any other living Creature, were mere borzible blafphemp againft DDD and his holy Word; neither ought this Kansie to enter into the heart of any Christian man, because we are express taught in the Word of the Lord only to repose our Faith in the blessed Trinity, in whose only Mame we are baptized, according to the express commandment of our Sabiour Jelus Chaift, in the laft of St. Marthew.

But that the truth bereof may the better appear, even to them that be molt ample and unlearned, let us confider what Prayer is. St. Augufline calleth it a lifting up of the mind to SDD; that is to fav, an bum= ble and lowly pouring out of the heart to SDD. Indorus faith, that it is an affection of the heart, and not a labour of the lips. So that by thefe places, true Prayer doth confill not so much in the outward found and voice of words, as in the inward groaning, and crying of the heart

to ODD.

Row then, is there any Angel, any Airgin, any Patriarch or 1920phet among the dead, that can understand, or know the meaning of the heart : The Scripture faith, It is SDD that fearcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the Saints, they have so little knowledge of the secrets of the beart, that many of the ancient Fathers greatly doubt whether they know any thing at all, that is commonly done on Earth. And albeit some think they do, yet St. Augustine, a Doctor of great Authority and also antiquity, bath this opinion of them; That they know no more what we do on Earth, than we know what they do in beaben. prof whereof, he alledgeth the words of Esay the Prophet, where it is faid, Abraham is ignozant of us, and Ifrael knoweth us not. Dis mind therefore is this, not that we thould put any Religion in worthining of them, or praying unto them; but that we thould bonour them by fols lowing their vertuous and godly life. For as he witnelleth in another place, the Martyes, and holy men in times palt, were wont after their beath to be remembred, and named of the Prieft at Divine Service: but never to be invocated or called upon. And why fo: because the Prieft (faith be) is GDDS Prieft, and not theirs: whereby be is bound to call upon GDD, and not upon them.

Thus you fee, that the authority both of the Scripture, and also of Augustine, doth not permit, that we should pray unto them. D that all men would findiously read, and fearth the Scriptures, then thould they not be drowned in Ignorance, but thould easily perceive the Cruth, as mell of this point of Doctrine, as of all the rest. For there doth the holy Shoft plainly teach us, that Christis our only Wediator and Interceffoz with &DD, and that we muft not feek and run to another. If any man finneth, faith St. John, we have an Advocate with the Father,

I John 2.

John 5.

Matt. 28.

Rom. 10.

De Spi. 6 lit. cap. 50. De Summo bono cap. 8. lib. 3.

Pfal. 7. Apoc. 2. Jer. 17. 2 Par. 6.

Lib. de cura pro mort. agenda,c.13. De vera relig. cap. 22. Efay 63. Lib 22. de civit. dei , eap. 10.

Father, Iclus Chaill the righteous, and he is the propitiation for our fins. St. Paul alfo faith, there is one &D D, and one Dediatour be= 1 Tim. z. tween ODD and man, eben the man Jefus Chaift. Whereunto agreeth the tellimony of our Saviour himfelf, witnelling that no man John 14. cometh to the Father, but only by him, who is the Way, the Cruth, the Life, yea, and the only Door whereby we muft enter into the Kingdom John 10. of Deaben, because ODD is pleased in no other but in him. For which cause also be crieth, and calleth unto us that we hould come unto him. faying, Come unto me all pe that labour and be beaby laden, and I hall Matt. 11 refresh you. Mould This have us so necessarily come unto him and thall we most unthankfully leave him, and run unto other? This is even that which SDD so greatly complaineth of by his Prophet leremy, saying, Dy people have committed two great offences, they have forsaken me the Fountain of the Waters of Life, and have digged to themselves broken pits that can bold no water. Is not that man, think you, unwife that will run for Water to a little 33,00k, when he may as well go to the head Spring : Even fo may his wifdom be juttly fu= spected, that will flee unto Saints in time of necessity, when he may boldly and without fear declare his grief, and direct his Prayer unto the Lord himself. If SDD were thrange, or dangerous to be talked withal, then might we juffly daw back and feek to some other. But the Pfal. 145 Lord is nigh unto all them that call upon him in Faith and Cruth, and the prayer of the humble and meek hath always pleafed bim. Wihat Judith 9. if we be finners, thall we not therefoze pray unto SDD: or thall we bespair to obtain any thing at his hands: cathy bid Christ then teath us to ask forgibenels of our fins, laying, and forgibe us our trefpaffes, as we forgive them that trespals against us: Shall we think that the Saints are more merciful in hearing linners, than GDD: David faith, that the Lord is full of compassion and mercy, now to anger, and Pfal. 1034 of great kindness. St. Paul saith, that he is rich in mercy toward all Ephel. 2. them that call upon him. And he himself by the mouth of his 1920. Esay 51. phet Eray faith, For a little while babe I forfaken thee, but with great compassion will I gather thee: For a moment in mine anger I have hid my face from thee, but with everlatting mercy. I have had compaltion upon thee. Therefoze the fins of any man ought not to with bold him from praying unto the Lord his & D. But if he be truly penitent and stedfall in Faith, let him assure himself that the Lord will be merciful unto him, and hear his prayers. Dbut I dare not (will some man fay) trouble DDD at all times with my prayers. The fee that in Kings houses and Courts of Princes, men cannot be admitted, unless they first use the belp and means of some special Roble man, to come to the speech of the King, and to obtain the thing that they would have. To this reason doth St. Ambrole answer very well, writing upon the Ambrot Gia first Chapter to the Romans. Therefore (laith be) we use to go unto per cap. t. the King by Officers and Boble men, because the King is a mortal Rome man, and knoweth not to whom he may commit the Covernment of the Common-wealth. But to have God our friend, from whom nothing is hid, we need not any helper, that (hould further us with his good word, but only a devout and godly mind. And if it be fo, that we need one to intreat for us, why may we not content our felves with that one wediatoz, which is at the right hand of DD the father, and Heb. 7. there liveth for ever to make intercellion for us? As the blood of Christ

Matt. 6. James 5. Coloff. 4. I Tim. 2.

> Hebr. 11. Rom. 14. Rom. 10.

did redeem us on the Crofs, and cleanse us from our fins: even fo it is now able to fave all them that come unto DD by it. For Chailt fitting in beaben, bath an everlatting Priefthod, and always prayeth to his Father for them that be penitent, obtaining by bertue of his wounds, which are evermoze in the fight of DD, not only perfect remillion of our fins, but also all other necessaries that we lack in this World; so that this only Mediator is sufficient in beaven, and needeth no others to belp him. Why then do we pray one for another in this life, some man perchance will here demand? Forsooth we are willed fo to do, by the express commandment both of Christand his Disciples, to declare therein as well the Faith that we have in Chail towards ODD, as also the mutual charity that we bear one towards another, in that we pity our Brothers cafe, and make our humble Detition to ODD for him. But that we should pray unto Saints, neither have we any commandment in all the Scripture, noz yet erample which we may fafely follow, so that being done without authority of Gods Word, it lacketh the ground of Faith, and therefore cannot be acceptable before GDD. for whatfoever is not of faith, is fin. and the apostle faith, that faith cometh by hearing, and bearing by the Word of OD D. Pet thou wilt objett further, that the Saints in Deaven do peay tozus, and that their peaver peoceedeth of an earnest charity that they have towards their brethren on Earth. Whereto it may be well answered; First, that no man knoweth whether they do way for us, or no. And if any will go about to prove it by the nature of charity, concluding, that because they did pray for men on Earth, therefore they do much moze the fame now in Deaben, Chen may it be faid by the fame reason, that as oft as we do weep on Earth, they do also weep in Deaben, because while they lived in this World, it is molicertain and fure they did to. And for that place which is written in the Apocalyps, name= ly that the Angel Did offer up the pravers of the Saints upon the golden Altar: it is properly meant, and ought properly to be understood of those Saints that are yet living on Earth, and not of them that are dead, otherwise what need were it that the Angel Could offer up their pravers, being now in Deaven before the face of Almighty SDD: But admit the Saints do pray for us, yet do we not know how, whether fpecially for them which call upon them, or else generally for all nien, withing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our hearts delice. Which thing to be false, it is already probed, both by the Scriptures, and also by the authority of Augustine. Let us not therefore put our trult or confidence in the Saints or Wartyrs that be dead. Let us not call upon them, noz defire bely at their hands: but let us always lift up our hearts to ODD, in the name of his dear Son Chailt, for whose sake as SDD hath promised to hear our prayer, so he will truly perform it. Invocation is a thing proper unto DD, which if we attribute unto the Saints, it foundeth to their reproach, neither can they well bear it at our hands. When Paul had bealed a certain lame man, which was impotent in his feet at Lyftra, the people would have done factifice unto him and Barnabas; who rending their cloaths refused it, and erhorted them to worthin the true SDD. Likewese in the Revelation, when St. John fell befoze the Angels feet to worthip him, the Angel would not permit him to do it, buo commanded him that he should morthip

Acts 14.

Apoc 19.

worthin SDD. Which examples declare unto us, that the Saints and angels in Deaven, will not have us to do any honour unto them, that is due and proper unto SOD. De only is our father, be only is omnipotent, be only knoweth and understandeth all things, be only can belp us at all times, and in all places, he fuffereth the Sun to thine upon the good and the bad, he feedeth the young Ravens that cry unto him, be faveth both man and beatt, he will not that any one bair of our bead thall perith: but is always ready to belp and preferve all them that put their trust in him, according as he hath promised, saying, Before they call, I will answer, and whilst they speak, I will hear. Ec. 65. Let us not therefore any thing mistrust his godness, let us not fear to come before the Throne of his Mercy, let us not feek the aid and belp of Saints, but let us come boldly our felves, nothing doubting but ODD for Christs sake, in whom he is well pleased, will hear us without a Spokes-man and accomplish our defire in all fuch things as thall be agreeable to his most boly Will. So faith Chrysostom, an ancient Do= Chrysis.6. toz of the Church, and so must we stedfally believe, not because he bom. de profaith it, but much moze because it is the Doctrine of our Sabiour fein. Evang. Chaift himfelf, who bath promised that if we pray to the father in his name, we thall certainly be beard, both to the relief of our necessities, and also to the salvation of our souls, which he bath purchased unto us, not with Gold or Silver, but with his precious bloud, thed once for all upon the Cross.

To him therefore, with the Father and the Doly Shoft, three persons and one DD, be all honour, praile, and glozy, for ever and ever, Amen.

#### The Third Part of the HOMILY Concerning PRAYER C. V.



E were taught in the other part of this Sermon, unto whom ye ought to direct your papers in time of need and necellity, that is to wit, not unto an= gels og Saints, but unto the eternal and everliving DD, who because he is merciful, is always ready to bear us when we call upon him in true and perfect faith. And because be is omnipotent, be can

eally perform and bring to pals the thing that we is hands. To doubt of his power, it were a plain requelt to have at his hands. point of infidelity, and clean against the Doftrine of the poly Shost, which teacheth that he is all in all. And as touching his good will in this behalf, we have express testimonies in Scripture, how that he will belp us, and also deliver us, if we call upon him in time of trouble. So Pfal. 50. that in both thefe respects, we ought rather to call upon him than upon any other. Deither ought any man therefore to doubt to come bold= ly unto ODD, because he is a finner. For the Lord ( as the Prophet David faith) is gracious and merciful, yea, his mercy and goodness en= Pf.J. 107dureth for ever. De that fent his own Son into the World to fave fin- 1 Tim. 1. ners, will be not also hear anners, if with a true penitent heart and a the death faith they pray unto him: yes, if we acknowledge our fins, 1 John 1.

I John 2.

1 Tim. 2.

DDD is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness, as we are plainly taught by the cramples of David, Peter, Mary Magdalen, the Publican, and divers other. And whereas we must needs use the help of some Dediatoz and Intercelloz, let us content our selves with him that is the true and only Dediatoz of the Mew Cestament, namely the Lord and Saviour Jesus Christ. For as Saint John faith, If any man fin, we have an Advocate with the Kather, Jelus Christ the righteous, who is the propitiation for our Uns. And Saint Paul in his first Epittle to Timothy, saith, There is one SDD, and one Dediatoz between SDD and man, even the man Jelus Christ, who gave himself a ransom for all men, to be a testimo-

ny in due time.

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons ve ought to make your prayers unto SDD. It greatly behoveth all men, when they pray, to consider well and diligently with themselves what they ask and require at Sods bands, left if they defire that thing which they ought not, their Petitions be made boid, and of none effect. There came on a time unto Agefilaus the King, a certain importunate fuiter, who requelted him in a matter earnellly, faying, Sir, and it please your Grace, you did once promise me. Truth quoth the King, if it be just that thou requirest, then I promifed thee, otherwife I did only fpeak it, and not promife it. The man would not be so answered at the Kings hand, but still urging him more and moze, said, It becometh a King to perform the least word he hath spoken, yea, if he thould only beck with his head. Ro more saith the King, then it behoveth one that cometh to a King, to speak and ask those things which are rightful and honest. Thus the King call off this

unreasonable and impoztunate fuiter.

Row if so great consideration be to be had, when we kneel before an earthly King, how much more ought to be had, when we kneel before the heavenly King, who is only delighted with justice and equity, neither will admit any bain, folith, or unjust Petition: Therefore it thall be god and profitable, throughly to consider and determine with our felbes, what things we may lawfully ask of DD, without fear of repulle, and also what kind of persons we are bound to commend un= to SOD in our dayly prayers. Two things are chiefly to be respected in every god and godly mans payer: Dis own necessity, and the glozy of Almighty SDD. Mecessity belongeth either outwardly to the body, or else inwardly to the soul. Tabich part of man, because it is much more precious and excellent than the other, therefore we ought first of all, to crave fuch things as properly belong to the falvation thereof: as the gift of repentance, the gift of faith, the gift of charity and good works, remil= fion and forgivenels of fins, patience in advertity, lowlinels in profperity, a fuch other like fruits of the Spirit, as hope, love, joy, peace, long= fuffering, gentlenels, godnels, meeknels, and temperance, which things Derequireth of all them that profess themselves to be his dildren, faying unto them in this wife, Let your light so thine before men, that they may see your god works, and glorifie your kather which is in hea-ben. And in another place also he saith, Seek first the Kingdom of SDD, and his righteousnels, and then all other things shall be given unto you. Wherein he putteth us in mind, that our chief and greatelt care ought to be for those things which pertain to the health and safegard

Galat. 5.

Matth. 5.

Matth. 6.

gard of the foul, because we have here (as the apostle saith) no conti- Hebr. 13.

nuing City, but do feek after another in the World to come.

Row when we have fufficiently prayed for things belonging to the Soul, then may we lawfully, and with fafe confcience, pray also for our bodily necessities, as meat, drink, clothing, health of body, deliberance out of Prison, good luck in our daily affairs, and so forth, according as we that have need. Telbereof, what better erample can we defire to have, than of Chaift himfelf, who taught his Disciples, and all other Christian men, art to pray for heavenly things, and afterward for earthly things, as is to be feen in that Prayer which be left unto his March 6. Church, commonly called, the Lords Prayer: In the third Book of Luke In Kings and third Chapter, it is written, that DD appeared by night in a dram unto Solomon the King, faying, ask of me whatfoever thou wilt, and I will gibe it thee. Solomon made his humble prayer, and asked a wife and prudent heart, that might judge and understand what were good, and what were ill; what were godly, and what were ungodly, what were righteous, and what were unrighteous in the fight of the Lord. It pleased SOD wonderoudy that he had asked this thing. And DD faid unto him, Because thou ball requelled this word, and half not defired many days and long years upon the Carth, neither abun= dance of riches and goods, not yet the life of thine enemies which hate thee, but half desired wisdom to sit in judgment; behold, I have done unto thee according to thy words, I have given thee a wife heart, full of knowledge and understanding, so that there was never any like thee before time, neither chall be in time to come. Boreober, I have, befides this, given thee that which thou ball not required, namely, worldly wealth and riches, princely honour and glozy, to that thou walt therein also pass all Kings that ever were. Note this erample, bow Solomon being put to his choice to ask of SOD whatsoever he would, requested not bain and transitory things, but the high and heavenly treasures of wifdom; and that in Co doing, he obtaineth as it were in recompence, both riches and honour. Therein is given us to understand, that in our daily prayers, we thould chiefly and principally ask those things which concern the kingdom of DD, and the falbation of our own fouls nothing doubting but all other things thall (according to the promife of Chaitt) be given unto us. But here we muft take heed that we foaget not that other end whereof mention was made before, namely the glory of ODD. Which unless we mind and set befoze our eves in making our prayers, we may not look to be heard, or to receive any thing of the Lord. In the rr Chapter of Marchew, the mother of the two fons of Bebebee came unto Jefus, worthiping him, and faying, Grant that my two fons may lit in thy Kingdom, the one on thy right hand, and the other at thy left hand. In this petition the did not respect the glozy of SDD, but plainly declared the ambition and vain-glozy of her own mind, for which cause the was also most worthily repelled, and reduked at the Lozds hand. In like manner we read in the Aces, of one Simon Magus a Sozerer, how that he perceiving that through laying on of the apoliles Acts 8, bands the boly Sholl was given, offered them money, laying, Sive me also this power, that on whomsoever I lay my hands, he may receive the boly Shoft. In making this request, be sought not the bonout and glozy of SDD, but his own private gain and lucre, thinking to get great flore of mony by this feat, and therefore it was juffly faid unto bim .

#### The Third Part of the Sermon

him. Thy money perith with thee, because thou thinkest that the gift of Sod may be obtained with money. By these and such other erainples we are taught, when sover we make our prayers unto SDD, chiefly to respect the honour and glory of his Name. Whereof ue have this general precept in the apostic Paul. Whether ye eat or drink, or what so ber ye do, look that ye do it to the glory of SDD. Which thing we shall best of all do, if we follow the example of our Saviour Christ, who praying that the bitter cup of death might pass from him, would not therein have his own will fulfilled, but reterred the whole matter to the god will and pleasure of his Father.

and bitherto concerning those things, that we may lawfully and

boldly ask of GDD.

Dow it followeth, that we declare what kind of persons we are bound in conscience to pray sor. St. Paul writing to Timothy, exhoreteth him to make prayers and supplications for all men, exempting none, of what degree or state soever they be. In which place he maketh mention by name of kings and kulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the Common-wealth, to pray diligently for the higher Powers. Deither is it without god cause, that he doth so often in all his Episses crave the prayers of EDDs people for himself. For in so doing, he declareth to the Alord, how expedient and needful it is daily to call upon SDD for the Hinisters of his holy alord and Sacraments, that they may have the doze of utterance opened unto them, that they may truly unsorts and the Scriptures, that they may essentially preach the same unto the People, and dring forth the true fruits thereof, to the example of all other.

Affer this fort did the Congregation continually pray for Peter at Ierusalem, and for Paul among the Gentiles, to the great increase and furtherance of Christs Sospel. And if we, following their god example herein, will fludy to do the like, doubtless it cannot be expressed, how greatly we that both help our selves, and also please SDD.

To discourse and run through all degrees of persons, it were to long. Therefore ve thall briefly take this one conclusion for all; Thomforber we are bound by expels commandment to love, for those also are we bound in conscience to pray. But we are bound by express com= mandment to love all men as our felves : therefore we are also bound to pray for all men, even as well as if it were for our felves, notwithstanding we know them to be our extream and deadly enemies: For so Doth our Sabiour Chaift plainly teach us in his Golpel, faging, Lobe your enemies, blefs them that curse you, do good to them that hate you, pray for them that perfecute you, that ye may be the children of your father which is in beaven. And as he taught his Disciples, so did he practife himfelf in his life time, praying for his enemies upon the crofs, and desiring his Father to forgive them, because they knew not what they did. As did also that holy and blelled Harty? Stephen, when he was cruelly stoned to death of the stubboan and stiff-necked Tews: to the example of all them that will truly and unfainedly follow their Lord and Mafter Christ in this miferable and mortal life.

Now to entreat of that quellion, whether we ought to pray for them that are departed out of this Morld, or no. Wherein, if we will cleave only unto the Mord of SDD, then must we needs grant, that we have

1 Tim. 2.

1. Cor. 10. Coloif. 3.

Marth.26.

Luke 22.

Coloff. 4. Rom. 15. 2 Theff. 3. Ephel. 6.

A.ts 12.

Matth. 5.

Luke 23.

Acts 7:

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Evang. questa 1: cap.38.

no commandment fo to do. For the Stripture doth acknowledge but Luke. 16. two places after this life. The one proper to the Elect and Blelled of Lib. 2. DD, the other to the Reprobate and Damned fouls, as may be well gathered by the Parable of Lazarus and the Rich man: which place St. Augustine expounding, faith in this wife; That which Abraham speaketh unto the rich man in Lukes Gospel, namely, that the just cannot go into those places where the wicked are tozmented: what other things doth it fignifie, but only this, that the just, by reason of SDDS judgment, which may not be revoked, can thew no deed of mercy in belying them which after this life are call into Prison, until they pay the uttermold farthing: These words, as they confound the opinion of help= ing the dead by prayer, fo they do clean confute and take away the bain error of Durgatory, which is grounded upon the faving of the Sofpel; Thou halt not depart thence, until thou halt paid the uttermost far= thing. Row doth St. Augustine fay, that those men which are cast into prison after this life, on that condition, may in no wife be holpen, though we would belp them never so much. And why: Because the fentence of DD is unchangeable, and cannot be revoked again. Therefore let us not deceive our felves, thinking that either we may belp other, 92 other may help us by their good and charitable prayers in time to come. For as the Preacher laith, When the tree falleth, whether it be toward Eccles. 11. the South, or toward the Morth, in what place foever the tree falleth, there it lieth: meaning thereby, that every mortal man dieth either in the flate of Calbation or damnation, according as the words of the Evan= gelift John do alfo plainly import, faying, be that beliebeth on the Son John 3. of DD, bath eternallife: But he that believeth not on the Son, Chall never feelife, but the weath of DD abideth upon bim. Where is then the third place which they call purgatory : or where thall our pravers beln and profit the dead ? S. Augustine Doth only acknowledge two pla= Lib. 5. Heces after this life, beaven and bell: As for the third place, he doth plain = pogno. ly deny that there is any fuch to be found in all Scripture. Chrylostom Chrysoling likewise is of this mind, that unless we walh away our sins in this Hib. 2. present Morld, we shall find no comfort afterward. And S. Cyprian Cyprian. Cyprian. faith, that after Death, Repentance and Sorrow of pain thall be with contra Deout fruit, Weeping also Mall be in bain, and Drayer Mall be to no pur= metrianums Therefore he counselleth all men to make provision for them= felves while they may, because when they are once departed out of this life, there is no place for Repentance, nor vet for Satisfaction.

Let these and such other places be sufficient to take away the gross erroz of Durgatozy out of our heads, neither let us dream any moze, that the fouls of the dead are any thing at all holpen by our papers: But as the Scripture teacheth us, let us think that the foul of man palling out of the body, goeth thrait ways either to beaven, or elfe to bell, whereof the one needeth no Praver, and the other is without Redemption. The only Durgatory wherein we must trust to be saved, is the death and bloud of Christ, which if we apprehend with a true and stedfast Faith, it purgeth and cleanfeth us from all our fins, even as well as if be were now hanging upon the Crofs. The bloud of Christ, saith St. John, I John 1. hath cleanfed us from allfin. Che bloud of Chriff, faith St. Paul, hath Heb. 9. purged our Consciences from dead works, to serve the living GDD. alfo in another place be faith, Tie be fandified and made boly by the Heb. 10. offering up of the body of Jefus Christ Done once for all. Dea, be addetb

Ibidem.

moze, faying, With the one oblation of his bleffed Body and precious bloud, he hath made perfect for ever and ever, all them that are fanctifed. This then is that Purgatozy, wherein all Theillian men put their whole trust and confidence, nothing doubting, but if they truly repent them of their lins, and die in perfect Fairh, that then they wall forthwith pals from death to life. If this kind of Purgation will not ferve them, let them never hope to be released by other mens prayers, though they should continue therein unto the Worlds end. De that cannot be faved by Faith in Christs bloud, how thall he look to be delivered by mans intercellions: bath SDD moze respect to man on Earth, than he hath to Chiff in Beaben : If any man fin (faith St. lohn) we have an advocate with the Father, even Jelus Thill the righteous, and be is the propitiation for our fins. But we must take beed that we call upon this advocate while we have space given us in this life, lest when we are once dead, there be no hope of falbation left unto us. For as every man deepeth with his own cause, so every man thall rise again with his own rause. And look in what state he dieth, in the same state he shall be also judged, whether it be to Calbation of Dammation. Let us not therefore dream either of Purgatory, or of Prayer for the souls of them that be bead: but let us earnessly and disigently pray for them which are expressly commanded in holy Scripture, namely for Kings and Rulers, for Ministers of SDDS holy Word and Sacraments, for the Saints of this World, otherwise called the Faithful: to be Gozt, for all men li= bing, be they never to great enemies to ODD and his People, as Iews, Curks, Pagans, Inadels, pereticks, ec. Then thall me truly fulal the commandment of SDD in that behalf, and plainly declare our felves to be the true children of our heavenly father, who fuffereth the Sun to wine upon the good and the bad, and the rain to fall upon the just and the unfult. For which, and all other benefits most abundantly beflowed upon mankind from the beginning, let us gibe him hearty tharks, as we are most bound, and praise his Mame for ever and ever. Amen.

I John 2.

AN

## HOMILY

#### PLACE & TIME

Of PRAYER.



DD through his almighty power, wisdom, and goodness, created in the beginning bea= ben and Carth, the Sun, the Moon, the Stars, the Fowls of the Air, the Bealts of the Earth, the Fishes in the Sea, and all other Creatures, foz the ule and commodity of man, whom also he had created to his own image and likenels, and given him the use and government over them all, to the end he thould use them in such sort as be had given him in charge and commandment, and also that he thould declare him=

felf thankful and kind foz all those benefits, so liberally and so gracioudy bestowed upon him, utterly without any deserving on his be-half. And although we ought at all times, and in all places, to have in remembrance, and to be thankful to our gracious Lord, according as it is written, I will magnifie the Lord at all times. And again, tabere- Plal. 103. foever the Lozd beareth rule, D my foul praise the Lozd: Pet it appears eth to be SDD good will and pleasure, that we should at special times, and in special places, gather our selves together, to the intent his name might be renowned, and his glozy set fozthin the Congregation and Assembly of his Saints. As concerning the time which Almighty SDD hath appointed his people to assemble together so lemnly, it doth appear by the fourth Commandment of DD: Remember, faith SDD, that thou keep holy the Sabbath Dav. Apon the which day, as is plain in the acts of the Apostles, the people accus Acts 13. fromably reforted together, and heard biligently the Law and the 1020phets read among them. And albeit this Commandment of ODD both not bind Chriftian people to fraitly to observe and keep the utter Ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of work and labour in time of great necessity, and as fourhing the precise keeping of the seventh day, after the manner of the Jews. For we keep now the first day, which is our Sunday, and make that our Sabbath, that is our day of rell, in the honour of our

Saviour Christ, who as upon that day role from death, conquering the same most triumphantly: Pet notwithstanding, whatsoever is found in the commandment appertaining to the Law of Mature, as a thing most godly, most just, and needful for the fetting forth of DDS glory, it ought to be retained and kept of all good Christian people. And therefore by this commandment, we ought to have a time, as one day in the week, wherein we ought to reft, yea, from our lawful and needful works. For like as it appeareth by this commandment, that no man in the Ar days ought to be nothful or ide, but diligently to labour in that flate wherein GDD hath fet gim : Even fo, GDD hath given erpress charge to all men, that upon the Sabbath day, which is nom our Sunday, they thould ceafe from all weekly and work-day labour, to the intent, that like as GDD himfelf wrought fir days, and reffed the febenth, and bleffed, and fanitified it, and confectated it to quietnels and reft from labour: even to GDDS obedient people fould use the Sunday bolily, and reft from their common and daily bufiness, and also give themselves wholly to beavenly exercices of SDDS true Religion and Service. So that DDD doth not only command the observation of this boly day, but also by his own example doth fir and proboke us to the diligent keeping of the same. Sood natural children will not only become obedient to the commandment of their Parents, but also babe a diligent eve to their doings, and gladly follow the same. So if we will be the children of our heavenly Father, we must be careful to keep the Christian Sabbath day, which is the Sunday, not only for that it is GDDS express commandment, but also to declare our selves to be loving children, in following the example of our gracious Lord and Father.

ment was to bave a folemn time and flanding day in the week, wherein the People thould come together, and have in remembrance his wonder= ful benefits, and to render him thanks for them, as appertaineth to lobing, kind, and obedient People. This example and commandment of DD, the godly Christian people began to follow immediately after the Ascension of our Lord Christ, and began to chuse them a standing day of the week to come together in: Pet not the seventh day, which the News kept; but the Lozds day, the day of the Lozds Resurrection, the day after the seventh day, which is the first day of the Week. Of the which day mention is made by S. Paul on this wife, In the first day of the Sabbath, let every man lay up what he thinketh good: meaning for the poor. By the first day of the Sabbath, is meant our Sunday, which is the first day after the Jews Ceventh day. And in the Apocalyps it is moze plain, whereas S. John faith, I was in the Spirit upon the Lords day. Sithence which time SDDS people hath always, in all Ages, without any gainfaying, ufed to come together upon the Sunday, to celebrate and honour the Lords bleffed Mame, and carefully to keep that day in holy reft and quietness, both man, woman, child, ferbant, and ftranger. For the transgression and breach of which day, DD bath declared himself much to be grieved, as it may appear by him, who for gathering of flicks on the Sabbath day was floned to But alais, all these notwithstanding, it is lamentable to see the wicked boldness of those that will be counted SDDS people, who pals nothing at all of keeping and hallowing the Sunday. And thefe people

Thus it may plainly appear, that GODS Will and Command-

1 Cor. 16.

Apoc. 1.

Num. 15.

people are of two forts. The one fort, if they have any business to do, though there be no extream need, they must not spare for the Sunday, they muft ride and journey on the Sunday, they muft drive and carry on the Sunday, they must row and ferry on the Sunday, they must buy and fell on the Sunday, they must keep Warkets and Fairs on the Sunday: finally, they use all days alike, Workdays and holvdays all are one. The other fort is worfe. For although they will not travel norlabour on the Sunday as they do on the cateek day, yet they will not reft in holiness as ODD commandeth; but they reft in ungodinels and filthinels, prancing in their pride, pranking and pricking, pointing and painting themselves to be gozgeous and gav: they rest in ercels and superfluity, in gluttony and drunkennels, like Rats and Swine: they rell in brawling and railing, in quarrelling and fighting: they rest in wantonness, in tovich talking, in filthy sleshliness, so that it doth to evidently appear that God is more dichonoured, and the Debil better ferbed on the Sunday, than upon all the days in the Week belides. And I allure you, the Bealls which are commanded to reft on the Sunday, honour SDD better than this kind of People: For they offend not ODD, they break not their boly days. Wherefore, D ve People of SDD, lay your hands upon your hearts, repent and amend this grievous and dangerous wickedness, stand in awe of the Commandiment of SDD, gladly follow the example of SDD himself, be not disobedient to the godly Order of Christs Church, used and kept from the Apostles time until this day. Fear the displeasure and just Plagues of Almighty SDD, if ye be negligent and forbear not labouring and travelling on the Sabbath day or Sunday, and do not refort together to celebrate and magnifie SODS bleffed Mame, in quiet boli= nels and godly reverence.

Row concerning the Place where the People of SDD ought to refort together, and where especially they ought to celebrate and sandifie the Sabbath day, that is, the Sunday, the day of holy rell. That Place is called SDDS Temple or the Church, because the Company and Congregation of GODS people (which is properly called the Church) doth there assemble themselves on the days appointed for such assemblies and Meetings. and foralmuch as almighty GDD hath appointed a special time to be honoured in, it is very meet, godly, and also necessary that there hould be a Place appointed where these People hould meet and relogt, to ferbe their gracious DDD and merciful Father. Truth it is, the holy Patriarchs for a great number of Pears, had neither Temple nor Thurch to resort unto. The cause was, they were not staid in any place, but were in a continual peregrination and wandering, that they could not conveniently build any Church. But so son as ODD had delivered his People from their Enemies, and fet them in fome liberty in the wildernels, he fet them up a colly and a curious Ca= bernacle, which was as it were the Parish Church, a place to resort un= to of the whole multitude, a place to have his facrifices made in, and other observances and rites to be used in. Furthermore, after that SDD according to the truth of his promife, had placed and quietly fetled his Deople in the Land of Canaan, now called Jury, he commanded a great and magnificent Temple to be builded by King Solomon, as feldom the like hath been feen : a Temple fo decked and adozned, fo gozgeoudp garnished, as was meet and expedient for People of that time, which

mould be allured and firred with nothing to much, as with fuch outward goodly gay things. This was now the Cemple of SDD, endued also with many gifts and fundry promises. This was the publick Thurd, and the Wother Church of all Jury. Here was God honoured and ferbed. Dither was the whole Realm of all the Ifraelites bound to come at three folemn fealts in the year, to ferve their Lord SOD bere. But let us proceed further. In the time of Christ and his Apo-files, there were yet no Temples nor Churches for Christian men. For why: they were always for the most part in perfecution, veration and trouble, so that there could be no liberty noz license obtained for that purpole. Pet GDD delighted much that they chould often relogt toge= ther in a place, and therefore after his ascention they remained together in an Apper Thamber, Cometime they entred into the Temple, Cometime into the Synagogues, cometimes they were in Pricon, cometimes in their bouses, sometimes in the Fields, ac. and this continued so long till the Faith of Christ Iesus began to multiply in a great part of the World. Pow when divers Realms were elfablished in SDDS true Religion, and GDD had given them peace and quietnels, then began Kings, Poblemen, and the People also, flirred up with a godly zeal and ferventness, to build up Temples and Thurches, whither the People might resort, the better to do their duty towards EDD, and to keep holy their Sabbath day, the day of rest. And to these Cemples have the Chris thans cuttomably used to resort from time to time, as unto meet places where they might with common confent praise and magnifie DDS name, pielding him thanks for the benefits that he daily poureth upon them, both mercifully and abundantly, where they might also hear his holy Caoed read, expounded, and preached fincerely, and receive his holy Sacraments ministred unto them duly and purely. True it is, that the chief and special Temples of SDD, wherein he hath greatell pleasure, and most delighteth to dwell, are the bodies and minds of true Chaistians, and the chosen people of SDD, according to the doctrine of holy Scriptures, declared by S. Paul. Know ye not (faith he) that ye be the Temple of GDD, and that the spirit of GDD doth dwell in you. The Temple of GDD is holy, which ye are. And again in the same Epittle, know ye not that your body is the Temple of the holy Shost dwelling in you, whom you have given you of SDD, and that ye be not your own: Pet this notwithstanding, SDD doth allow the material Temple made with Lime and Stone (Co oft as his People come together into it, to praise his holy Mame) to be his bouse, and the place where he hath promifed to be prefent, and where he will hear the prapers of them that call upon him. The which thing both Thill and his Apoffles, with all the rest of the boly fathers, do sufficiently declare by this: That albeit they certainly knew that their prayers were heard in what place foever they made them, though it were in Caves, in Mods and in Defarts, yet (so oft as they could conveniently) they resorted to the material Temples, there with the rest of the Congregation, to joyn in Prayer and true Morthip.

Therefoze (dearly beloved) you that profess your selves to be Christians, and glory in that name, distain not to follow the example of your waster Christ, whose Scholars you say you be, thew you to be like them whose Scholmates you take upon you to be, that is, the Apolles and Disciples of Christ. Lift up pure bands, with clean hearts, in all plas

r Cor. 3.

1 Cor. 6.

#### of the Place and Time of Prayer.

ces and at all times. But do the same in the Temples and Churches upon the Sabbath days alfo. Dur godly pzedecellozs, and the ancient fathers of the Primitive Church, spared not their goods to build Churthes, no they spared not their lives in time of Persecution, and to hazard their bloud, that they might assemble themselves together in Thurches. and thall we spare a little labour to come to Churches? Shall neither their crample, noz our duty, noz the commodities (that thereby thould come unto us) mobe us? If we will declare our felves to have the fear of SDD, if we will thew our felves true Chaiftians, if we will be the followers of Chaift our Walter, and of those godly fathers that have lived before us. and now have received the reward of true and faithful Christians, we must both willingly, earnestly, and reverently come un= to the material Churches and Cemples to pray, as unto fit places appointed for that use, and that upon the Sabbath day, as at most conbenient time for SDDS people, to cease from bodily and worldy business, to give themselves to boly rest, and godly contemplation pertains ing to the fervice of almighty GDD: Whereby we may reconcile our felbes to GDD, be partakers of his boly Sacraments, and be debout hearers of his holy Mozd, so to be established in Faith to Godward, in Dope against all Adversity, and in Charity toward our Reighbors. And thus running our course as good Christian people, we may at the last attain the reward of everlasting glozy, through the merits of our Saviour Jefus Christ: To whom with the Father, and the poly Shoft, be all honour, and glozy. Amen.

### The Second Part of the HOMILY of the Flace and Time of PRAYER.

Thath been declared unto you (god Christian People) in the former Sermon read unto you, at what Time, and into what Place ye chall come together to praise DD. Wow Intend to set before your eyes, First, how zealous and destrous ye ought to be to come to your Church. Secondly, how some some to your Church. Secondly, how some some to the Church upon the holy restail

Day. It may well appear by the Scriptures, that many of the godly Israelites, being now in captivity for their sins among the Babylonians, full often withed and desired to be again at Hierusalem. And at their return, through SDDS godness (though many of the people were negligent) yet the Fathers were marvellous devout to build up the Temple, that SDDS people might repair thither, to bonour him. And king David when he was a banished man out of his Country, out of Hierusalem the holy Lity, from the Sanatuary, from the Poly place, and from the Tabernacle of SDD: Alhat desire, what serventness was in him toward that holy place? what withings and prayers made he to SDD to be a Dweller in the house of the Lord? One thing (saith be) have Jasked of the Lord, and this will Islil crave, that I may resort

Pfal. 122.

Pfal. 63.

and have my dwelling in the house of the Lord, solong as Ilive. Again, D how I joyed when I heard these words, We shall go into the Lords house. And in other places of the Psalms he Declareth for what intent and purpose he hath fuch a fervent delire to enter into the Temple and Thurch of the Lozd: I will fall down (faith he) and worthin in the holy Temple of the Lord. Again, I have appeared in thy holy place, that I might behold thy might and power, that I might behold thy glozy and magnificence. finally, he faith, I will thew forth thy name to my brethren, I wil praife thee in the midt of the Congregation. Wihr then bad David fuch an earnest delire to the house of DD: first because there be would worthin and honour GDD. Secondly, there he would have a contemplation and a light of the power and glozy of SDD. Thirdly, there he would praise the Name of DD, with all the Congregation and company of the people. These considerations of this blested Prophet of SDD ought to flir up, and kindle in us the like earneft Deure to refort to the Church, especially upon the holy reliful days, there to do our duties, and to ferve GDD, there to call to remembrance how DDD even of his mere mercy, and for the glory of his Mame lake, wor keth mightily to conferbe us in health, wealth, and godlinels, and mightily preferbeth us from the affaults and rages of our fierce and cruel enemies, and there joyfully in the number of his faithful people to praise and magnifie the Lords boly Mame.

Luke 2.

Set befoze your eyes also that ancient father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encouragement for us to do the like. There was a man at Hierusalem named Simeon, a just man, fearing SDD: he came by the Spirit of SDD into the Temple, and was told by the same Spirit that he should not die before he saw the Anointed of the Lord. In the Temple his promife was fulfilled, in the Temple he saw Christ, and took him in his arms. in the Cemple he brake out into the mighty praise of GDD his Lord. Anna a Prophetels, an old widow, departed out of the Cemple, giving per felt to prayer and falling day and night: And the coming about the same time, waslikewise inspired, and confessed, and spake of the Lord to all them that looked for the redemption of Ifrael. This bleffed man, and this bleffed woman, were not difappointed of wonderful fruit. commodity and comfort, which SDD fent them, by their digent ceforting to GODS holy Temple. Row ye thall hear how grievously DD bath been offended with his people, for that they palled to little upon his holy Temple, and fouly either despised or abused the Came. Thind thing may plainly appear by the notable plagues and purific ments which SDD hath laid upon his people; especially in this, that be flirred up their adversaries horribly to beat down, and utterly to de= stroy his holy Temple with a perpetual desolation. Alass, how many Thurrhes, Countries, and Kingdoms of Chistian people, bave of late years been plucked down, and over-run, and left walte, with griebous and intolerable tyranny and cruelty of the enemy of our Lord Christ, the great Turk, who hath so universally scourged the Christians, that never the like was heard or read of: Above thirty years pall, the great Turk had over-run, conquered and brought into his dominion and Subjection, twenty Thristian Kingdoms, turning away the people from the faith of Chailt, poisoning them with the devilid Religion of wicked Mahomer, and either deliroging their Thurches utterly, or filthily abuling

abuting them with their wicked and detelfable errors. And now this great Turk, this bitter and tharp Courge of ODDS bengeance, is eben at hand in this part of Chaillendom, in Europe, at the boaders of Italy, at the borders of Germany, greedily gaping to debour us, to over-run our Country, to delitoy our Churches also, unless we repent our finful life, and refort more diligently to the Church to bonour DD, to learn his bleffed Will, and to tulal the fame. The Jews in their time proboked julily the vengeance of DD, for that partly they abufed his boly Temple with the detellable idolatry of the beathen, and fuperflitious panities of their own inventions, contrary to GDDS commandment, partly they reforted unto it as hypocrites, spotted, imbrewed, and fouly defiled with all kind of wickedness and unful life, partly many of them passed little upon the holy Temple, and cared not whether they came thither or no. And have not the Christians of late days, and even in our days also, in like manner proboked the displeasure and indignation of Almighty GDD: partly because they have prophaned and defiled their Churches with heathenith and Tewith abutes, with Images and Idols, with numbers of Altars, to to Superflitiously and intolerably abused, with gross abusing and filthy corrupting of the Lords holy Supper, the bleffed Sacrament of his Body and Blond, with an infinite number of toys and trifles of their own devices, to make a goodly outward thew, and to deface the plain, timple, and fincere Beligion of Thrift Jelus, partly they resort to the Thurch like hypocrites, full of all iniquity and finfullife, having a vain and dangerous fandle and per-Iwalion, that if they come to the Church, besprinkle them with holy Mater, hear a Mals, and be bleffed with the Chalice, though ther un= derstand not one word of the whole Service, nor feel one motion of repentance in their hearts, all is well, all is fure. Fie upon fuch macks ing and blaspheming of DDS boly Dedinance. Churches were made for another purpole, that is, to reloct thither, and to ferbe DD truly, there to learn his bleffed will, there to call upon his mighty Rame, there to use the boly Sacraments, there to travail how to be in charity with thy Meighbour, there to have thy pope and needy Meighbor in remembrance, from thence to depart better and more godly than thou camell thither. finally, ond bengeance bath been, and is baily provoked, because much wicked people pass nothing to refort to the Church, either for that they are to fore blinded that they understand nothing of SDD and godlinels, and care not with deviliberample to offend their Meighbors, or else for that they see the Thurch altogether Coured of luch gay gazing fights, as their grofs phantalie was greatly belighted with, because they see the false Religion abandoned, and the true reflozed, which feemeth an unfabory thing to their unfabory taffe; as may appear by this that a woman faid to her Meighboe: Alacs Sofsip, what thall we now do at Thurch, since all the Saints are taken away, fince all the goodly lights we were wont to have, are gone, fince we cannot hear the like piping, linging, chaunting, and playing upon the Digans that we could before. But (Dearly Beloved) me mout greatly to rejoyce and give ODD thanks, that our Churches are Delibered out of all those things which displeased SOD so some, and thebily defiled his boly bouse and his Place of Prayer, for the which be bath jully destroyed many Mations, according to the faving of S. Paul, If any man defile the Temple of ODD, ODD will him dellroy. And 1 Cor. 3.

this ought we greatly to praise SDD for, that such superstitious and idolatrous manners as were utterly nought, and defaced odds glory, are utterly abolished, as they most justly deserved: and yet those things that either SDD was honoured with, or his people edified, are Decently retained, and in our Thurdes comely practifed. But now for almuch as pe perceibe it is DDD determinate pleasure ve Gould refort unto your Churches upon the day of boly reft, feeing ye hear what vispleasure SDD conceiveth, what plagues he poureth upon his disobedient people, feeing pe understand what blettings of GOD are given, what heavenly commodities come to fuch people as defiroutly and zealously use to resort unto their Churches, seeing also ye are now triendly bidden, and jointly called, beware that ye nack not your duty, take beed that you Cuffer nothing to let you hereafter to coine to the Thurd at fuch times as you are ordinarily appointed and commanded. Dur Savioz Chrift telleth in a Parable, that a great Supper was prepared, Shells were bidden, many excused themselves and would not come: I tell you (faith Christ) none of them that were called thall talte of my Supper. This great Supper, is the true Religion of Almighty GDD, wherewith he will be worthiped in the due receiving of his Sacraments, and uncere preaching and hearing of his boly totord, and practiting the same by godly conversation. This Feath is now prepared in SDDS Banqueting-house the Church, you are thereunto called and jointly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was unto them. Dow come therefore (Dearly Beloved) without delay, and chearfully enter ito SDDS Featling-house', and become partakers of the Benefits provided and prepared for you. But fee that ye come thither with your poly-day gar= ment, not like hypocrites, not of a cultom and for manners fake, not with lothsomnels, as though ye had rather not come than come, if ye were at your liberty. For SDD hateth and punisheth such counterfeit hypocrites, as appeareth by Chailfs foamer Parable. My friend (Caith DD) how camelt thou in without a wedding garment: and there= fore commanded his fervants to bind him hand and foot, and to cast bim into utter barkness, where chall be weeping, and wailing, and gnathing of teeth. To the intent that pe may avoid the like danger at DDS hand, come to the Church on the boly day, and come in your boly-day garment, that is to fay, come with a chearful and a godly mind, come to feek DDS glozy, and to be thankful unto him, come to be at one with thy Meighboz, and to enter in friendship and charity with him. Confider that all thy doings flinck before the face of DD, if thou be not in charity with thy Reighbour. Come with an heart lifted and cleanled from worldly and carnal affections and delires, thake off all vain thoughts which may hinder thee from SDDS true fervice. The Bird when the will flee, thaketh her wings: Shake and prepare thy felf to flee higher than all the Birds in the Air, that after thy duty duly done in this earthly Temple and Church, thou mail flee up, and be received into the glozious Temple of DD in Beaven, through Thailf Iefus our Lord: To whom, with the Father and the boly Shoft, Amen. be all glosy and honour.

A · N

# HOMILY

Wherein is declared,

That COMMON-PRAYER and SACRAMENTS ought to be ministred in a Tongue that is understood of the Hearers.



Mong the manifold Exercises of SDD & People (Dear Christians) there is none moze necessary for all estates, and at all times, than is publike Prager, and the due use of Sacraments. For in the first, we beg at SDDS hands all such things, as otherwise we cannot obtain. and in the other, be imbraceth us, and offereth himfelf to be imbraced of us. Knowing therefore that thefetwo Exercises are so necessary for us, let us not think it unmeet to confider, first what Prayer is, and what a Sacrament

is, and then bow many forts of Prayers there be, and how many Sacraments, to chall we the better understand bow to use them aright. To know what they be, St. Augustine teacheth us in his Bok entitu= August. de led, Of the Spirit and the Soul, he saith thus of Prayer, Prayer is (saith Spiritu & be) the devotion of the mind, that is to say, the returning to GOD, Anima. through a godly and humble affection, which affection is a certain wil-ling and tweet inclining of the mind it felf towards DD. And in August.lib.2. the fecond Book against the Adberlary of the Law and the Prophets, be contra Adcalleth Sacraments boly ligns. And waiting to Bonifacius of the Ba= versirios Leptism of Infants, be laith, If Sacraments had not a certain similitude gir & Proph. of those things whereof they be Sacraments, they hould be no Sacraments at all. And of this limilitude they do for the most part receive the names of the felf things they fignifie. By these words of St. Augustine August. ad it appeareth, that he alloweth the common description of a Sacrament, Bonificium. which is, that it is a visible sign of an invisible grace: that is to fav, that letteth out to the eyes and other outward lenles, the inward working of SDDS free mercy, and doth (as it were) feal in our hearts the momifes of SDD. And to was Circumcifion a Sacrament, which preaded unto the outward fenfes, the inward cutting away of the foreskin of the heart, and fealed and made fure in the hearts of the Circumcifed the promise of SDD touching the promised feed that they loked for.

I Tim. 2.

I King. I.

I Theff. 5.

James 5.

Matth. 6.

Acts 10.

Matth. 18.

Pfal. 50.

James 5.

Jonas 3.

Joel 2.

Hefter 4.

Judith 8.

Acts 12.

Row let us fee how many forts of Prayer, and how many Sacraments there be. In the Scriptures we read of three forts of Prayer, whereof two are private, and the third is common. The first is that which S. Paul speaketh of in his Epistle to Timothy, faying, I will that men pray in every place, lifting up pure bands, without weath or firibing. And it is the debout lifting up of the mind to GDD, without the uttering of the hearts grief or deare by open voice. Of this Prayer we have erample in the first Book of the Kings, in Anna the mother of Samuel, when in the heavinets of her heart the prayed in the Temple, desiring to be made fruitful. She praved in her beart (faith the Text) but there was no voice heard. After this fort must all Christians pray, not once in a week, or once in a day only; but as S. Paul writeth to the Theffalonians, without ceasing. And as S. James writeth, The continual prayer of a just man is of much force. The second fort of Prayer is spoken of in the Gospel of Marchew, where it is said, when thou prayes, enter into thy fecret Closet, and when thou half thut the two to thee, pray unto thy Father in fecret, and thy Father which feeth in fecret thall reward thee. Of this fort of Prayer there be fundry examples in the Scriptures, but it thall fuffice to rehearle one, which is written in the Acts of the Apostles.

Cornelius, a debout man, a Captain of the Italian army, faith to

Peter, that being in his house in Praper at the ninth bour, there anpeared to him one in a white garment, &c. This man peaved unto GOD in secret, and was rewarded openly. These be the two private forts of Prayer. The one mental, that is to say, the debout lifting up of the mind to SDD: And the other bocal, that is to say, the secret uttering of the griefs and desires of the heart with words, but yet in a fecret closet, or some solitary place. The third sort of Prayer is publick oz common. Of this Paver fpeaketh our Saviour Chaift, when be faith, If two of you thall agree upon Earth upon any thing, what foever pe thall ask, my father which is in beaven thall do it for you, for where= foever two or three be gathered together in my name, there am I in the midt of them. Although SDD hath promifed to hear us when we peap privately, foit be done faithfully and devoutly (for he faith, Call upon me in the day of thy trouble, and I will hear thee. And Elias being but a mortal man, faith S. James, praved, and beaven was thut three Pears and fir Moneths, and again be praved, and the Deaven gabe rain: ) Pet by the pistozies of the Bible it appeareth, that publick and common Praver is most available before DD, and therefore is much to be lamented that it is no better effeemed among us which profess to be but one body in Thilf. When the City of Nineveh was threatned to be destroyed within forty days, the Prince and the People joined them= felbes together in publick Prayer and fasting, and were preferbed. In the Prophet loel, DD commanded a Falling to be proclaimed, and the People to be gathered together, young and old, man and woman, and are taught to say with one voice, Spare us, D Lozd, spare thy people and let not thine inheritance be brought to confusion. When the Jews thould have been deltroyed all in one day through the malice of Haman, at the commandment of Hefter they falled and prayed and were preferbed. When Holophernes belieged Bethulia, by the advice of Judith they falled and praved, and were delibered. Talben Peter was in Pri= fon, the Congregation jorned them felbes together in Praver, and Peter

was wonderfully delivered. By these villozies it appeareth, that common or publick Prayer is of great force to obtain mercy and delive-

rance at our beavenly Fathers hand.

Therefore Brethren, I befeech you, even for the tender mercies of Sod, let us no longer be negligent in this behalf: but as the people willing to receive at SDDS hand fuch good things as in the Common-Prayer of the Thurch are craved, let us joyn our felves together in the place of Common-Braver, and with one voice and one beart, beart our beavenly Father all those things which he knoweth to be necessary for us. I forbid you not private Prayer, but I erhort you to elteem Common-prayer as it is worthy. And before all things, be fure that in all thefe three forts of Prayer, your minds be devoutly lifted up to DD, elfe are your prayers to no purpose; and this faying thall be verified in you, This people honoureth me with their lips, but their heart is far from Ela. 20. Thus much for the three forts of Prayer, whereof we read in the Matth. 15-Scriptures. Now with like, oz rather moze bzevity, you thall hear how many Sacraments there be, that were inflituted by our Savioz Chailf, and are to be continued, and received of every Chailtian in due time and order, and for fuch purpole as our Savior Chrift willed them to be received. And as for the number of them, if they hould be confidered according to the exact fignification of a Sacrament, namely, for the viable agus, expecty commanded in the Dew Testament, whereun= to is annexed the promise of free forgiveness of our sin, and of our holis nels and joyning in Christ, there be but two; namely, Baptism, and the Supper of the Lozd. For although Absolution bath the promise of forgivenels of lin, yet by the exprels word of the Dew Testament it bath not this promife annexed and tied to the visible sign, which is im= polition of hands. For this vilible lign (I mean laying on of hands) is not exprestly commanded in the Dew Cellament to be used in Absolution, as the vilible ligns in Baptism and the Lords Supper are: and therefore Absolution is no such Sacrament as Baptism and the Com= munion are. And though the ordering of Ministers hath his visible sign and promife: vet it lacks the promife of remission of sin, as all other a= craments besides the two above named do. Therefore neither it, nor any other Sacrament elfe, be luch Sacraments as Baptism and the Com= munion are. But in a general acception, the name of a Sacrament may be attributed to any thing whereby an boly thing is fignified. In which understanding of the word, the ancient Writers have given this name, not only to the other five, commonly of late years taken and uled for fupplying the number of the feven Sacraments: but alfo to divers and funday other Ceremonies, as to Dil, Mathing of Feet, and fuch Dienyfins, like, not meaning thereby to repute them as Sacraments. in the same Bernard. fignification that the two forenamed Sacraments are. And therefore de cana Do-St. Augustine weighing the true fignification and eract meaning of mini, & abthe word, writing to Januarius, and also in the third Book of Christian luit pediemi Doctrine affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expectly of two, the facrament of Baptism, and the fupper of the Lord. And although there are retained by the Dider of the Thurch of England, belides thele two, certain other Rites and Te= remonies about the institution of Ministers in the Church, Matrimony, Confirmation of the Children, by examining them of their knowledge

in the Articles of the Faith, and joyning thereto the Prayers of the Church for them, and likewife for the Cilitation of the Sick: yet no man ought to take these for Sacraments, in such signification and meaning as the Sacrament of Baptism and the Lords Supper are: but either for godly states of life, necessary in Christs Church, and therefore worthy to be set forth by publick action and solemnity, by the ministery of the Church, or else judged to be such Dedinances as may make for the

instruction, comfort, and edification of Christs Church.

Row understanding fufficiently what Prayer is, and what a Sacrament is also; and how many forts of Pravers there be, and how ma= ny Sacraments of our Savioz Thrills institution: let us fee whether the Scriptures and examples of the Primitive Thurd will allow any vocal Prayer, that is, when the mouth uttereth the Petitions with voice, or any manner of Sacrament, or other publick or common rice or action, pertaining to the profit and edifying of the unlearned, to be ministred in a Conque unknown, or not underliad of the Minister or Deople: pea, and whether any person may privately use any Mocal Prayer, in a Language that he himself understandeth not. To this question we must answer, no, and first of Common Prayer and Administration of Sacraments. Although reason, if it might rule would son perswade us to have our Common Prayer and administration of the Sacraments in a known Conque, both for that to pray commonly, is for a multitude to ask one and the felf thing with one voice, and one confent of mind, and to administer a Sacrament, is by the outward Mord and Element, to preach to the receiver the inward and invisible grace of SDD, and also for that both these Exercises were first justituted, and are still continued, to the end, that the Congregation of Chailf might from time to time be put in remembrance of their unity in Christ, and that as members all of one Body, they ought both in payers and otherwise, to seek and delire one anothers commodity, and not their own without others: Pet shall we not need to see to reasons and profs in this matter, sith we have both the plain and manifelt words of the Scripture; and also the concent of the molt learned and arcient Writers, to commend the prayers of the Congregation in a known Congue. Firth, Paul to the Corinthians faith, Let all things be done to edifying. Mhich cannot be, unless Common Prayers and Administration of Sacraments be in a Tongue known to the People. For where the Prayers spoken by the Minister, and the words in the Administration of the Sacraments, be not understood of them that be present, they cannot thereby be edified. Foz, as when the Trumpet that is blown in the Field giveth an uncer= tain found, no man is thereby flirred up to prepare himfelf to the fight. and as when an Instrument of Busick maketh no distinat found, no man can fell what is piped: Even so when Pravers or Administration of Sacraments thall bein a Conque unknown to the bearers, which of them thall be thereby flirred up to lift up his mind to SDD, and to beg with the Pinister at GDDS hand, those things which in the words of his prayers the Dinister asketh: Dr who thall in the mi-nistration of the Sacraments, understand what invisible grace is to be craved of the Hearer, to be wrought in the inward man? Truly no man at all. For (faith St. Paul) be that speaketh in a Conque un= known, thall be to the Dearer an Aliant, which in a Christian Congregation is a great absurdity. F02

1 Cor. 14.

for we are not frangers one to another, but we are the Citizens of Ephel. 2. the Saints, and of the houthold of DD, yea, and members of one 1 Cor. 10, body. And therefoze whiles our Minister is in rehearling the Paper that and 12. is made in the name of us all, we must give diligent ears to the words spoken by him, and in heart begat SODS hand those things that be beggeth in words. And to lignifie that we do so, we kay, Amen, at the end of the Prayer that he maketh in the name of us all. And this thing can we not do for edification, unless we understand what is spo-Therefoze it is required of necessity, that the Common Prayer be bad in a Tongue that the pearers do understand. If ever it had been tolerable to use strange Congues in the Congregations, the same might have been in the time of Paul and the other apolites, when they were miraculoudy endued with gifts of Congues. Foz it might then babe per-swaded fome to imbrace the Sospel, when they had beard men that were bebrews born and unlearned, speak the Greek, the Latine, and other Languages. But Paul thought it not tolerable then : and fhall we use it now, when no man cometh by that knowledge of Congues, otherwife than by diligent and earnest study : SDD forbid. For we should by that means bring all our Church exercises to fribolous Superflition, and make them altogether unfruitful. Luke writeth that when Peter and John were discharged by the Princes and bigh-prietts of Jerusalem, they came to their fellows, and told them all that the Princes of the Acts 4: Priets and Elders had Spoken to them. Which when they heard, they lifted up their voice together to SDD with one affent, and faid, Lozd, thou art he that half made beaven and Carth, the Sea and all things that are in them, ac. Thus could they not have done, if they had neaped in a Arange Congue, that they bad not understood. And no doubt of it, they did not all speak with several voice; but some one of them spake in the name of them all and the rell giving diligent ear to bis words confented thereunto, and therefore it is faid, that they lifted up their boice toge= ther. St. Luke faith not, Their voices, as many; but their voice, as one. That one voice therefore was in fuch Language as they all under= flood, otherwise they could not have lifted it up with the consent of their bearts. For no man can give confent of the thing that be knoweth not. Astouching the Times befoze the coming of Chaift there was never man yet that would affirm, that either the people of DD, or other, had their 19 avers or Administrations of the Sacraments, or Sacrifices, in a Conque that they them felves understoonot. As for the Cime fince Chaift, till that usurped Power of Rome began to incead it felf, and to inforce all the Mations of Europe to have the Romith Language in admiration, it appeareth by the confent of the most ancient and tearned Writers, that there was no strange or unknown Tonque used in the Congregation of Christians.

Justinus Martyr, who lived about 160 pears after Chiff, faith thus of Infinus Athe Administration of the Lords Supper in his time: Aponithe Sun= pol. 2. day Affemblies are made, both of them that dwell in cities, and of them that dwell in the Country alfo. Amongl whom, as much as may be, the Carifings of the apostles & Prophets are read. Afterwards when the Reader doth ceale, the chief Minister maketh an exportation, exporting them to follow honest things. After this, we rife altogether and offer prayers, which being ended (as we have laid) Bread and cline and colater are brought forth: Chen the head Dinitler offereth pravers and

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Epift. 63.

Bafil. Rom. 4.

1 Cor.14.

Dionys.
Cyprian Ser.
6. de ora. dominica.

Cor. 14.

thanksgiving with all his power, and the prople answer, Amen. These words, with their circumflances, being only considered, do declare plain= ly, that not only the Scriptures were read in a known Congue: but al= To that Prayer was made in the same in the Congregations of Justines time. Bafilius Magnus, and Johannes Chrytostomus Did in their time pre= scribe publick orders of publick administration, which they call Liturgies, and in them they appointed the people to answer to the mayers of the Minister, Cometime Amen Cometime Lord have mercy upon us, Come= time, and with thy spirit, & we have our hearts lifted up unto the Lord,&c. Tabid answers the people could not babe made in due time, if the prayers had not been in a Tongue that they understood. The fame Bafil wifting to the Clergy of Neocasarea, saith thus of his usage in Commonprayer, appointing one to begin the fong, the rest follow: and so with divers fongs and prayers, palling over the night, at the dawning of the day, altogether (even as it were with one mouth and one heart) they ling unto the Lord a fong of Confellion, every man framing unto himself meet words of repentance. In another place he faith, If the Sea be fair, how is not the affembly of the Congregation much more fair, in which a joined found of men, women, and wild zen, (as it were of the waves beating on the Choze) is fent forth in our prayers unto our DD Wark his words: A joined found (faith be) of men, women, and wildren. Which cannot be, unless they all understand the tongue wherein the prayer is faid. and Chrysostom upon the words of Paul faith, So son as the people hear thefe words, world without end, they all do forthwith answer, Amen. This could they not do, unless they understood the word spoken by the Priest. Dionyfius faith, that hymns were faid of the whole multi= tude of people in the administration of the Communion. Cyprian saith, The Priest doth prepare the minds of the Brethren, with a Preface before the Prayer, faying, Lift up your hearts: That whiles the people both answer, We have our hearts lifted up to the Lord, they be admonithed that they ought to think on none other thing than the Lozd. St. Ambrose writing upon the words of S. Paul faith, This is it that he faith because be which speaketh in an unknown Tongue, speaketh to SDD, for he knoweth all things: but men know not, and therefore there is no profit of this thing. And again upon thele words: If thou blels, or give thanks with the spirit, bow thall he that occupieth the rom of the unlearned, Cay Amen, at thy giving of thanks, feeing be understandeth not what thou savell: This is (saith Ambrose) if thou speak the praise of SDD in a Conque unknown to the Bearers. For the unlearned hear= ing that which he understanderh not, knoweth not the end of the prayer, and answereth not Amen : which word is as much to say, as truth, that the bleffing or thanklgiving may be confirmed. For the confirma tion of the Prayer is fulfilled by them that do answer, Amen, that all things spoken might be confirmed in the minds of the bearers, through the testimony of the truth. And after many weighty words, to the same end be faith, The conclusion is this, that nothing thould be done in the Church in bain, and that this thing ought chiefly to be laboured for, that the unlearned also might take profit, left any part of the body should be dark through ignorance. And lest any man should think all this to be meant of Preaching, and not of Prayer, he taketh occasion of thele words of . Paul (If there be not an Interpreter, let him keep filence in the Church) to far, as followeth: Let him pray fecretly, or fpeak

to SDD, who heareth all things that be dumb: Foz in the Church muft he speak that may profit all persons. S. Hierem writing upon these words of S. Paul, How shall he that supplieth the place of the unlear- 1 Cor. 14. ned,&c. faith, It is the Lay-man whom Paul understandeth bere to be in the place of the ignozant man, which bath no Ecclefiaffical office: How shall he answer Amen to the prayer of that he understandeth not: and alit= tle after, upon the words of S. Paul, For if I should pray in a Tongue, &c. be faith thus : This is Pauls meaning : If any man fpeak in ftrange and unknown Conques, his mind is made unfruitful, not to himfelf, but to the bearer: For whatfoever is spoken, he knoweth it not. St. Auguitine writing upon the rbiij Pfalm, faith, What this Mould be we Pfalm 18. ought to understand, that we may sing with reason of man, and not with chattering of Birds. For Owls, Popingaies, Ravens, Pies, and other fuch like Birds, are taught by men to prate they know not what: but to fing with understanding, is given by DDS boly will to the nature of man. Again, the fame Augustine faith, There needeth no fpeech De Magift. when we pray, faving perhaps as the Prietts do, for to declare their meaning, not that ODD, but that men may hear them. And so being put in remembrance by confenting with the Priest, they may hang upon Thus are we taught both by the Scripture and ancient Do= does, that in the administration of Common-prayer and Sacraments, no Tongue unknown to the bearers ought to be used. So that for the latistying of a Chriffian mans confcience we need to fpend no more time in this matter. But yet to stop the mouths of the adversaries, which thay themselves much upon general decrees, it wall be good to add to thefe testimonies of Scriptures and Doctors, one Constitution made by Justinian the Emperour, who lived five hundred twenty and seven years after Chrift, and was Emperour of Rome. The Conflitution is this: Nouel. confii. tale command that all Bishops and Priests do celebrate the holy obla= 23. tion and the prayers used in holy Baptism, not speaking low, but with a clear or loud boice, which may be heard of the people, that thereby the mind of the hearers may be dirred up with great devotion, in uttering the pravers of the Lord DDD, for so the boly Apolle teacheth in his arti Epitile to the Cozinthians, faying, Truly, if thou only bless oz gibe thanks in Spirit, how both he that occupieth the place of the un= learned, say Amen at that thy giving thanks unto DD, for be under-flandeth not what thou said . Thou verily givel thanks well, but the other is not edified. And again, in the Epiffle to the Romans, be faith, With the heart a man believeth unto righteousness, and with the mouth confellion is made unto falvation. Therefore for these causes it is con= venient that among other prayers, those things also which are spoken in the holy oblation, be uttered and spoken of the most religious Bishops and Priells, unto our Lord Jefus Thrill our GDD, with the Father and the boly Shoft, with a loud voice. And let the most religious Priests know this, that if they neglect any of thefe things, that they chall gibe an account for them in the dreadful judgment of the great DD and our Saviour Jelus Chrift. Deither will we, when we know it, reft and leave it unrevenged.

This Emperour (as Sabellicus writeth) favoured the Bilhon of Rome, and vet we fee how plain a Decree be maketh, for praying and administring of Sacraments in a known Tongue, that the devotion of the peacers might be stirred up by knowledges contrary to the judg=

ment of them that would have ignozance to make devotion. De maketh it also a matter of Damnation, to do these things in a Conque that the Dearers understand not. Let us therefore conclude with SDD and all god mens affent, that no Common-pravet or Sacraments ought to be ministred in a Conque that is not understood of the bearers. Row a word or two of private Prayer in an unknown Conque. We took in hand where we began to freak of this matter, not only to prove that no Common-prayer or Administration of Sacraments, ought to be in a Conque unknown to the Dearers, but alfo, that no perfon ought to peap privately in that Conque that he himfelf underflandeth not. Tibich thing chall not be hard to prove, if we forget not what Prayer is. For if Prayer be that devotion of the mind which enforceth the heart to lift up it felf to SDD: bow (hould it be faid, that that person prayeth, that un= Derstandeth not the words that his Conque speaketh in Prayer ? Bea, bow can it be said that he speaketh: Foz to speak, is by voice to utter the thought of the mind. And the voice that a man uttereth in Speaking, is nothing else but the mellenger of the mind, to bring abroad the knowledge of that which otherwise lieth secret in the heart, and cannot be known, according to that which & Paul writeth, What man (faith he) knoweth the things that appertain to man, saving only the spirit of man, which is in man: De therefore that doth not understand the voices that his Conque doth utter, cannot properly be said to speak, but rather to counterfeit, as Parats, and fuch other Birds ufe to counterfeit mens boices. Do man therefoze that feareth to proboke the wrath of ODD against himself, will be so bold to speak of DD unadbisedly, without regard of reverent understanding, in his presence, but he will prepare his heart befoze he presume to speak unto SOD. And therefore in our Common-paper the Minister Doth often times say, Let us pray, meaning thereby to admonith the People that they thould prepare their ears to bear what he should crave at SDDS hand, and their bearts to consent to the same, and their tongues to say amen at the end thereof. On this fort did the Prophet David prepare his heart, when he faid, soy beart is ready (D GDD) my heart is ready, I will fing and declare a Plalm. The Jews allo, when in the time of Judich they bid with all their heart pray DD to villt his people of Afrael had so prepared their hearts befoze they began to pray. After this fort had Manaffes prepared bis heart before be praved, and said, and now (D Lord) do I bow the knees of my heart, asking of thee part of thy merciful kindnels. When the heart is thus prepared, the voice uttered from the heart, is harmoni= ous in the ears of DD: otherwise he regardeth it not to accept it. But fozasmuch as the person that so babbleth his words without sense in the presence of SOD theweth himself not to regard the majely of him that he speaketh to: He taketh him as a contemner of his Almighty majelly, and giveth him his reward among hypocrites, which make an outward thew of holiness, but their hearts are full of abominable thoughts, even in the time of their payers. For it is the heart that the Lord looketh upon, as it is written in the viftory of Kings. If we therefore will that our mayers be not abominable befoze &DD, let us fo prepare our hearts before we pray, and so understand the things that we ask when we pray, that both our hearts and voices may toge-

ther found in the ears of GDD S Pajetly, and then we thall not fail to receive at his hand the things that we ask, as good men which

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I Cor. 2.

Pfal. 57.

2 Par. 3.

1 Reg. 16.

have been before us did, and so bave from time to time received that, which for their fouls health they did at any time defire. S. Augustine De Chatechifeemeth to bear in this matter: For he faith thus of them, which being zandis rudibrought up in Grammar and Rhetorick, are converted to Chrift, and bus. to must be instructed in Christian Religion: Let them know alfo (faith be) that it is not the voice, but the affection of the mind that cometh to the ears of Sod. And so thall it come to pass, that if happily they chall mark that some Bishops of Dinisters in the Thurch do call upon DD, either with barbarous words, or with words disordered, or that they understand not, or do disorderly divide the words that they pro-nounce, they shall not laugh them to scorn. Ditherto he seemeth to bear with praying in an unknown Congue. But in the next fentence be openeth his mind thus: Dot for that thefe things ought not to be amended, that the People may fay Amen, to that which they do plainly understand. But vet these godly things must be born withal of these Catechiffs, or Instructers of the Faith, that they may learn, that as in the Common Place where matters are pleaded, the goonels of an Diation confliteth in found; fo in the Church it confliteth in devotion. So that he alloweth not the praying in a Conque not understood of him that prageth: But he instructeth the skilful Drator, to bear with the rude Congue of the debout simple Minister. To conclude, If the lack of understanding the Words that are spoken in the Congregation, do make them unfruitful to the Dearers, how should not the same make the Words read, unfruitful to the Reader: The merciful goodness of DD, grant us his grace to call upon him as we ought to bo, to his glozy and our endless felicity; which we thall do; if we humble our felves in his light, and in all our Prayers both common and private, have our minds fully fixed upon him. For the prayer of them that humble them= Ecclef. 35. selves, shall pierce through the Clouds, and till it draw nigh unto SDD, it will not be answered, and till the Wolf wigh do regard it, it will not depart. And the Lord will not be sack, but he will deliver the Just, and execute Judgment. To him therefoze be all honour and glo= ry, for ever and ever. Amen.

#### AN

### INFORMATION

For them which take offence at certain places of the

HOLY SCRIPTURE.

### The First Part.



men and women may take (if they will) by hearing and reading the holy Scriptures (Dearly Beloved) no heart can fufficiently conceive, much less is my tongue able to express. Wherefore Satan our Enemy, seeing the Scriptures to be the very mean and right way to bring the People to the true knowledge of SDD, and that Christian Religion is greatly furthered by diligent hearing and reading of them, he also perceiving what an hindrance and let they

them out of SDDS Church. And for that end he bath always stirred up, in one place or other, cruel Cyrants, charp Perfecutors, and extream Enemies unto SDD, and his Infallible Truth, to pull with biolence the holy Bibles out of the Peoples hands, and have most spitefully destroyed and consumed the same to Albes in the Kire; pretending most untruly, that the much bearing and reading of SDDS Alord is an occasion of Dereste and carnal Liberty, and the overthrow of all good Order in all well ordered Common-weals. If to know SDD aright be an occasion of evil, then we must needs grant, that the hearing and reading of the holy Scriptures, is the cause of Dereste, carnal Liberty, and the subversion of all good Orders. But the knowledge of SDD and of our selves, is so far from being an occasion of evil, that it is the readiest, yea, the only mean to bridle carnal liberty, and to kill all our sledy affections. And the ordinary way to attain this knowledge, is with diligence to bear and read the holy Scriptures. For the whole Scriptures (saith St. Paul) were given by the inspiration of SDD, and shall we Christian men think to learn the knowledge of SDD and of our selves, in any earthly mans work of Ariting, somer or better than in the holy Scriptures, written by the inspiration of the boly Ghost: The Scriptures were not brought unto us by the will of

2 Tim. 3.

man : but boly men of ODD (as witnesseth St. Peter) fpake as they 2 Pet. 1. were moved by the holy Spirit of SDD. The holy Shoft is the School= matter of Cruth, which leadeth bis Scholers (as our Saviour faith of John 16. him) into all Cruth. And wholo is not led and taught by his School= malter, cannot but fall into deep erroz, how godly foever his pretence is, what knowledge and learning foever be bath of all other Works and Mritings, or bow fair foeber a thew or face of truth be bath in the eftimation and judgment of the World. If some man will say, I would babe a true pattern and a perfect description of an upzight life, approbed in the light of SDD: can we find (think ye) any better of any luch again, as Christ Jesus is, and his doctrine : whose vertuous conversa= tion and godly life, the Scripture folively painteth and fetteth forth before our eyes, that we beholding that pattern, might thape and frame our lives, as nigh as may be, agreeable to the perfection of the same. Follow you me (faith St. Paul) as Ifollow Chaift. And St. John in his 1 Cor. 11. Epiffle faith, Thoso abideth in Thaift, mult walk even so as he bath 1 Joh. 2. walked befoze him. And where thall we learn the order of Christs life, but in the Scripture: Another would have a medicine to heal all diseases and maladies of the mind. Can this be found or gotten other where than out of SDDS own Book, his facred Scriptures? Chaist taught so much when he said to the oblinate Jews, Search the Scri- John 5. ptures, for in them pe think to have eternal life. If the Scriptures con= tain in them everlatting life, it must needs follow, that they have also prefent remedy against all that is an hindrance and let unto eternal life. If we destre the knowledge of heavenly wisdom, why had we rather tearn the same of man than of GDD himself, who (as St. James faith) is the giver of wisdom: Pea, why will we not learn it at Chists own mouth, who promiting to be prefent with his Church till the Worlds end both Match. 28. perform his promise, in that he is not only with us by his grace and tender pity: but also in this, that he speaketh presently unto us in the holy Scriptures, to the great and endless comfort of all them that have any feeling of SDD at all in them : Pea, be fpeaketh now in the Scriptures more profitably to us, than he did by the word of mouth to the carnal Jews when he lived with them here upon Earth. For they (I mean the Jews) could neither hear noz fee thole things which we map now both hear and fee, if we will bring with us those ears and eyes that Christis heard and feen with : that is, diligence to hear and read his holy Scriptures, and true faith to believe his most comfortable promifes. If one could thew but the print of Christs foot, a great number I think would fall down and worthip it : But to the boly Scriptures ; where we may fee daily (if we will) I will not fay the print of his feet only, but the whole hape and lively image of him, alafs, we give little reverence oz none at all.

If any could let us fee Christs coat, a fort of us would make hard hift except we might come nigh to gaze upon it, yea, and kifs it to: And yet all the cloaths that ever be did wear, can nothing so truly not To lively express him unto us, as do the Scriptures. Christs Images made in Wood, Stone, or Wetal, some men for the love they bear to Christ, do garnish and beautifie the same with Pearl, Gold, and presious Stone: And should we not (God Brethren) much rather embrace and reverence GOD Sholy Boks, the sacred Bible, which do repretent Christ unto us more truly than can any Image. The Image

can but express the form or thape of his body, if it can do so much: But the Scripture both in fuch fort fet forth Thrift, that we may fee both DD and man, we may fee him (3 fay) fpeaking unto us, healing out infirmities, dring for our fins, rising from death for our justification. and to be thort, we may in the Scriptures to perfectly fee whole Thrift with the eye of faith, as we, lacking faith, could not with these bodily eyes fee him, though he flod now prefent here before us. Let every man, woman, and child, therefore with all their heart thirst and bestre DDD holy Scripeures, love them, embrace them, have their delight and pleasure in hearing and reading them, so as at length we may be transformed and thanged into them. For the boly Scriptures are Gods Treasure-bouse, wherein are found all things needful for us to see, to bear, to learn, and to believe, necessary for the attaining of eternal life. Thus much is spoken, only to give you a talle of some of the commodities which ye may take by hearing and reading the holy Scriptures. For as I faid in the beginning, no Congue is able to Declare and utter all. And although it is more clear than the non day, that to be ignorant of the Scriptures, is the cause of erroz, as Thill faith to the Sadduces, Pe err, not knowing the Scriptures, and that errour doth hold back, and pluck men away from the knowledge of SDD. And as St. Jerome faith, Bot to know the Scriptures, is to be ignozant of Thrift. Pet this notwithflanding, some there be that think it not meet for all forts of men to read the Scriptures, because they are, as they think, in funday places flumbling-blocks to the unlearned. First, for that the phrase of the Scripture is Cometime Colimple, grofs, and plain, that it offendeth the fine and delicate Wits of some Courtiers. Furthermoze, for that the Scripture also reporteth, even of them that have their coms mendation to be the mildren of DD, that they did divers afts, where= of some are contrary to the Law of Mature, some repugnant to the Law written, and other some seem to fight manifelly against publick bonefly. All which things (fay they) are unto the simple an occasion of areat offence, and caule many to think evil of the Scriptures. and to diferes dit their authority. Some are offended at the hearing and reading of the dipercity of the Bites and Ceremonies of the Sacrifices and Oblations of the Law. And some worldly witted men think it a great decay to the quiet and prudent governing of their Common-weals, to give ear to the simple and plain rules and precepts of our Saviour Christ in his Solpel, as being offended that a man thould be ready to turn his right ear, to him that frok him on the left; and to him which would take away his coat, to offer also his cloak; with fuch other fayings of perfetion in Christs meaning. For carnal reason, being alway an enemy to SDD, and not perceiving the things of SDDS Spirit, doth abbor fuch precepts, which yet rightly understood, infringeth no judicial poli= cies, not Christian mens governments. And some there be, which bearing the Scriptures to bid us to live without carefulnels, without thus by or forecasting, do deride the amplicities of them. Therefore to remobe and put away occasions of offence so much as may be, I will an-Ewer or derly to thele objections. First I chall rehearse some of those places that men are offended at, for the Amplicity and grossness of speech, and will thew the meaning of them. In the Bok of Deuteronomy it is written, that Almighty SDD made a Law, if a man died withont iffue, his brother or nert kinsman would marry his caidow, and

Matth. 22.

the child that was first boan between them, would be called his wild that was dead, that the dead mans name might not be put out in ICrael: And if the Brother or nert Kinsman would not marry the ceidow, then the before the Magistrates of the City would pull off his thoe and spit in his face, saying, so be it done to that man that will not build his brothers house. Dere Dearly beloved the pulling off his thoe, and spiting in his face, were ceremonies, to signific unto all the people of that City, that the woman was not now in fault that SODS law in that point was broken, but the whole thame and blame thereof, did now redound to that man, which openly before the Magistrates refused to marry her. And it was not a reproach to him alone, but to all his potlerity also: for they were called ever after, The house of him whose thos is pulled off. Another place out of the Psalms: I will break (faith Psal. 75: David) the horns of the ungodly, and the horns of the righteous wall be eralted. By an born, in the Scripture, is understood power, might, Arength, and sometime rule and government. The Prophet then faying, I will break the horns of the ungodly, meaneth, that all the power, thrength, and might of DDS enemy, Wall not only be weakened and made feeble, but thall at length alfo be clean broken & deftroved, though for a time, for the better trial of his people, SDD fuffereth the enemies to prevail and have the upper hand. In the 132. Pfalm, it is faid, I will Pfal. 1326 make Davids horn to flourith. Dere Davids horn fignifieth bis King= dom. Almighty GDD therefore by this manner of Tpeaking, promifeth to give David victory over all his enemies, and to fablich him in his Kingdom, Spite of all his enemies. And in the threescore Plalm it is writ- Plal. 60. ten, Moab is my walhpot, and over Edom will I cast my Goe, ac. In that place the Prophet theweth how graciously SDD bath dealt with his people the dillozen of Mrael, giving them great victozies upon their ene-mies on every fide. Foz the Moabites and Idumeans being two great Dations, proud people, flout and mighty, SDD brought them under, and made them fervants to the Ifraelites, fervants I fay, to floop down, to pull off their woes, and wall their feet. Then Moab is my walhoot, and over Edom will I call out my thoe, is, as if he had faid, The Moabites and the Idumeans, for all their floutness against us in the wilderness, are now made our subjects our servants, yea, underlings to pull off our Choes, and wathour feet. Now I pray you, what uncomely manner of speech is this, soused in common phrase among the Hebrews? It is a thame that Christian men should be so light headed, to top as Rustians do with such manner of speeches, uttered in good grave signification by the holy Sholt. Hore reasonable it were for bain men to learn to reverence the form of DDS Mozds, than to Sport at them to their damnation. Some again are offended to bear that the godly fathers had many Wies and Concubines, although after the phase of the Scripture, a Concubine is an honelt name, for every Concubine is a lawful Wife, but every wife is not a Concubine. And that ye may the better understand this to be true, ye wall note that it was permitted to the Fathers of the Old Tellament to have at one time mor wives than one, for what purpose ve chall afterward hear. Of which wives some were free women born, some were bond-women and servants. She that was free born had a prerogative above those that were servants and bond-women. The free boan woman was by marriage made the ruler of the boule under her bulband, and is called the wother of the boulhold,

### The First Part of the Information

Gen.29.

Gen.30.

Gen. 16.

2 Pet. 2.

Gen. 19. Gen. 17.

Rom. 4.

Gen. 29.

the Matters of the Dame of the boule, after our manner of fpeaking; and had by her marriage an interest, a right, and an ownerthin of his gods unto whom the was married. Other fervants and bond-women were given by the owners of them, as the manner was then, I will not Lay always, but for the most part, unto their daughters at that day of their marriage, to be handmaidens unto them. After such a fort did Pharaoh King of Egypt give unto Sarah, Abrahams wife, Agar the Capptian to be her maid. So did Laban give unto his daughter Lea, at the day of her marriage, Zilpha to be her handmaid. And to his other daughter Rachel, he gabe another bondmaid, named Bilha. And the wives that were the owners of their handmaidens, gave them in marriage to their bulbands, upon divers occasions. Sarah gave ber main Agar in marriage to Abraham, Lea gabe in like manner ber maid Zilpha to her hulband Jacob. So did Rachel his other wife give him Bilha her maid, faying unto him, So in unto her, and the thall bear upon my knees: which is, as if the had faid, Take her to wife, and the children that the thall bear, will I take upon my lap, and make of them as if thep were mine own. These hand-maidens or bondwomen, although by marriage they were made wives, yet they had not this prerogative to rule in the house, but were till underlings, and in such subjection to their Malters, and were never called Mothers of the houlhold, Willreffes, oz Dames of the boule, but are called fometimes Wives, fometime Concubines. The plurality of wives was by a special prerogative suffered to the Fathers of the Did Tellament, not for fatisfying their carnal and flethly lufts, but to have many dildren, because every one of them hoped, and begged oft-times of SDD in their prayers, that that bleffeb feed, which SDD promised thould come into the World to break the Serpents bead, might come and be born of his flock and kindred.

Row of those which take occasion of carnality and evil life, by hearing and reading in SDDS Book, what SDD had fuffered, even in those men whose commendation is praised in the Scripture: As that Noe, whom St. Peter calleth the eight Preacher of righteousness, was so drunk with wine, that in his deep be uncovered his own privities. The just man Lot was in like manner dzunken, and in his dzunkennels lay with his own daughters, contrary to the Law of Mature. Abraham, whose faith was so great, that for the same be deserbed to be called of DDS own mouth, a Father of many Mations, the Father of all Believers, besides with Sarah his wife, had also carnal company with Agar, Sarahs handmaid. The Patriard Jacob had to his wives two li= Hersat one time. The Prophet David and King Solomon his son, had many wives and concubines, ac. Thich things we fee plainly to be forbidden us by the Law of SDD, and are now repugnant to all publick honelty. Thefe and fuch like in SDDS Book (Sood People) are not written that we should or may do the like following their examples, or that we ought to think that GDD did allow every of these things in those men: But we oughtrather to believe and to judge that Noe in his dzunkennels offended SDD highly. Lot lying with bis daughters, committed horrible incest. The ought then to learn by them this profitable Leston, that if so godly men as they were, which otherwise felt inwardly GDDS holy Spirit inflaming in their hearts, with the fear and love of DD, could not by their own Arenath keep themselves from committing horrible lin, but did so grievously fall, that without

SODS great mercy they had perithed everlallingly: bow much moze ought we then, miferable wetches, which have no feeling of ODD within us at all, continually to fear, not only that we may fall as they did, but also be overcome and drowned in in, which they were not? and so by considering their fall, take the better occasion to acknowledge our own infirmity and weaknels, and therefore more earneffly to call unto almighty ODD with hearty prayer incellantly, for his grace to Arengthen us, and to defend us from all evil. And though through in= firmity we chance at any time to fall, yet we may by hearty repentance, and true faith, Speedily rife again, and not deep and continue in fin, as the wicked doth.

Thus, Sod People, thould we understand such matters expressed in the divine Scriptures, that this holy Table of DDS Word be not turned to us to be a fnare, a trap, and a flumbling fione, to take burt by the abufe of our understanding : But let us esteem them in a reverent humility, that we may find our necessary food therein, to strengthen us, to comfort us, to instruct us (as SDD of his great mercy hath appoin= ted them) in all necessary works, so that we may be perted before him in the whole course of our life: Which he grant us, who hath redeemed us, our Lozd and Saviour Jesus Theilt. to whom with the Father, and

the poly Shoft, be all honour and glozy for evermore, Amen.

### The Second Part of the Information

For them which take offence at certain places of the

HOLY SCRIPTURE.



E have heard (Good People) in the homily last read unto you, the great commodity of holy Scriptures, ve have heard how ignorant men, void of godly understanding, seek quarrels to discredit them: Some of their reasons haber pe heard answered. Now we will proceed and speak of such politick wife men which be offended, for that Thills pre= cepts thould feem to destroy all Ozder in Gover=

nance, as they do alledge for example, such as these be. If any man frike thee on the right cheek, turn the other unto bim Matth. 5. also. If any man will contend to take thy coat from thee, let him have cloak and all. Let not thy left hand know what thy right hand doth. Matth. 18: If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine band, thy foot, and call it from thee. If thine Enemy (faith D. Paul) be an hungred, gibe him meat; if he be thirfly, gibe him deink: Rom. 12. fo doing, thou halt heap bot burning coals upon his head. Thefe fen= tences (Good People) unto a natural man feem meer absurdities, contrary to all reason. Foza natural man (as St. Paul faith) understan= i Cor. :. deth not the things that belong to SDD, neither can he, fo long asold Adam dwelleth in him. Chrift therefoze meaneth, that be would have

bis faithful ferbants to far from bengeance and relifting wrong, that he would rather have him ready to fuffer another wrong, than by retilling to break charity, and to be out of patience. De would have our good deeds fo far from all carnal respects, that he would not have our nighelt friends know of our well-doing, to win vain-glozy. and though our friends and kinsfolks be as dear as our right eyes, and our right hands: yet if they would pluck us from SDD, we ought

to renounce them, and fozfake them.
Thus if ye will be profitable bearers and Readers of the holy Scriptures, ye mult first deny your felves, and keep under your carnal fenles, taken by the outward words, and fearth the inward meaning: reason must give place to SDDS holy Spirit, you must submit your worldly wildom and judgment, unto his divine wildom and juda-Consider that the Scripture, in what strange form soever it be pronounced, is the word of the living SDD. Let that always come to pour remembrance, which is to oft repeated of the Prophet Elaias, The mouth of the Lord (faith be) bath spoken it, and Almight rand everlafling SDD, who with his only word created beaven and Earth, bath decreed it, the Lord of polls, whose ways are in the Seas, whose paths are in the deep Waters, that Lord and DD by whose word all things in beaven and in Earth are created, governed, and preferbed, bath to provided it. The GOD of gods, and Lord of all lords, yea, GOD that is SDD alone, incomprehenüble, almighty, andeverlacting, be bath spoken it, it is his Mozd. It cannot therefore be but truth, which proreedeth from the SDD of all Truth: it cannot be but wisely and poudently commanded, what almighty GDD hath devised, how vainly foever, through want of grace, we miserable wrethes do imagine and judge of his most holy Word. The Prophet David, Describing an happy man, faith, Bleffed is the man that hath not walked after the coun-tel of the ungodly, nor fland in the way of finners, nor fit in the feat of the scounful. There are three sorts of people, whose company the 1920phet would have him to flee and avoid, which thall be an happy man, and partaker of GDDS blelling. First, he may not walk after the counsel of the ungodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seat of the scornful. By these three forts of people, ungodly men, finners, and scorners, all impiety is signified, and fully expressed. By the ungodly, be understandeth those which have no regard of Almighty GDD, being void of all faith, whose bearts and minds are so set upon the Morld, that they studie only bow to accomplish their worldly practices, their carnal imaginations, their filthy luft and bettre, without any fear of SDD. The second fort he calleth anners, not such as do fall through ignorance, or of frailness, for then who thould be found free? What man ever lived upon Earth (Theift only excepted) but he hath finned: The just man falleth Ceven times, and rifeth again. Chough the godly do fall, yet they walk not on purposely in fin, they stand not will to continue and tarry in fin, they At not down like carelels men, without all fear of DDS just pu nichment for an; but defying an, through SDDS great grace and infinite mercy, they rife again, and fight against fin. The Prophet then calleth them finners, whose hearts are clean turned from GDD, and whose whole conversation of life is nothing but sin, they delight so much in the same, that they choose continually to abide and dwell

Pfal. r.

Prov. 24.

The third fort he calleth scorners, that is, a fort of men whose bearts are so fluffed with malice, that they are not contented to dwell in fin, and to lead their lives in all kind of wickedness: but also they Do contemn and scorn in other all godliness, true religion; all honelly and vertue. Of the two first forts of men, I will not fay but they may take repentance, and be converted unto SDD. Of the third fort, I think I may without danger of GDDS judgment, pronounce, that never any pet converted unto GDD by repentance, but continued filt in their abominable wickedness, heaping up to themselves damnation, against the day of SDDS inevitable judgment. Examples of fuch storners, we read in the second Book of Chronicles, When the good 2 Par. 30. King Ezechias in the beginning of his reign, had destroyed Toolatry, nurged the Cemple, and reformed Religion in his Realm, be Cent spellengers into every City, to gather the people unto Nerusalem, to solemnize the Fealt of Caller, in such sort as GDD had appointed. The Polls went from City to City, through the Land of Ephraim and Manaffes, even unto Zabulon. And what did the people, think pe? Did they land and praise the Mame of the Lord which had given them so good a King, to zealous a Prince to abolith Idolatry, and to refloze acain SDDS true Religion : Do, no. The Scripture faith, The people laughed them to fcom, and mocked the Kings wellengers. And in the last Chapter of the same Book it is written, that Almighty SDD, baying compassion upon his People, sent his Wellengers the Prophets unto them, to call them from their abominable Idolatry and wicked kind of living. But they mocked his Wellengers, they despised his words, and misused his Prophets, until the wrath of the Lord arose against his People, and till there was no temedy: For he gave them up into the hands of their enemies, even unto Nabuchodonozer King of Babylon, who spoiled them of their Goods, burnt their City, and led them, their Wives, and their Children, captives unto Babylon. The wicked people that were in the days of Noe, made but a mock at the Wood of DD, when Noe told them that DD would take bengrance upon them for their fins. The flood therefore came suddenly upon them, and drowned them, with the whole Morld, Lot preached to the Sodomites, that except they repented, both they and their City hould be bestroved. They thought his layings impossible to be true, they scozned and mocked his admonition, and reputed him as an old doting fol. But when GOD by his holy Angels had taken Lot, his wife, and two Daughters from among them, be rained Down Fire and Brimftone from beaben, and burnt up those scorners and mockers of his boly Word. And what estimation had Christs doctrine among the Scribes and Pharifees : What reward had be among them ! The Gofnel revolteththus, The Pharifees which were covetous, did fcoan him in his doctrine. O then ye fee that worldly rich men frozn the doctrine of their falbation. The worldly wife men from the boatine of Chrift, as folichnels to their understanding. Ebele leozners have ever been, and fver chall be to the Worlds end. Foz St. Perer prophetied, that luch scozners thould be in the World befoze thelatter day. Take heed there= 2 Pet-3. foze (my Bzethzen) take heed, be ye not scozners of SDDS most holy Mord, proboke him not to pour out his wrath now upon you, as be did then upon those Tybers and Mockers. Be not wilful murderers of pour own fouls. Turn unto ODD while there is pet time of mercy, pe

2 Pet. 3. 1 Cor. 1.

Luke 2.

Chall else repent it in the coold to come, when it wall be too late, for there thall be judgment without mercy. This might futtice to admonith us, and cause us benceforth to reverence DDD holy Scriptures, but all men have not faith. This therefore thall not fatisfie and content all mens minds: but as some arecarnal, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The unlearned and unstable (saith St. Peter) pervert the holy Scriptures to their own destruction. Iesus Chaist (as S. Paul saith) is to the Jews an offence, to the Gentiles folithness; But to GDDS childien, as well of the Jews as of the Gentiles, he is the power and wildom of SDD. The holy man Simeon faith, that he is let forth for the fall and rifing again of many in Mrael. As Chailt Jesus is a fall to the Reprobate, which yet perich through their own default; so is his colord, pea, the whole Book of SDD, a cause of damnation unto them, through their incredulity. And as he is a riling up to none other than those which are GODS children by adoption, to is his Word, vea, the whole Scripture, the power of SDD to falvation to them only that do believe it. This himself, the Prophets before him, the apolles after him, all the true Ministers of GDDS holy Word, yea every word in GDDS Book, is unto the Reprobate the Cabour of Death unto Death.

Christ Jesus, the Prophets, the Apostles, and all the true Ministers of his Mord, year very jot and tittle in the holy Scripture, have been, is, and thall be for evermore, the savour of life unto eternal life, unto all those whose hearts SDD hath purified by true Faith. Let us earnelly take heed that we make no jesting-stock of the Boks of holy Scriptures. The more obscure and dark the sayings be to our understanding, the further let us think our felves to be from SDD, and his holy Spirit, who was the Authour of them. Let us with moze reverence endeabour our felbes to fearth out the wisdom hidden in the outward Bark of the Scripture. If we cannot understand the sense and the reason of the saying, yet let us not be scorners, jesters, and deriders, for that is the uttermost token and them of a Reprobate, of a plain enemy to SDD and his wisdom. They be not idle Fables to jest at, which DD doth ferioully pronounce, and for ferious matters let us effeen them. And though in funder places of the Scriptures, be fet out divers Rites and Cereremonies, Dblations and Sacrifices; let us not think Arange of them, but refer them to the Times and People for whom they ferved, although yet to learned men they be not unprofitable to be considered, but to be expounded as figures and chadows of things and persons, afterward openly revealed in the New Testament. Chough the rehearsal of the genealogies and pedegrees of the Fathers be not to much edification of the plain ignozant people; yet is there nothing fo impertinently uttered in all the whole Book of the Bible, but may ferve to spiritual purpose in some respect, to all such as will bestow their labours to fearth out the meanings. Thefe may not be condemned, because they ferbe not to our understanding, noz make to our edification. But let us turn our labour to understand, and to carry away such centences and flories as be more fit for our capacity and instruction.

and whereas we read in divers Pfalms, how David did with to the adversaries of SDD sometimes thame, rebuke, and confusion; sometime the decay of their off-spring and issue, sometime that they might perith and come suddenly to destruction, as he did with to the Captains

of the Philiflines. Caft forth (faith be) thy lightning, and tear them, thot out thine arrows and confume them; with fuch other manner of imprecations: Pet ought we not to be offended at fuch pravers of David, being a Prophet as be was, fingularly beloved of DD, and rapt in fpirit, with an ardent zeal to ODD glozy. De fpake not of a pzi= bate batred, and in a thomack against their persons: but withed spiritually the destruction of such corrupt Errors and Mices, which raigned in all devillich persons, set against &DD. De was of like mind as St. Paul was when he did deliver Himeneus and Alexander, with the notozious Foznicatoz, to Satan, to their tempozal confusion, that their spirit might be saved against the day of the Lord. And when David did profess in some places that he hated the wicked; yet in other places of his Pialms he professeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the soul. Takich perfection of spirit, because it cannot be performed in us, so corrupted in affections as we be, we ought not to use in our private causes the like words in form, for that we cannot fulfil the like words in sense. Let us not therefore be offended, but feareh out the reason of such words before we be offended, that we may the more reverently judge of fuch fayings, though strange to our carnal understandings, yet to them that be spiritually minded, judged to be zealoudy and godly pronounced. DD therefore for his mercies fake, vouchfafe to purifie our minds through faithin his Son Jefus Chrift, and to instill the beavenly drops of his grace into our bard stony hearts, to supple the same, that we be not contemners and deriders of his infallible Word: but that with all humbleness of mind and Christian reverence, we may endeabour our selves to hear, and to read his facred Scriptures, and inwardly so to digest them, as shall be to the comfort of our fouls, fanctification of his boly Rame: To whom with the Son and the poly Sholl, three persons, and one living SDD, be all Laud, Bonour, and Praile, for ever and ever. Amen.

ph Ar

AN

# HOMILY

OF

### ALMS-DEEDS

AND

Mercifulness toward the Poot and NEEDY.



Dongst the manifold duties that Almighty DD requireth of his faithful servants the true Christians, by the which he would that both his Dame should be glorified, and the certainty of their Accation declared, there is none that is either more acceptable unto him, or more profitable for them, than are the Morks of Herry and Diry shewed upon the Pour, which be atslifted with any kind of misery. And yet this notwithstanding (such is the stothful suggishness of our dull nature, to that which is good and godly) that

we are almost in nothing moze negligent and less areful than we are therein. It is therefoze a very necessary thing, that SDDS people should awake their seepy minds, and consider their duty on this bebalf. And meet it is, that all true Christians should destroudy feek and learn what SDD by his holy More doth herein require of them: that first knowing their duty (whereof many by their sackness seem to be very ignorant) they may afterwards diligently endeavour to perform the same. By the which both the godly charitable persons may be encouraged to go forwards and continue in their merciful Deeds of Alms-giving to the Pour, and also such as hitherto have either negletted, or contemned it, may yet now at length (when they shall hear how much it appertaineth to them) advisedly consider it, and vertuously apply themselves thereunto.

and to the intent that every one of you may the better understand that which is taught, and also easilier bear away, and so take moze fruit of that shall be said, when several matters are severally handeled: I mind particularly, and in this order, to speak and intreat of

these points.

First, I will thew how earnestly Almighty SDD in his holy Word, both eract the doing of Alms-Deeds of us, and how acceptable they be unto him.

secondly,

Secondly, how profitable it is for us to use them, and what commo-

Dity and fruit they will bring unto us.

Thirdly and lattly, I will thew out of SDDS Word, that whofo is liberal to the Poz, and relieveth them plenteoutly, thall notwithfland= ing babe fufficient for himfelf, and evermoze be without danger of pe-

nurvand fcarcity.

Concerning the first, which is the acceptation and dignity, or price of alms-deeds before GOD: Know this, that to help and fuccour the 19002 in their need and mifery, pleafeth DD fo much, that as the holy Scripture in fundzy places recordeth, nothing can be moze thank= tully taken or accepted of SDD. For first we read, that almighty DD Doth account that to be given and to be bestowed upon himself, that is bellowed upon the Poor: For to doth the poly Shoft telliffe unto us by the wife man, faying, be that bath pity upon the Pooz, lendeth Prov. 19. unto the Lord hemfelf. And Christ in the Solpel abourbeth, and as a most certain truth, bindeth it with an oath, that the alms bestowed upon the Pooz, was bestowed upon him, and so thall be reckoned at the last day. For thus he saith to the charitable Alms-givers, when he fitteth as Judge in the doom, to give fentence of every man according to bis deferts : Merily I fay unto you, whatforber good and merciful Deed Matth. 25: you did upon any of the least of these my brethren, ye did the same unto me. In relieving their hunger, ve relieved mine, in quenching their thirst, re quenched mine, in clothing them, re clothed me, and when re harboured them, ye lodged me also, when ye visited them being sick in Paifon, ye bilited me. Foz as he that bath receibed a Princes Emballa-Dozs, and entertaineth them well, doth bonour the Prince from whom those Emballadors do come: So be that receiveth the Pour and Deedy, and belpeth them in their affliction and diffres, both thereby receive and honour Chailt their Maller, who as he was pour and needy himself whilest he lived here amongst us, to work the mystery of our salvation, at his departure bence be promifed in his fleed to fend unto us those that were poz, by whose means his absence should be supplied: and therefore that we would do unto him, we must do unto them. And for this cause both the Almighty ODD fay unto Boles, The land where- Deut. 14. in you dwell, thall never be without post men: because he would have continual trial of his people, whether they loved him or no, that in thewing themselves obedient unto his will, they might certainly affure themselves of his love and favour towards them, and nothing doubt, but that as his law and ordinance (wherein he commanded them that they thould open their hand unto their brethren that were por and neeby in the land) were accepted of them, and willingly performed: So he would on his part lovingly accept them, and truly perform his promises that be had made unto them.

The holy apostles and Disciples of Thrist, who by reason of his day= ly convertation, saw by his deeds, and heard in his doctrine, how much The tendred the poor: the godly fathersallo, that were both before and fince Chrift, indued without doubt with the holy Sholl, and most certainly certified of SDDS holy Will: they both do most earnestly exhort us, and in all their writings almost continually admonith us, that we would remember the Por, and bestow our charitable alms upon them. Saint Paul crieth unto us after this fort, Comfort the feeble minded, , Theff. 5. lift un the weak, and be charitable towards all men. And again, Co Do Hebr. 13.

awd

Efa. 58.

Tob. 4.

Ad pop. An-

tio. hom. 35

Ecclef.33.

god to the poz, and to distribute alms gladly, see that thou do not fozget, foz with such facrifices DD is pleased. Etay the Prophet teacheth on this wife, Deal thy bread to the hungry, and bring the por wandering home to thy house. When thou feelt the naked, fee thou cloath him, and hide not thy face from thy poor neighbour, neither despise thou thine own fleth. And the holy father Tobie giveth this counsel, Sive alms (laith he) of thine own gods, and turn never thy face from the poz, eat thy bread with the hungry, and cover the naked with thy clothes. And the learned and godly Doctour Chrysostom giveth this admonition. Let merciful alms be always with usas a garment; that is, as mindful as we will be to put our garments upon us, to cover our nakedness, to defend us from the cold, and to thew our selves comely: So mindful let us be at all times and seasons, that we give alms to the poz, and thew our felves merciful towards them. But what mean these often admonitions and earnest exportations of the Prophets, apofiles, Fathers, and holy Doctors: Surely, as they were faithful to God-ward, and therefore discharged their duty truly, in telling us what was odds will: fo of a fingular love to us ward, they laboured not only to inform us, but also to perswade with us, that to give alms, and to succour the poor and needy, was a very acceptable thing, and an high facrifice to DD, wherein he greatly delighted, and had a fingular pleasure. For so doth the Wife man the son of Sirach teach us, saving, Wiholo is merciful and givethalms, he offereth the right thank-offering. And he addeth thereunto: The right thank-offering, maketh the Altar fat, and a sweet smell it is befoze the Dighest, it is acceptable befoze ODD, and Mall never be fozgotten.

and the truth of this doctrine is verified by the example of those boly and charitable fathers, of whom we read in the Scriptures, that they were given to merciful compassion towards the pooz, and charitable relieving of their necessities. Such a one was Abraham, in whom GOD bad to great pleasure, that he bouchsafed to come unto him in form of an Angel, and to be entertained of him at his boule. Such was his kinfman Lot whom GDD to favoured for receiving his mellengers into his house, which otherwise chould have lien in the street, that he saved him with his whole family, from the destruction of Sodom and Gomorrha. Such were the holy Fathers, Johand Toby with many others, who felt most sensible proofs of SDDS special love towards them. And as all these by their mercifulness and tender compassion which they thew= ed to the miserable afflifted members of Chailt, in the relieving, belping and fuccouring them with their temporal goods in this life, obtained SDDS favour, and were dear, acceptable and pleasant in his light: so now they themselves take pleasure in the fruition of GDD, in the pleasant joys of peaven, and are also in SDDS eternal Word set be= fore us, as perfect examples ever before our eyes, both how we thall pleafe SDD in this mortal life, and also how we may come to live in joy with them in everlasting pleasure and felicity. For most true is that saying which Augustine bath, that the giving of alms and relieving of the poor, is the right way to beaven, Via Coli pauper eft, The poor man (faith be) is the way to beaven. They used in times pall, to set in Digh-ways sides the pitture of Mercury, pointing with his singer which was the right way to the Town. And we use in cross ways to set up a woodden or stone Cross, to admonish the travelling man which way

be must turn when he cometh thither, to direct his journey aright. But DDS Word (as St. Augustine faith) bath fet in the way to Beaben the now man and his house, so that whoso will go aright thither, and not turn out of the way, mult go by the pooz. The pooz man is that Mercury that thall fet us the ready way: and if we look well to this mark, we thall not wander much out of the right path. The manner of wife worldly men amongst us is, that if they know a man of a meanet estate than themselves to be in favour with the Prince. or any other no= ble man, whom they either fear or love, fuch a one they will be glad to benefit and pleasure, that when they have need they may become their Spokelman, either to obtain a commodity, oz to efcape a difpleafure. Now furely it ought to be a chame to us, that worldly men for temporal things that last but for a featon, should be more wife and probibent in procuring them, than we in heavenly. Our Savior Christ tellifeth of poor men, that they are dear unto him, and that he loveth them effecially: For he calleth them his little ones, by a name of tender love, he saith they be his brethren. And St. James saith, that SDD hath chosen Jacob. 1. them to be the beirs of his Kingdom. Dath not DD (faith be) chofen the poor of this World to himfelf, to make them hereafter the rich beirg of that Kingdom which he bath promifed to them that love him: and we know that the prayer which they make for us, Chall be acceptable and regarded of DD, their complaint thall be heard alfo. Thereof both Tesus the son of Syrach certainly assure us, saying, If the por complain Eccles. 46 of thee in the bitterness of his soul, his prayer thall be heard, even he that made him wall hear him. Be courteous therefore unto the poor. Tale know also, that he who acknowledgeth himself to be their matter and Patron, and refuseth not to take them for his fervants, is both able to pleasure and displeasure us, and that we stand every hour in need of bis bely. Taky thould we then be either negligent or unwilling to procure their friendthip and favour, by the which also we may be affured to get his favour that is both able and willing to do us all pleasures that are for our commodity and wealth? Chaift doth declare by this, bom much be accepteth our charitable affection toward the 19002, in that be promifeth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the Kingdom of beaven. No doubt is it therefore that SDD regardeth highly, that which be rewardeth so liberally. For he that promiseth a Princely recompence for a beggerly benevolence, declareth that he is more delighted with the giving, than with the gift, and that be as much elleemeth the boing of the thing, as the fruit and commodity that cometh of it. Tahofo therefore bath hitherto neglected to give alms, let him know that DD now requireth it of him, and be that hath been liberal to the pooz, let him know that his godly doings are accepted, and thankfully taken at SDDS hands, which be will requite with double and treble. for fo faith the Wife man: De which theweth mercy to the poor, doth lay his Mony in bank to the Lord, for a large interest and gain: the gain being chiefly the pollection of the life everlatting, through the merits of our Saviour Jesus Christ: To whom with the Kather and the Poly Shoft, be all honour and glozy foz eber. Amen.

## The Second Part of the SERMON of ALMS-DEEDS.

Thave heard befoze (Dearly Beloved) that to give alms unto the Pouz, and to help them in time of necessity, is so acceptable unto our Saviour Christ, that he counteth that to be done to himself, that we do for his sake unto them. Pe have heard also how earnessly both the Apostles, Prophets, Poly Fathers, and Dostors, do erhort us unto the same. And ye see how welbeloved and dear unto SDD

they were, whom the Scriptures report unto us to have been god alms-men. Alherefore if either their god eramples, or the wholfome counsel of godly kathers, or the love of Christ, whose especial favour we may be allured by this means to obtain, may move us, or do any thing at all with us: let us provide us that from henceforth we shew unto Sodward this thankful service, to be mindful and ready to help

them that be poor and in mifery.

Now will I this fecond time that I entreat of Alms-deeds, thew unto you how profitable it is for us to erercife them, and what fruit thereby thall arife unto us, if we do them faithfully. Dur Sabiour Chaiff in the Solvel teacheth us, that it profiteth a man nothing to have in polfession all the riches of the whole colorlo, and the wealth or glory thereof, if in the mean feason he lose his soul, or do that thing whereby it should become captive unto death, fin, and hell fire. By the which faving, be not only instructed us, bow much the souls health is to be preferred before worldly commodities; but it also serveth to thir up our minds, and to prick us forwards to feek diligently, and learn by what means we may preferbe and keep our fouls ever in fafety: that is, how we may recover our health if it be lost or impaired, and how it may be defended and maintained if once we have it. Dea, be teacheth us also thereby to esteem that as a precious medicine, and an inestimable jewel that hath fuch firength and vertue in it, that can either procure or preferbe foincomparable a treasure. For if we greatly regard that medicine or salve that is able to heal fundry and grievous difeafes of the body, much more will we effeem that which bath like power over the foul. And because we might be better assured both to know and to have in readiness that so profitable a remedy: he, as a molt faithful a loving Ceacher, the weth him-felf both what it is, and where we may find it, and how we may use and apply it. For when both he & his disciples were grievously accused of the ADvarifees, to have defiled their fouls in breaking the constitutions of the Elders, because they went to meat and washed not their bands before, ac= cording to the cultom of the Jews: Christ answering their superstitious complaint, teacheth them an especial remedy how to keep clean their fouls, notwithstanding the breach of such superstitious orders: Sive Alms (faith be) and behold all things are clean unto you. De teacheth them, that to be merciful and charitable in helping the 1902, is

Luke 11.

the means to keep the foul pure and clean in the fight of SDD. The are taught theretoze by this, that merciful alms dealing, is profitable to purge the foul from the infection and althy spots of fir The same Lellon doth the poly Sholl also teach in funday places of the Scripture, faying, Mercifulnels and Alms-giving purgety from all fins, and de= Tobit 4. libereth from death, and fuffereth not the foul to come into darkness. a great confidence may they have befoze the high SDD, that thew mer= cy and compassion to them that are afflitted. The wife Preacher the Eccles. 5. Son of Sirach confirmeth the same, when he saith, That as water quen= deth burning fire, even fo Dercie and alms refifteth and reconcileth fins. And fure it is, that mercifulnels quaileth the beat of fin fo much, that they thall not take hold upon man to burt him; or if pe have by any infirmity or weakness been touched and annoyed with them, fraiabtways thall mercifulnels wipe and wath away, as faives and remedies to heal their fores and grievous difeafes. And thereupon that poly father Cyprian taketh good occasion to export earnesly to the merciful work of giving alms and belying the por, and there be admonitieth to confider how wholsome and profitable it is to relieve the needy, and belothe afflicted, by the which we may purge our ling, and beal our

wounded fouls.

But pet some will say unto me, If alms-gibing, and our charitable works towards the Poor, be able to wall away fins, to reconcile us to DD, to deliver us from the peril of damnation, and make us the fons and heirs of SODS Kingdom: then are Christs merits defaced, and his blood thed in bain , then are we jullified by Works and by our Deeds may we merit heaven, then do we in bain beliebe that Chaiff. died for to put away our ling, and that he role for our julification, as St. Paul teacheth. But pe Mail understand (Dearly Belobed) that neis ther those places of the Scripture befoze alledged, neither the doffrine of the bleffed Martyz Cyprian, neither any other godly and learned man. when they, in extolling the dignity, profit, fruit, and effect of vertuous and liberal alms, do fay that it walketh away fins, and bringeth us to the fabour of DD, do mean, that our work and charitable deed, is the original cause of our acception before DD; or that for the dignity or worthiness thereof, our fins may be washed away, and we purged and cleansed of all the spots of our iniquity; for that were indeed to deface Chrift, and to Defraud him of his glozy. But they mean this, and this is the understanding of those and such like fayings, that ODD of his mercy and special favour towards them whom he hath appointed to eberlafting falbation, bath fo offered bis grace efpecially, and they babe to received it fruitfully, that although by reason of their antul living outwardly, they feemed before to have been the children of Wrath and Perdition, yet now the Spirit of SDD mightily working in them.unto obedience to SODS Will and Commandments, they declare by their outward deeds and life, in the thewing of mercy and charity which sannot come but of the Spirit of CDD, and his efpecial grace that they are the undoubted children of DD, appointed to everlasting life. And fo, as by their wickedness and ungodly living, they thewed themselves according to the judgment of men, which follow the outward appearance, to be Reprobates and Callaways: So now by their obedience un-to SDD boly Will, and by their mercifulness and tender pity where: in they them themselves to be like unto DD, who is the fountain and Spring

Spring of all mercy) they declare openly and manifellly unto the fight of men, that they are the fons of DD, and elect of him unto fal bation. For as the good fruit is not the cause that the Tree is good, but the Tree mult first be good befoze it can bring forth good fruit: so the good deeds of Manare not the cause that maketh man good, but he is first made god by the spirit and grace of SDD that effeitually worketh in bim, and afterward be bringeth forth god fruits. And then as the god fruit both argue the godnels of the Tree, so doth the god and merciful deed of the man, argue and certainly probe the goodness of him that doth it, according to Thriffs fayings: De Chall know them by their fruits. and if any man will object, that evil and naughty men do fometimes by their deeds appear to be very godly and vertuous: I will answer, to doth the Crab and Choak Pear feem outwardly to have fometime as fair a red, and as mellow a colour as the fruit that is good indeed. But be that will bite and take atalle, chall easily judge betwirt the lower bitternels of the one, and the fweet labourinels of the other. And as the true Thistian man, in thankfulnels of his heart, for the redemption of his foul purchased by Epzills death, theweth kindly by the fruit of his faith, his obedience to SDD: so the other, as a Derchant with DDD, dothall for his own gain, thinking to win beaven by the merit of his Works, and so defaceth and obscureth the price of Christs bloo, who only wrought our purgation. The meaning then of these favings in the Scriptures and other boly writings: Alms-deeds do wash away our fins, and mercy to the Poor doth blot out our offences, is, that we doing these things according to SDDS Will and our Duty, have our fins indeed walked away, and our offences blotted out: not for the worthinels of them, but by the grace of SOD which worketh all in all, and that for the promise that SDD hath made to them that are obedient unto his commandment, that he which is the truth, might be justified in performing the truth due to his true promise. Almsdeeds do walk away our fins, because DD Doth bouchsafe then to repute us as clean and pure, when we do them for his take, and not because they deferbe or inerit our purging, or for that they have any fuch strength and virtue in themselves. I know that some men, to much addict to the advancing of their works, will not be contented with this answer; and no marbel, foz fuch men can no answer content oz fuffice. Wherefore leaving them to their own wilful fense, we will rather have regard to the reasonable and godly, who as they most certainly know and perswade themselves, that all goodness, all bounty, all mercy, all benis fits, all forgivenels of fins, and what soever can be named good and profitable, either for the body or for the foul, do come only of SDDS mercy and meer favour, and not of themselbes: So though they do never so many and so excellent good deeds, yet are they never puft up with the vain confidence of them. And though they hear and read in DDS Mord, and other where in godly mens Morks, that Alms= " Deeds, wercy, and charitablenels, both walh away fin, and blot out iniquity: yet do they not arrogantly and proudly flick and truff unto them, or brag themselves of them, as the proud Pharisee did, lest with the Pharifee they should be condemned: but rather with the bumble and por publican confess themselves unful wrethes, unworthy to lok up to beaven, calling and craving for mercy, that with the 1911blican they may be pronounced of Chailt to be justified. The godly do learn

learn that when the Scriptures fay, that by good and merciful works, we are reconciled to DDS favour : we are taught then to know what e brift by his intercellion and mediation obtaineth for us of his father, when we be obedient to his will; yea, they learn in fuch manner of freaking a comfortable argument of DDS fingular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithftanding, they cry out with St. Paul, Dh wzetches that we are : and acknowledge (as Chaift teacheth) that when they have all Done, they are but unprofitable fervants : and with the bleffed King David, in respect of the just judgments of SDD, they do tremble, and fay, who shall be able to abide it, Lozd, if thou wilt give fentence according to our de= ferts: Thus they humble themselves, and are eralted of DD: they count themselves vile, and of DD are counted pure and clean: they condemn themselves, and are justified of DD: they think themselves unworthy of the Earth, and of SDD are thought worthy of Deaven. Thus by SDDS Word are they truly taught how to think rightly of merciful dealing of Alms, and of SDDS special mercy and godness are made partakers of those fruits that his cood bath promised. Let us then follow their examples, and both thew obediently in our life those works of mercy that we are commanded, and have that right opi= nion and indoment of them that we are taught, and we chall inlike manner, as they, be made partakers, and feel the fruits and rewards that follow fuch gooly living, so thall we know by prof what profit and commodity both come of giving of alms and fuccouring of the 1902.

### The Third Part of the HOMILY of ALMS-DEEDS.

Alms-Deeds. The first, how pleasant and acceptable before SDD the doing of them is; the second, how much it behoveth us, and how profitable it is to apply our selves unto them. Dow in the third part will Itake away that let that hindereth many from doing them. There be many that when they hear how acceptable a thing in the sight of

DD the giving of Almsis, and how much DD extendeth his fabour towards them that are merciful, and what fruits and commodities doth come to them by it, they with very gladly with themselves that they also might obtain these benefits, and be counted such of DD as whom he would love or do for. But pet these men are with greedy coverous ness so pulled back, that they will not beslow one half-penny, or one piece of bread, that they might be thought worthy of DDS benesits, and so to come into his favour. For they are evermore fearful, and doubting, less by often giving, although it were but a little at a time, they should consume their gods, a so impoverish themselves, that even themselves at the length should not be able to live, but should be dri

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ben to beg, and live of other mens alms. And thus they feek erenfes to with hold themselves from the favour of DD, and hole with mindying covetousness, rather to lean unto the Devil, than by charitable mercifulnels, either to come unto Chailt, og to fuffer Chailt to come unto them. Dh that we had some cunning and skilful Physitian that were able to purge them of this to petilent an humour, that to foze infeffeth. not their bodies, but their minds, and fo by corrupting their fouls, bringeththeir bodies and fouls into danger of pell fire. Row left there be any fuch among us (Dearly Beloved) let us biligently fearch for that Dbyatian, which is Jefus Chrift, and earnefly labour that of his mercy be will truly instruct us, and give us a present remedy against so perillous a difeate. Dearken then, who foe ver thou art that fearest lest by giving to the 1902 thou would't bring thy felt to beggery. That which thou takelt from thy felf to beltow upon Chaift, can never be confumed and walled away. Therein thou halt not believe me, but if thou have faith, and be a true Chriffian, beliebe the Doly Shoft, gibe credit to the authozity of SDDS word that thus teacheth. For thus faith the B. Shoft by solomon, be that giveth unto the Pour hall never want. Hen suppose that by bording and laying up still, they shall at length be rich, and that by distributing and laying out, although it be for most necessary and godly uses they thall be brought to poverty. But the Poly Shoft, which knoweth all truth, teacheth us another Lellon, contrary to this. De teacheth us that there is a kind of dispending that shall never diminish the flock, and a kind of faving that thall bring a man to extream poverty. For where he faith, that the good alms-man thall never have fearcity, be addeth, But he that turneth away his eyes from fuch as be in necessia ty, wall fuffer great poverty himself. Dow far different then is the judgment of man from the judgment of the boly Shoft : The holy Apostle Paul, a man full of the Doly Shoft, and made privy even of the fecret Will of ODD, teacheth, that the liberal Alms giver shall not thereby be impoverished. De that ministreth (faith he) feed unto the sower, will minister also bread unto you for food, yea, he will multiply your feed, and increase the fruits of your righteousness. De is not content to advertise them that they shall not lack, but he sheweth them also in what fort SDD will provide for them. Even as he provided feed for the Sower in multiplying it, and giving great increase: so he will multiply their goods and increase them, that there chall be great abun-Dance. And left we thould think his fayings to be but words and not truth, we have an example thereof in the third work of Kings, which doth confirm and feal it up as a most certain truth. The por Wildow that received the banifhed prophet of DD, Elias, when as the bad but a handful of Meal in a Cellel, and a little Dyl in a Crufe, whereof the would make a Cake foz ber felf and her fon, that after they had caten that, they might die, because in that great famine there was no more food to be gotten: yet when the gave part thereof to Elias, and defrauded ber own hungry belly mercifully to relieve him, the was so blelled of DDD, that neither the Deal nor the Dyl was consumed all the time while that famine did laft, but thereof both the Prophet Elias, the, and ber son, were sufficiently nourithed and had enough.

Ohronsider this example ye unbelieving and faithless covetous perfons, who discredit SDDS Word, and think his power diminished! This por Woman, in the time of an extream and long Dearth

1 Cor. 9.

Dearth bad but one handful of Deal and a little cruse of Dyl, ber only son was ready to perith before her face for hunger, and the her felf like to pine away: and pet when the poz Prophet came and asked part, the was so mindful of mercifulness, that the forgot ber own mi= ierie; and rather than the would omit the occasion given to give alms; and work a work of righteousness, the was content presently to bazard ber own and her fonstife. And you, who have great plenty of meats and Dzinks, great floze of motheaten apparel, yea, many of you great heaps of gold and filber, and be that hath leaft, bath moze than fufficient, now in this time, when (thanks be to GDD) no great famine doth oppress you, your dildzen being well cloathed and well fed, and no danger of death tog famine to be feared, will rather cast doubts and perils of unlikely penury, than you will part with any piece of your superfluities, to bely and succour the poor, hungry, and naked Christ, that cometh to pour dozs a begging. This poor and filly colidow never cast doubts in all her misery what wants the her self thould have, the never distrusted the promise that SDD made to her by the Prophet, but strait-way went about to relieve the hungry Prophet of SDD, yea, preferring his necessity before ber own. But we, like unbelieving wretches, befoze we will give one mite, we will cast athousand doubts of dan= ger, whether that will fland us in any flead, that we give to the 2002, whether we should not have need of it at any other time, and whether bere it would not have been more proutably bellowed. So that it is more bard to wrench a ftrong Mail (as the Probert faith) out of a Polt. than to wring a farthing out of our fingers. Ehere is neither the fear noz the love of DD befoze our eyes, we will moze elteem a mite, than we either defire GDDS Kingdom, oz fear the Devils dungeon. Dearken therefore, ve merciles misers, what will be the end of this your unmerciful dealing. As certainly as DD nourished this poor caidow in the time of famine, and increased her little floze, so that the had enough, and felt no penury when other pined away: so certainly hall ODD plague you with poberty in the midlt of plenty. Then when other have abundance and be fed at full, you thall utterly watte and con= fume away your felves, your floze shall be destroyed, your goods pluckt from you, all your glozy and wealth thall perith: and that which when you had, you might have enjoyed your felf in peace, and might have be= flowed upon other most godly, ve shall feek with forrow and sight, and no where thall find it. for your unmercifulnels towards other, ye thall find no man that will thew nercy towards you. You that had flony hearts towards other, thall find all the Creatures of DD, to pouward as hard as Brass and Iron. Alas, what fury and madness doth policis our minds, that in a matter of truth and certainty, we will not give credit to the truth, testifying unto that which is most certain. Chaift saith, that if we will first seek the Kingdom of SDD, and do the works of righteousness thereof, we chall not be left destitute, all other things hall be given to us plenteoutly. Pay fay we, I will first look that I veable to live my felf, and be fure that I have enough for me and mine, and if I have any thing over, I will bestow it to get SDDS favour, and the Poz shall then have part with me.

See I pray you the perverse judgment of men, we have more care to nourish the carcals, than we have fear to fee our foul perith. And as Sermon. de Cyprian faith, whilest we stand in doubt lest our goods fail, in being Eleenefyna.

Prov. 17.

3 King. 17.

over liberal, we put it out of doubt, that our life and health faileth, in not being liberal at all. Whilest we are careful for diminishing of our flock, we are altogether careless to diminish our felves. The love Mam= mon and lote our fouls. The fear left our patrimony fould perify from us, but we fear not lest we should perith for it. Thus do we perveray love that which we thould hate, and hate that which we thould love; we be negligent where we thould be careful, and careful where we need not. Thus pain fear to lack our felves, if we give to the poz, is much like the fear of dildzen and fols, which when they fee the bright glimmering of a glass, they do imagine straitway that it is the lightning, and yet the brightness of a glass never was the lightning. Even so, when we imagine that by spending upon the poz, a man may come to poverty, we are call into a vain fear, for we never beard or knew, that by that means any man came to milery, and was left destitute, and not considered of DDD. May we read to the contrary in the Scripture (as I have before thewed, and as by infinite tellimonies and examples may be probed) that wholoever ferbeth DD faithfully and unfeignedly in any vocation, DDD will not fuffer him to becay, much less to perich. The boly Shoft teacheth us by Solomon, that the Lord will not fuffer the foul of the righteous to perith for hunger. And therefore David Caith unto all them that are merciful, D fear the Load ve that be his Saints, for they that fear bim lack nothing. The Lions do lack and fuffer hunger, but thep which feek the Lozd, thall want no manner of thing that is good. When Elias was in the Defart, ODD fed him by the ministry of a Raben, that evening and morning brought him lufticient viduals. When Daniel was thut up in the Lions den, ODD prepared meat for him, and fent it thither to him : and there was the faying of David fulfilled, The Lions do lack and fuffer hunger, but they which feek the Lozd, thall want no good thing. For while the Lions, which thould have been fed with his fleth, roared for hunger and defire of their prey, whereof they had no power, although it were present before them, he in the mean time was frech fed from DD, that chould with his flech have filled the Lions. So mightily doth SDD work to preferbe and maintain those whom he loveth; to careful is he also to feed them who in any flate or pocation do unfeignedly ferbe him. And thall we nowthink that he will be unmindful of us, if we be obedient to his Word, and according to his will have pity on the poar De giveth us all wealth before we do any ferbice foz it: and will be fee us lack necessaries when we do bim true fervice: Can a man think that be that feedeth Chaill, can be forfaken of Third, and left without foo! De will Third deny earthly things unto them whom be promiseth beavenly things for his true service: It cannot be therefore (Dear Brethren) that bygiving of alms, we hould at any time want our felves; or that we which relieve other mens need, thould our felves be oppressed with penury. It is contrary to SDDS Word, it repugneth with his promise, it is against Christs property and nature to luffer it, it is the crafty furmife of the Devil to perswade us. it. Wherefore flick not to give alms freely, and trust notwithstanding, that DDS amonels will minister unto us fufficiency and plenty, fo long as we chall live in this transitory life, and after our days here well spent in his service, and the love of our brethren, we shall be crowned with everlasting glozy, to reign with Christ our Saviour in beaven: To whom with the Kather and the Poly Shoft, be all honour and glozy for eber. Amen.

# HOMILY SERMO

CONCERNING

The NATIVITY and BIRTH of our Saviour FESUS CHRIST.



Morigall the Creatures that SDD made in the beginning of the World most excellent and wonderful in their kind, there was none (as the Scripture beareth witnels) to be compared almost in any point unto man, who as well in body and foul ercer= ded all other, no less than the Sun in brightness and light exceedeth every small and little Star in the firmament. be was made according to the Image and fimilitude of DDD, he was indued with all kind

of heavenly gifts, he had no fpot of un-cleanness in him, he was found and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and goods, he was made altogether like unto SDD, in righteousness, and holiness, in wisdom, in truth: to be Most, in all kind of perfection.

taben be was thus created and made, almighty &DD, in token of his great lobe towards him, chofe out a special place of the Carth for him, namely paradice, where he lived in all tranquility and pleasure, babing great abundance of worldly goods, and lacking nothing that he might juffly require or belire to habe. For as it is faid, SDD made bim Lord and ruler over all the colorks of his hands, that he Mould have under his feet all Sheep and Oren, all Bealls of the Field, all Fords of the Pal. 2. Air, all Filhes of the Sca. and use them always at his own pleasure, at= cording as he chould have need. Thas not this a mirrout of perfection: Cas not this a full peried and blelled effate: Could anything elfe be well added hereunto, oz greater felicity beffred in this cadilo? But as the common nature of all men is, in time of prosperity and wealth, to

foract not only themselves, but also DD: Even so did this first man Adam, who having but one commandment at DDD band; namely, that he hould not eat of the fruit of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break it, in forgetting the Crait charge of his Baker, and giving ear to the crafty luggestion of that wicked Serpent the Devil. Whereby it came to pass, that as before he was bleffed, so now he was accurred; as before he was loved, so now he was abborred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Waker: In flead of the Image of SDD, he was now become the Image of the Devil. Inflead of the Citizen of Deaven, he was become the bond-dave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled, infomuch that now be feemed to be nothing elfe but a lump of fin, and therefore by the iust indament of DD, was condemned to everlasting death. This fo great and miserable a plague, if it had only relled on Adam, who first offended, it had been so much the easier, and might the better have been boan. But it fell not only on him, but also on his pollerity and children for ever, so that the whole bood of Adams flesh should sustain the self same fall and punishment, which their fozefather by his offence most juilly had deferbed. St. Paul in the fifth Chapter to the Romans faith. 13y the offence of only Adam, the fault came upon all men to condemna tion, and by one mans disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned, fo in Adam all men univerfally received the reward of un; that is to far, became mortal, and Subjett unto Death, having in them Celbes nothing but everlatting damnation both of body and foul. They became (as David saith) corrupt and abominable, they went all out of the way, there was none that did good, no not one. D what a miserable and woful flate was this, that the fin of one man thould destroy and condemn all men, that nothing in all the World might be loked for, but only pangs of death and pains of bell : bad it been any marbail if mankind bad been utterly driven to desperation, being thus fallen from life to death, from Calvation to Destruction, from Beaven to Dell: But behold the great godnels and tender mercy of SDD in his behalf: albeit mans wickedness and finful behaviour was such, that it deserbed not in any part to be forgiven, yet to the intent he might not be clean delli= tute of all hope and comfort in time to come, he ordained a new Cobemant, and made a fure promife thereof, namely, that he would fend a Mellias or Mediator into the world, which thould make intercellion, and put himselfas a stay between both parties, to pacific the weath and indignation conceived against sin, and to deliver man out of the miserable curfe and curfed mifery, whereinto be was fallen headlong by difobey= ing the Will and Commandment of the only Lord and Waker. This Covenant and Promise was first made unto Adam bimself immediate .. ly after his fall, as we read in the third of Genesis, where DD said to the Servent on this wife, I will put enmity between thee and the wo man, between thy feed and ber feed. De Gall break thine bead, and thou halt bruife his beel.

Gen. 12.

Gen. 26.

Afterward the felf same Covenant was also more amply and plainly renewed unto Abraham, where SDD promised him, that in his feed all Pations and Families of the Earth should be blessed. Again, it was

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continued and confirmed unto Isaac in the same form of Coods, as it was before unto his father. And to the intent that mankind might not Defpair, but always live in hope, Almighty GDD never ceafed to publith, reneat, confirm, and continue the fame, by divers and funday teffi= monies of his Prophets; who for the better perswasion of the thing, pro= phelied the time, the place, the manner and circumstance of his birth, the affliction of his life, the kind of his death, the glozy of his recurrection, the receiving of his kingdom, the deliverance of his people, with all other circumitances belonging thereunto. Esaias prophessed that he mould be born of a Mirgin, and called Emanuel. Micheas prophetied that he thould be born in Bethlehem, a place of Jury. Ezechiel prophetted that be hould come of the flock and linage of David. Daniel prophefied that all Mations and Languages hould ferve him. Zachary prophefied that be hould come in poverty, riding upon an Als. Malachie propheffed that be chould fend Elias befoze hint, which was John the Baptiff. Jeremy prophetied that he should be fold for thirty pieces of silver, ac. and all this was done, that the Promife and Covenant of DD, made unto Abraham and his pollerity concerning the redemption of the Woold, might be credited and fully believed. Down as the apostle Paul faith, when the fulness of time was come, that is, the perfection and course of years, appointed from the beginning, then SDD according to his former Covenant and Promile, fent a Pellias, otherwife called a Dediatoz, unto the World: not fuch a one as Mofes was, not fuch a one as Jolua, Saul, oz David was; but fucha one as thould beliver man= kind from the bitter curse of the Law, and make perfect satisfaction by his death, for the fins of all people, namely he fent his dear and only Son Jelus Chrift, born (as the Apollle faith) of a Moman, and made under the Law, that he might redeem them that were in bondage of the Law, and make them the wildzen of DD by adoption. Was not this a wonderful great love towards us that were his professed and open enemies, towardsous that were by nature the children of weath, and firebrands of well fire: In this (faith St. John) appeared the great love of ODD, that he fent his only begotten Son into the World to fabe us, when we were his extream enemies. Herein is love, not that we loved him, but that he loved us, and fent his Son to be a reconciliation for our fins. St. Paul alfo faith, Chrift, when we were yet of no ftrength, Rom. 5. died for us being ungodly. Doubtless a man will scarce die for a rightrous man. Peradventure some one durft die foz him of whom they have received god. But SDD setteth out his love towards us, in that be fent Chaift to die foz us, when we were vet void of all godnels. This and fuch other comparisons both the Apostle use, to amplifie and set forth the tender mercy and great godnels of SDD, declared towards mankind, in lending down a Saviour from beaben, even Christ the Lord. Which one beneut among all other is fo great and wonderful, that neither tongue can well express it, neither heart think it, much less gibe Cufficient thanks to SDD foz it. But bere is a great controversie between us and the Iews, whether the same Iesus which was born of the Cirgin Mary, be the true Deflias, and true Saviour of the Morld, folong promised and prophesied of before. They, as they are, and have been always proud and fiff-necked, would never acknows ledge him until this day, but have looked and waited for another to come. They have this fond imagination in their heads, that the mellias

thall come, not as Christ did, like a por pilgrim and meek foul riding upon an Als; but like a valiant and mighty king in great royalty and bonour. Dot as Chailt did, with a tew fithermen, and men of small estimation in the choold: but with a great army of strong men, with a great train of wife and Moble men, as knights, Lords, Earls, Dukes, Princes, and fo forth. Weither do they think that their Wellias thall danderoudy fuffer death, as Chailt did: but that be thall though conquer and manfully subdue all his enemies, and finally obtain such a Kingdom on Earth, as never was feen from the beginning. While they fain unto themfelves after this fort a wellias of their own brain, they deceive themselves, and account Chailt as an abjett and scoan of the World. Therefoze Chrift crucified (as St. Paul faith) is unto the Jews a flumbling block, and to the Gentiles folithness, because they think it an absurd thing, and contrary to all reason, that a redeemer and Savioz of the whole world, thould be handled after fuch a fort as he was, namely scorned, reviled, scourged, condemned, and last of all cruelly hanged. This, I fay, feemed in their eyes ftrange, and moft abfurd, and therefore neither they would at that time, neither will they as yet, acknowledge Chrift to be their Bellias and Saviour. But we Dearly Beloved) that hope and look to be faved, must both stedfastly believe, and also boldly confels, that the same Jesus, which was born of the Mirain Mary, was the true Bellias and Bediatoz between ODD and Man, promised and prophetied of so long before. For as the Apostle writeth, with the heart man believeth unto righteousness, and with the mouth confession is made unto falvation. Again in the same place, Wiholoeber believeth in him, hall never be achamed noz confounded. Talbereto agreeth also the testimony of St. John, written in the fourth Chapter of his first general Epittle, on this wife: Thosoever confesfeth that Jefus is the Son of SDD, he dwelleth in SDD, and SDD

Rom. 10.

in bim. There is no doubt, but in this point all Christian men are fully and perfectly perswaded. Pet chall it not be a local abour to instruct and furnich you with a few places concerning this matter, that ye may be able to flop the blasphemous mouths of all them that most Jewishly, or rather devillishly, wall at any time go about to teach or maintain the contrary. First, ye have the witness and testimony of the angel Gabriel, Declared as well to Zachary the Digh-prieft, as also to the bleffed dirgin. Secondly, ye have the witness and tellimony of John the Baptiff, pointing unto Christ, and saving, Behold the Lamb of GDD that taketh away the fins of the World. Thirdly, ve have the witness and testimos no of DD the Father, who thundred from beaven, and faid, This is my dearly beloved Son, in whom I am pleased, hear him. Fourthly, pe have the witness and tellimony of the boly Shoft, which came down from beaven in manner of a Dove, and lighted upon him in time of bis Bantism. To these might be added a great number moze, namely, the witness and testimony of the wife men that came to Herod, the witnels and testimony of Simeon and Anna, the witness and testimony of Andrew and Philip, Nathaniel and Peter, Nicodemus and Martha, with divers other: But it were twlong to repeat all, and a few places are fufficient in so plain a matter, specially among them that are alreaor perswaded. Therefore if the privy imps of Antichrist, and crafty instruments of the Devil, Chall attempt or go about to withdraw you from

from this true Dellias, and perswade you to look for another that is not pet come : let them not in any case seduce you, but confirm your selves with these and such other testimonies of holy Scripture. which are so fure and certain, that all the Devils in bell wall never be able to withthand them. For as truly as ODD liveth, fo truly was Icfus Chrift the true Wellias and Savioz of the World, even the same Jefus which as this day was born of the Airgin Mary, without all help of man, only by the power and operation of the Poly Shoft. ( ) Lide from 1

Concerning whose nature and subftance, because divers and fin-Der Berefies are rifen in thefe our days, through the motion and fuggeltion of Satan : therefoze it thall be needful and profitable for your instruction, to speak a word or two also of this part. The are evidently taught in the Scripture, that our Lord and Savior Christ confisteth of two several natures, of his manhood, being thereby peried man, and of his Sodhead, being thereby perfett SDD. It is waitten, The Moad, John r. that is to fay, the fecond Perfon in Trinity, became flelly. SDD fend= Rom. 8. ing his own Son in the fimilitude of finful fleth, fulfilled those things which the Law could not. Christ being in form of DD, tok on him Philip. 2. the form of a fervant, and was made like unto man, being found in thave as a man. SDD was thewed in fleth, juttified in fpirit, feen of an= 1 Tim. 3. gels, preached to the Gentiles, believed on in the World, and received up in glozy. Alfo in another place: There is one DD, and one Dediatoz between SDD and man, even the man Ielus Chrift. Thele be plain places for the proof and declaration of both natures, united and knit together in one Chrift. Let us diligently consider and weigh the works that he did whiles he lived on Earth, and we thall thereby also perceive the felf-fame thing to be most true. In that he did hunger and thirft. eat and drink, sleep and wake; in that he preached his Gospel to the People, in that he wept and forrowed for Jerusalem, in that he paid tribute for himfelf and Peter, in that he died and Cuffered death: what other thing did be else declare, but only this, that he was perfect man as we are: for which cause he is called in holy Scripture, sometime the fon of David, sometime the fon of Man, Cometime the fon of Mary. sometime the son of Joseph, and so forth. Dow in that he forgave fins, in that he wrought miracles, in that he did cast out Devils, in that he healed men with his only word, in that he knew the thoughts of mens bearts, in that he had the Seas at his commandment, in that be walked on the Water, in that he rose from Death to life, in that he ascen= ded into beaben, and so forth. What other thing did he them therein, but only that he was perfect DD, coequal with the Father as touch= ing his deitie: Therefoze he faith, The Father and I are all one, which is to be understood of his Sodhead. For as touching his manhood, he faith, The father is greater than Jam. Where are now those Marcionites, that deny Thriff to have been born in the fleth, or to have been perfeit Man: Where are now those Arians which deny Christ to have been perfeit GOD, of equal substance with the kather: If there be any such, we may easily reprove them with these testimonies of GODS Word, and fuch other. Whereunto I am molt fure, they thall never be able to answer. Foz the necessity of our fatbation did require such a se= diatoz and Sabioz, as under one perfon Gould be a partaker of both na. tures: It was requisite be should be man, it was also requisite be should be SDD. for as the transgression came by man, so was it meet the satiftattion

faction thould be made by man. And because death, according to S. Pauk, is the just stipend and reward of sin, therefore to appeale the weath of GDD, and to satisfie his Justice, it was expedient that our Deviator Mould be such a one, as might take upon him the sins of mankind, and sustain the due punishment thereof, namely death. Dozedoer, he came in fleth, and in the self-same fleth ascended into deaden, to declare and testifie unto us, that all faithful people which stedsally believe in him, shall likewise come unto the same Dansson place, whereunto he being our chief Captain, is gone before. Last of all, he became man, that we thereby might receive the greater comfort, as well in our prayers, as also in our adversity, considering with our selves, that we have a Dediator that is true man as we are, who also is touched withour instrmities and was tempted even in like sort as we are. For these and sundry other causes, it was most needful he should come, as he did in the slesh.

But because no creature, in that he is only a creature, bath or may have power to destroy death, and give life, to overcome bell, and pure thase peaven, to remit sins, and give righteousness: therefore it was needful, that our Wellias, whose proper duty and office that was, should be not only full and perfect wan, but also full and perfect GOD, to the intent he might more fully and perfectly make satisfaction for manekind. GOD saith, This is my welbeloved Son in whom I am well pleased. By which place we learn, that Christ appeased and quenched the wrath of his kather, not in that he was only the son of man: But

much moze in that he was the Son of ODD.

Thus ye have beard declared out of the Scriptures, that Iefus Chaill was the true Bellias and Savioz of the Woold, that he was by nature and fubliance perfect SDD and perfect Dan, and for what cause it was expedient he chould be so. Now that we may be the more mindful and thankful unto SDD in this behalf, let us briefly consider, and call to mind, the manifold and great benefits that we have received by the Ma-

tivity and birth of this our Mellias and Savioz.

Befoze Chailes comming into the Moglo, all men universally in Adam, were nothing elfe but a wicked and croked generation, rotten and corrupt trees, flony ground, full of brambles and briers, loft theen, prodigations, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of Adders, blind guides, sitting in darknels and in the chadow of death: to be short nothing else but children of perdition, and inheritors of bell fire. To this doth S. Paul bear witness in divers places of his Epilles, and Christ also himself in funden places of his Solpel. But after he was once come down from Deaben, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, theep of his fold, members of his body, heirs of his Kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of DD. for as Saint Peter saith in his first Epistle and second Chapter: De bare our fins in his body upon the Cross, he healed us, and made us whole by his firines: and whereas before we were theep going altray, he by his coming brought us home again to the true Shepheard and Bilhop of our fouls, making us a cholen generation, a royal Priefthood, an holy Mation, a particular people of SDD, in that he died for our offences, and rose for our justification.

Matth. 3.

fication. St. Paul to Timothy the third Chapter, Wie were (faith be) in times patt, unwife, disobedient, veceived, ferving divers lufts and pleasures, living in batted, envy, maliciousness, and so forth.

But after the loving kindnels of SDD our Sabioz appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy, he faved us by the fountain of the new birth, and by the renewing of the poly Shott, which he poured upon us abundantly, through Jesus Christ our Saviour, that we being once justified by his grace, thould be beirs of eternal life, through hope

and faith in his blod.

In these and such other places, is set out before our ers, as it were in a glafs, the abundant grace of GDD, received in Chaift Jefu, which is to much the moze wonderful, because it came not of any desert of ours, Matth. 2. but of his meer and tender mercy, even then when we were his ertream Match. 5. enemies: But for the better understanding and consideration of this John 18. thing, let us behold the end of his coming, so that we perceive what great commodity and profit his Mativity bath brought unto us mife= rable and finful creatures. The end of his coming, was to fave and deliver his people, to fulfil the Law fozus, to bear witness unto the John 12. stuth, to teach and preach the words of his father, to give light unto the Colost. 1. World, to call finners to repentance, to refresh them that labour and Heb. 10. be heavy laden, to cast out the Prince of this World, to reconcile us in Rom. 3. the body of his fleth, to diffolve the works of the Devil; last of all, to become a propitiation for our fins, and not for ours only, but also for the fins of the whole Tologld.

These were the chief ends wherefore Christ became man, not for any profit that thould come to himfelf thereby, but only for our fakes, that we might understand the will of DD, be partakers of his beabenly light, be delivered out of the Devils claws, released from the burden of fin, justified through faith in his blod, and finally, received up into everlatting glozy, there to raign with him for ever. Was not this a great and lingular love of Christ towards mankind, that being the erpress and lively image of SDD, he would not with standing humble bimsel, and take upon him the form of a servant, and that only to save and redeem us: D how much are we bound to the godness of DD in this behalf: how many thanks and praifes do we owe unto him for this our falvation wrought by his dear and only Son Christ: who be= came a Pilgrim in Earth to make us Citizens in Deaven; who became the son of man, to make us the sons of DD; who became obedient to the Law, to deliver us from the curse of the Law; who became poz, to make us rid; vile, to make us pretious; subject to death, to make us live for ever. Cathat greater love could we ally creatures delire or with to bave at SDDS bands :

Therefore (Dearly Beloved) let us not forget this ercreding love of our Lord and Savior, let us not thew our felves unmindful or unthank= ful toward him: but let us love him, fear him, obey him, and ferve him. Let us confels him with our mouths, praise him with our tongues, be= lieve on him with our hearts, and glozifie him with our good works. Chailt is the light, let us receive the light. Thailt is the truth, let us be= lieve the truth. Chaill is the way, let us follow the way. And because he is our only Maffer, our only Ceacher, our only Shepherd, and chief Captain; therefore let us become his fervants, his fcholers, his theen,

Luke 4. John 8. Matth. 9. and his Souldiers. As for Sin, the fleth, the World, and the Devil, whole Servants and Bondhabes we were before Christs coming, let us utterly call them off, and desie them, as the chief and only enemies of our foul. And seeing we are once delivered from their cruel tyranny by Christ, let us never fall into their hands again, less we chance to be in a worse case than ever we were before. Dappy are they, saith the Scripture, that continue to the end. Be faithful (saith GDD) until death, and I will give thee a crown of life. Again, he saith in another place, be that putteth his hand unto the Plough, and loketh back, is not meet for the kingdom of GDD. Therefore let us be strong, stedfall, and unmoveable, abounding always in the works of the Lord. Let us receive Christ, not for a time, but for ever; let us believe his Word, not for a time, but for ever; let us become his servants, not for a time, but for ever; let us become and saved us, not for a time, but for ever; and will receive us into his heavenly kingdom, there to raign with him, not for a time, but for ever. To him therefore with the Kather and the body Shost, be all honour, praise, and glory, for ever and ever. Amen.

AN

# HOMILY

FOR

### GOOD-FRIDAY,

CONCERNING

The DEATH and PASSION of our Saviour

FESUSOCHRIST.



Thould not become us (Wel-beloved in Christ) being that People which be redeemed from the Devil, from an and death, and from everlalling damnation, by Theilt, to fuffer this time to pass forth without any meditation and remembrance of that ercel= lent Work of our Redemption, wrought as about this time, through the great mercy and charity of our Saviour Jesus Chaiff, for us wretched Sinners, and his mortal Enemies. For if a mortal mans deed, done to the behoof of the Common-wealth, be

had in remembrance of us, with thanks for the benefit and profit which we receive thereby: how much moze readily thould we have in memory this ercellent act and benefit of Chailes death : whereby he hath pur= maked forus the undoubted pardon and forgivenels of our fins, whereby he made at one the Father of Deaven with us, in such wife, that he taketh us now for his loving dildren, and for the true inheritors, with Christ his natural Son, of the Kingdom of Beaven. And verily fo much more doth Christskindnels appear unto us, in that it pleafed him to deliber bimfel fof all his goody honour, which be was equally in with his father in beaven, and to come down into this vale of mifery, to be made mortal man, and to be in the flate of a most low servant, serving us for our wealth and profit; us, I fay, which were his fworn enemies, which had renounced his holy Law and Commandments, and followed the lulis and finful pleasures of our corrupt nature. And yet, I say, did Coloff. 2. Christ put himself between SDDS deserbed wrath, and our fin; and rent that obligation wherein we were in danger to DD, and paid our bebt. Our bebt was a great deal to great for us to habe paid. And without payment, SOD the Father could never be at one with us.

### The Sermon of the Passion

Reither was it pollible to be locked from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us

quite.

Tabo can now consider the areivous debt of sin, which could none otherwise be paid, but by the death of an Innocent, and will not hate sin in his heart: If SDD hateth fin fo much, that he would allow neither man noz Angel foz the redemption thereof, but only the death of his only and wel-beloved Son: who will not fland in fear thereof : If we (my Friends) consider this, that for our sins this most innocent Lamb was driven to death, we chall have much more cause to bewait our selves that we were the cause of his death, than to cry out of the malice and cruelty of the Jews, which purfued him to his death. We did the deeds wherefore he was thus aricken and wounded, they were only the ministers of our wickedness. It is meet then we should step low down into our bearts, and bewait our own weethedness and finful living. Let us know for a certainty, that if the most dearly beloved son of SDD was thus punisht and Aricken for the fin which be had not done himself: how much more ought we fore to be firicken for our darly and manifold fins which we commit against SDD, if we earnestly repent us not, and be not forty for them: Roman can love fin, which DD bateth fo much, and be in his fabour. Do man can fav that he loveth Chaift truly, and have his great enemy (fin I mean, the author of his death) familiar and in friendthip with him. So much do we love SDD and Thill, as we bate fin. We ought therefore to take great heed, that we be not favourers thereof, lest we be found enemies to GDD, and traitors to Thiff. For not only they which nailed Thiff upon the Cross, are his tozmentozs and crucifiers : but all they (faith St. Paul) crucifie again the Son of DD, as much as is in them, who do commit vice and fin, which brought him to his death. If the wages of fin be death, and death everlasting: furely it is no small danger to be in service thereof. we live after the flely, and after the finful lufts thereof, St. Paul threatneth, vea almighty ODD in St. Paul threatneth, that we Chall furely Die. We can none otherwise live to SDD, but by dying to sin. If Thrift be in us, then is fin dead in us: and if the Spirit of GDD be in us, which raised Christ from death to life, so thall the same Spirit raise us to the resurrection of everlasting life. But if fin rule and reign in us, then is GDD, which is the Fountain of all Grace and Clertue, departed from us: then bath the Devil, and his ungracious spirit, rule and dominion in us. And furely if in fuch miferable flate we die, we thall not rife to life, but fall down to death and damnation, and that without end. For Chailt hath not so redeemed us from fin, that we may fafely return thereto again: but he hath redeemed us, that we should forfake the motions thereof, and live to righteousness. Dea, we be therefore wached in our Baptism from the filthiness of sin, that we thould live afterward in the purenels of life. In Baptism we promised to renounce the Devil and his suggestions we promised to be cas obedient wildzen) always following SDDS will and pleasure. Then if he be our Father indeed, let us give him his due honour. bis children, let us thew him our obedience, like as Thrist openly declared his obedience to his father, which (as St. Paul writeth) was obedient even to the very death, the death of the Cross. and this be did for us all that believe in him. For himself he was not punished, for he was

Heb. 6.

Rom. 6.

Rom. 8. Rom. 8.

Rom. I.

Christ hath not redeemed us from sin, that we should live in

Philip. 2.

pure, and undefiled of all manner of fin. De was wounded (faith Efay) Efay 4. to our wickedness, and aripped for our fins : he fuffered the penalty of them himself, to deliver us trom danger: be bare (saith Elay) all our sozes and infirmities upon his own back. Do pain did he refuse to fuffer in his own body, that he might deliver us from pain everlafting. his pleasure it was thus to do foz us, we deserved it not. Wherefore the more we fee our felves bound unto him, the more be ought to be thanked of us, yea, and the moze hope may we take, that we thall tecrive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. For if DD (faith St. Paul) Rom. 8. bath not spared his own Son from pain and punishment, but delibered him for us all unto the death: how thould be not give us all other things with him: If we want any thing, either for body or foul, we John 1. may lawfully and boldly approach to DD as to our merciful father, to afk that we defire, and we thall obtain it. for fuch power is given to us, to be the children of DD, fo many as believe in Christs Mame. In his Mame whatsoever we ask, we thall have it granted us. For so Matth. 12. well pleased is the Father Almighty GDD, with Christ his Son, that for his fake be favoureth us, and will deny us nothing. So pleafant mas this facrifice and oblation of his Sons Death, which he fo obediently and innocently fuffered, that we thould take it for the only and full amends for all the fins of the World. And fuch favour did he pur= male by his death, of his beavenly Kather for us, that for the merit thereof (if we be true Christians indeed, and not in word only) we be now fully in DDS grace again, and clearly difcharged from our fin-Mo tongue furely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offen= ces, in this resteth our justification, in this we be allowed, in this is pur - hased the everlasting health of all our fouls. Pea, there is none other Acts 4: thing that can be named under beaven to fave our fouls, but this only work of Christs precious offering of his Body upon the Altar of the Crofs. Certes there can be no work of any mortal man (be be never fo holy) that thall be coupled in merits with Christs most boly act. For no boubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Christs death. All our righteousness is far unperfect, if it be compared with Chailes righteousnels. For in bis afts and deeds, there was no fpot of fin, or of any unperfettness. And for Our deeds this caufe they were the moze able to be the true amends of our righte= be full of imoulnels, where our acts and deeds be full of imperfection and infirmi = perfection. ties, and therefore nothing worthy of themfelves to fir DD to any favour, much less to challenge that glozy that is due to Christs aft and merit. For notto us (faith David) not to us, but to thy Mame give the Pfal. 113. glow, O Lord. Let us therefore (good Friends) with all reverence glorifie his Mame, let us magnifie and praise him for ever. For he bath dealt with us according to his great mercy, by himself hath he purchafed our redemption. De thought it not enough to space himself, and to Heb. 1: fend his angel to do this deed, but he would do it himfelf, that he might do it the better, and make it the moze perfect redemption. De was not thing moved with the intolerable pains that he suffered in the whole course of his long passion, to repent him thus to do good to his enemies: but be opened his heart for us, and bestowed himfelf wholly for the ranfoming of us. Let us therefore now open our hearts again to

### The Sermon of the Passion

Acts 17.

1 Pet. 2. 1 Tim. 2. Rom. 8. Matth. 5. Heb. 11.

Jacob. 1.

1 Pet. 2.

The patie ce of Christ.

Perfett patience. Matth. 5.

The meekness

of Christ.

Luke 15.

Matth. 15.

Matth. 5.

bini, and fludy in our lives to be thankful to fuch a Lord, and evermoze to be mindful of lo great a benefit ; yea, let us take up our Crofs with Chailt, and follow him. Dis Pallion is not only the ranfome and whole amends for our fin, but it is also a most perfect example of all patience and fufferance. For if it behoved Thrift thus to fuffer, and to enter into the glozy of his Father: why Couldit not become us to bear patiently our small croffes of advertity, and the troubles of this Woold: For Lurely (as faith St. Pecer) Thriff therefore luffered, to leave us an example to follow his tieps. And if we fuffer with him, we thall be fure also to raign with him in Deaven. Dot that the sufferance of this transitory life should be worthy of that glory to come, but gladly thould we be contented to fuffer, to be like Theilt in our life, that fo by our works we may glozifie our father which is in beaben. And as it is painful and grievous to bear the Cross of Chailt in the griefs and displeasures of this life: so it bringeth forth the joyful fruit of bone, in all them that be exercised therewith. Let us not so much behold the pain, as the reward that Wall follow that labour. Pay, let us rather en-Deabozour felbes in our fufferance, to endure innocently and guilflefs, as our Savior Christ did. For it we fuster for our deferbings, then bath not patience his perfect work in us: but if undefer bedly we fuffer loss of goods and life, if we luffer to be evil spoken of for the love of Thriff, this is thankful afore SDD, for fo did Christ fuffer. De never did fin. neither was any guite found in his mouth. Pea, when he was reviled with taunts, be reviled not again. When he was mongfully dealt with, he threatned not again, nor revenged his quarrel, but delivered his cause to him that judgeth rightly. Derfect patience carety not what, not how much it sufferetly, not of

whom it fuffereth, whether of friend of foe; but Audieth to fuffer innocently, and without deferbing. Dea, be in whom perfett charity is, careth fo little to revenge, that he rather fludieth to do good for evil, to blefs and fay well of them that curfe him, to pray for them that purfue bim, according to the example of our Savior Christ, who is the most perfect example and pattern of all meeknels and fufferance, which hange ing upon his Cross, in most fervent anguish bleeding in every part of bis bleffed 3300p, being fet in the midt of his enemies and crucifiers: and he notwithstanding the intolerable pains which they saw him in, being of them mocked and scorned despitefully without all savoz and compassion, had yet towards them such compassion in heart, that he prayed to his Father of beaven for them, and faid, D Father, forgive them, for they wot not what they do. What patience was it also which be thewed, when one of his own Apostles and servants which was put in trust of him, came to betray him unto his enemies to the beath: be said nothing worse to him, but, Friend, wherefore art thou come: Thus (good people) (hould we call to mind the great eram =. ples of charity which Chailt thewed in his Pallion, if we will fruitfully remember his Passion. Such charity and love should we bear one to another, if we will be the true servants of Chaist. For if we love but them that love and cay well by us, what great thing is it that we do, faith Christ : Do not the Panims and open sinners so ? We must be more perfect in our charity thon thus, even as our father in Deaben is perfect, which maketh the light of his Sun to rife upon the good and the bad, and sendeth his rain upon the kind and unkind.

aftet

After this manner thould we thew our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our father in Beaven. For if Chaill was obedient to his father even to the death, and that the most chameful death (as the Jews esteemed it) the death of the Cross: why would we not be obedient to ODD in lower points of Charity and Patience : Let us fozgibe then Ecclef. 29, our neighbors their fmall faults, as ODD for Thritts fake bath forgis

ben us out great. It is not meet that we thould crabe forgivenels of our great offences Matt. 28. at SDDS hands, and yet will not forgive the small trespalles of our neighbors against us. The do call for mercy in vain, if we will not thew mercy to our neighbors. For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will SDD forgive the displeasure and weath that our sins have deserved befoze him. For under this condition doth SDD forgive us, if we forgive other. It becometh not Chaillian men to be hard one to another, not pet to think their neighbor unworthy to be forgiven. For howforver unworthy be is, pet is whilt worthy to have thee do thus much for his fake, be bath beferved it of thee, that thou houldst forgive thy neighbor. And ODD is also to be obeyed, which commandeth us to torgive, if we will have any part of the pardon which our Savior Christ purchased once of SOD the Father, by Chedding of his precious blod. Wothing be Jacob. 5. cometh Chailes fervants fo much, as mercy and compassion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the less to offend one the other; and that we may be of one mind and one spirit, agreeing together in brotherly love and concord, even like the dear dildren of Ephel. 5. DDD. By thefe means thall we move DD to be merciful unto our fins, yea, and we thall be hereby the moze ready to receive our Sabioz and Maker in his bleffed Sacrament, to our everladling comfort, and health of foul. Chailf delighteth to enter and dwell in that foul where love and charity rulety, and where peace and concord is feen. For thus writeth St. John, DDD is charity, he that abideth in charity, I John 4. abideth in DDD, and DDD in him. And by this (faith he) we that I John 20 know that we be of SDD, if we love our brethren. Pea, and by this chall we know, that we be delivered from death to lite, if we love one another. But he which hateth his brother (faith the same Apostle) 1 John 2. abideth in Death, even in the danger of everlafting death, and is mozeover the child of damnation and of the Devil, curled of DD, and hated (folong as he foremaineth) of DD and all his heavenly comfor as peace and charity make us the bleffed children of almighty ODD: fo doth hatred and envie make us the curfed children of the Devil. ODD give us all grace to follow Christs examples in Rom. 8. peace and in charity, in patience and fufferance, that we now may babe him our ghelf to enter and dwell within us, to as we may be in full furety, having luch a pledge of our falbation. If we have bim and his favoz, we may be fure that we have the favoz of ODD by his means. For he litteth on the right hand of SDD his Father, as our Proftor and Attorney, pleading and fuing for us in all our needs and necessities. Wherefore, if we want any gift of godly wisdom, we may ask it of SDD for Christs sake, and we shall have it. Let us consider and eramine our felbes, in what want we be concerning this bertue of charity

### The Second Sermon

and patience. If we tee that our hearts be nothing inclined thereunto, in forgiving them that have offended against us, then tet us knowledge our want, and with to GDD to have it. But if we want it, and fee in our feldes no defire thereunto, verily we be in a dangerous case before DDD, and have need to make much earnest prayer to DDD, that we may have fuch an heart changed, to the grafting in of a new. For unless we forgive other, we thall never be forgiven of DD. Mo, not all the prayers and good works of other, can pacific SDD anto us, unless we be at peace, and at one with our neighbour. Roz all our deeds and god works can move DD to forgive us our debts to him, except we forgive to other. De fetteth more by mercy, than by facrifice. Bercy mo-bed our Saviour Christ to fuffer tor his enemies: it becometh us then to follow his example. For it wall little avail us to have in meditation the fruits and price of his pallion, to magnifie them, and to delight of trull in them, ereept we have in mind his examples in pallion to follow them. If we thus therefore confider Christs death, and will flick thereto with fall faith for the merit and deferbing thereof, and will also frame our selves in such wife to bestow our selves, and all that we have by charity, to the behoof of our neighbour, as Thrift spent himself whol= ly for our profit, then do we truly remember Christs death: and being thus followers of Chaills steps, we wall be fure to follow him thither where he litteth now with the Father and the poly Shoft: To whom be all honour and glozy. Amen.

Exit from 3.

### The Second H o M I L Y

The DEATH and PASSION of our Saviour

CHRIST.

bat we may the better conceive the great mercy and goodness of our Saviour Chaill, in suffering death universally for all men, it behoveth us to descend into the bottom of our conscience, and deeply to consider the first and principal cause wherefore he was compelled so to do. When our great Grandsathet Adam had broken SDDS commandment, in eating the Ample forbidden him in Paradice, at the

ing the Apple forbidden him in Paradice, at the motion and fuggedion of his wife, he purchased thereby, not only to himself, but also to his posterity for ever, the just wrath and indignation of SDD, who according to his former sentence pronounced at the giving of the commandment, condemned both him, and all his, to everlasting death, both of body and soul. For it was said unto him, Thou that eat freely of every tree in the Sarden: but as touching the tree of knowledge of god and ill, thou that in no wise eat of it: For in what hour soever thou eatest thereof, thou shall die the death. Now

Gen. 3.

Gen. 2.

89

as the Lord had spoken, so it came to pass. Adam took upon him to eat thereof, and in to doing he died the death, that is to fay, he became moztal, heloft the favoz of DDD, he was catt out of Paradice, he was nolonger a Citizen of Deaven : but a Fire-brand of Bell, and a Bondflave to the Devil. To this doth our Saviour bear witness in the Go= Luke 15: fpel, calling us loft Speep, which have gone aftray, and wandzed from the true Shepherd of our fouls. To this also doth St. Paul bear wit- Rom. 5. nels, faving, That by the offence of only Adam, death came upon all mento condemnation. So that now neither be, or any of his, had any right or interest at all in the Kingdom of Deaven; but were become plain Reprobates and Calt-aways, being perpetually damned to the everlatting pains of Dell-fire. In this to great mifery and weetchednels, if mankind could have recovered himself again, and obtained forgivenels at DDD hands, then had his cale been fomewhat tolerable, because be might have attempted some way how to deliver himself from eternal Death. But there was no way left unto him, he could Do nothing that might pacific SDDS weath, he was altogether unnedstable in that behalf. There was not one that did good, no not one. and how then could be work his own falvation : Should be go about to pacifie DDD beaby displeasure by offering up burnt facrifices; according as it was ordained in the old Law: by offering up the blood Heb. 9. of Oren, the blood of Calves, the blood of Soats, the blood of Lambs, and to forth: D thefe things were of no force nor firength to take away fins, they could not put away the anger of DD, they could not col the heat of his weath, nor yet bring mankind into favor again, they were but only figures and chadows of things to come, and nothing elfe. Read the Epiffle to the Hebrews, there thall you find this matter large= ly discussed, there shall you learn in most plain words, that the blody Heb. 10. facrifice of the old Law was unperfect, and not able to deliber man from the flate of damnation by any means: to that mankind in trusting thereunto, should trust to a broken staff, and in the end deceive himself. What thould be then do: Should be go about to serve and keep the Law of SDD divided into two Tables, and so purchase to him= felf eternal life : Indeed, if Adam and his potterity had been able to fa= tistie and fulfil the Law perfectly, in loving SDD above all things, and their neighboz as themselves: then hould they have easily quenched the Loads wath, and escaped the terrible fentence of eternal Death paonounced against them by the mouth of almighty GDD. For it is written, Do thus, and thou thalt live ; that is to fay, fulfilmy Command= Luke 10. ments, keep thy felf upright and perfect in them according to my Will, then that thou live, and not die. here is eternal life promifed with this condition, and so that they keep and observe the Law. But fuch was the frailty of mankind after his fall, fuch was his weakness and imbecility, that he could not walk uprightly in SDDS commandments, though he would never to fain; but daily and hourly fell from his bounden duty, offending the Lord his GDD divers ways, to the great increase of his condemnation, insomuch that the Prophet David crieth out on this wife: All have gone altray, all are become unprofitable, there Plate: is none that doth good, no not one. In this case what profit could be have by the Law ! Mone at all. Foz as St. James faith, De that thall James 2. observe the whole Law, and yet faileth in one point, is become guilty of all. And in the Book of Deuteronomy it is written, Curfed be be Deut 27.

Rom. II.

Efay 55.

2 Cor. 5.

(faith DD) which abideth not in all things that are written in the

Book of the Law, to do them.

Behold, the Law bringeth a curfe with it, and maketh it quilty, not because it is of it self naught or unholy, (SDD forbid we thould so think) but because the frailty of our finful fleth is such, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then (think you) hope or truft to be labed by the Law: Mo, he could not. But the moze be loked on the Law, the moze be saw his own damnation set befoze his eyes, as it were in a clear glass. So that now of himfelf be was molt wretched and miferable, Dettitute of all hope, and neverable to pacific &D D & heavy displeasure, noz pet to escape the terrible judgment of DD, whereunto be and all his policrity were fallen, by disobeying the strait Commandment of the Lord their DDD. But O the abundant riches of DDD great mercy! D the unspeakable goonelsof his beabenly Wildom! Wiben all hope of righteousness was past on our part, when we had nothing in our felbes, whereby we might quench his burning weath, and work the falvation of our own fouls, and rife out of the miserable effate wherein we lay: Then, even then did Chailt the Son of DD, by the appointment of his father, come down from peaven, to be wounded for our fakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our fins, and to give his Body to be broken on the Cross for our offences. He (faith the Prophet Efay, meaning Christ) bath born our infirmities, and bath carried our forrows, the chastifement of our peace was upon him, and by his ftripes we were made whole. St. Paul likewife faith, ODD made bim a facrifice foz our fins, which knew not fin, that we chould be made the righteousnels of ODD by him. And St. Peter most agreeably writing in this behalf, saith, Christ hath once died and suffered for our fins, the jult for the unjult, &c. To thefe might be added an infi= nite number of other places to the came effect : but thece fem chall be fufficient for this time.

the cause of his death, that thereby we may be the more moved to glorifie him in our whole life. Which if you will have comprehended briefly in one word, it was nothing else on our part, but only the transgression and fin of mankind. When the Angel came to warn Joseph that he should not fear to take Mary to his wife: Did he not therefore will the Childs name to be called Jesus, because he should save his people from their fins ? When John the Baptist preached Christ, and thewed him to the people with his finger : Did be not plainly fay unto them, Behold the Lamb of OD Which taketh away the fins of the World: Wiben the Moman of Canaan befought Ehrift to help ber Daughter which was pollect with a Devil: did he not openly confess that he was sent to save the lost theep of the bouse of Afrael, by giving his life for their sins: It was an then, O man, even thy sin that caused Eprist the only Son of SDD to be crucissed in the slesh, and to fuffer the most vile and sanderous death of the Cross. If thou

Rowthen (as it was faid at the beginning) let us ponder and weich

hadl kept thy felf upright, if thou hadl observed the Command= ments, if thou hadd not prefumed to transgress the will of DD in thy art father Adam, then Christ, being in form of DD, needed Rom. 5. not to bave taken upon him the chape of a ferbant : being immortal in

beaben,

John 1.

Matth, 15.

Deaben, be needed not to become mortal on Carth: being the true bread of the foul, he needed not to hunger: being the healthful water of life, he needed not to third: being life it felf, be needed not to babe fuffered But to these and many other such extremities, was he deiben by thy fin, which was so manifold and great, that DD could be only pleased in him, and none other. Canst thou think of this, Din-ful man, and not tremble within thy felf: Canst thou hear it quietly mithout remorte of Conscience, and forrow of heart ! Did Christ fuffer his passion for thee, and wilt thou thew no compassion towards bim : While Chailt was yet hanging on the Cross, and yielding up Matth. 27. the Shoft, the Scripture witneileth that the beil of the Cemple Did rent in twain and the Earth Did quake, that the flones clave afunder, that the Graves did open, and the dead bodies rife. And Chall the heart of man be nothing moved to remember bow grievoully and cruelly be was handled of the Jews for our fins : Shall man thew himself to be more bard bearted than flones, to have less compassion than dead bodies: call to mind, of finful creature, and fet befoze thine eyes Chaift cruci= fied. Think thou feelt bis Body ftretched out in length upon the Crofs. his bead crowned with tharp thorns, and his bands and his feet pierced with nails, his beart opened with a long spear, his flesh rent and torn with Whips, his brows Iweating Water and Blod. Think thou bearest him now crying in an intolerable agony to his father, and faying, My SDD, my SDD, why haft thou forfaken me: Couloft thou behold this woful fight, or hear this mournful voice, without tears, confidering that he fuffered all this, not for any defert of his own, but only for the grieboulnels of thy fins : D that mankind thould put the everlatting Son of SDD to fuch pains. O that we thould be the occasion of his death, and the only tause of his condemnation. Pay we not justly cry, wo worth the time that ever we finned : D my Bzethzen, let this Image of Christ crucified, be always printed in our hearts, let it fir us up to the hatred of fin , and proboke our minds to the earnest love of almighty SDD. For wbp, is not fin, think you, a grievous thing in his fight, feeing for the transarelling of SDDS precept in eating of one Apple, he condemned all the TTIO210 to perpetual death, and would not be pacified, but only with the blood of his own Son: Crue, yea, most true is that faying of David: Chou, DL02d, hatest all them that work iniquity neither shall Pfal. 54 the wicked and evil man dwell with thee. By the mouth of his boly 1920= nbet Efay, he cried mainly out against sinners, and faith, wo be tinto you Efay 5. that draw iniquity with cords of vanity, & fin as it were with cart ropes.

Did not be give a plain token bow greatly be hated and abhorred fin, when he drowned all the World, fave only eight persons, when he de= Gen. 7. ftroved Sodom and Gomorrha with fire and beimtione, when in three days Gen. 19. space be killed with Dellilence threescore and ten thousand for Davids 1 King. 26. offence; when he drowned Pharaoh and all his bott in the red fea; when Exod. 14he turned Nebuchodonosor the King, into the form of a bruit Beast, Daniel 14.

-creeping upon all four, when he suffered Achicophel and Judas to hang 2 King. 27:

themselves upon the remove of sin, which was so terrible to their eyes. Achs 1. themselves upon the remorte of sin, which was so terrible to their eys? A thousand such examples are to be found in Scripture, if a man would tand to feek them out. But what need we? This one example which we have now in band, is of moze force, and ought moze to mobe us, than all the reft. Chrift being the Son of SDD, and perfet SDD

Prov. 24.

Rom. 6.

Heb. 6.

John 3.

bimfelf, who never committed fin, was compelled to come down from Deaben, to give his body to be bruiled and broken on the Crofs for our fins. Was not this a manifelt token of DDS great weath and difpleasure towards sin, that be could be pacified by no other means, but only by the sweet and precious blood of his dear Son: D fin, fin, that ever thou houlds drive Thrist to Such extremity! 2000 worth the time that ever thou camelt into the World. But what botteth it now to bewail : Sin is come, and so come that it cannot be aboided. There is no man living, no not the juffelt man on the Carth, but be falleth feben times a day, as Solomon faith. And our Savior Chrift, although be bath delibered us from fin, pet not so that we chall be free from committing lin; but so that it chall not be imputed to our condemnation. De bath taken upon him the just reward of sin, which was death, and by death hath overthrown death; that we believing in him, might live for ever and not die. Dught not this to engender extreme hatred of fin in us, to confider that it did violently, as it were, pluck DD out of beaben, to make him feel the borroes and pains of death: D that we would sometimes consider this in the midst of our pomps and pleasures, it would bridle the outragiousness of the fleth, it would abate and allwage our carnal affections, it would rectrain our flethly appetites, that we thould not run at random, as we commonly do. To commit fin wilfully and desperately, without fear of DD, is nothing else but to crucifie Christ anew as we are express taught in the Epistle to the Hebrews. withich thingif it were deeply printed in all mens hearts, then thould not fin reign every where to much as it doth, to the great grief and tozment of Christ now atting in Beaben.

Let us therefoze remember, and always bear in mind Thaiff crucifis ed, that thereby we may be inwardly moved both to abbox fin throughly, and also with an earnest and zealous heart to love SDD. For this is another fruit which the memorial of Christs death ought to work in us, an earnest and unfeigned love towards ODD. So ODD loved the World (faith St. John) that he gave his only begotten Son, that whosoever believeth in him, chould not perich, but have life everlasting. If DD declared to great love towards us his filly Creatures: how can we of right but love him again: Was not this a fure Pledge of his Love, to give us his own Son from beaven? De might have given us an Angel if he would, or some other Creature, and vet thould his love have been far above our deserts. he gave us not an Angel, but his Son. And what Son! his only Son, his natural Son, his welbeloved Son, even that Son whom he had made Lord and Ruler of all things. Was not this a fingular token of great love : But to whom did he gibe him ! De gabe him to the whole World; that is to say, to Adam, and all that should come after him. D Lozd, what had Adam, or any other man deferbed at SDDS hands, that he should give us his own Son: We are all misera = . ble persons, sinful persons, damnable persons, justly driven out of Pa-radice, justly excluded from Deaven, justly condemned to Bell fire: and, pet (fee a wonderful token of DDD love he gabe us his only begotten Son, us I fav, that were his extream and deadly enemies, that we by vertue of his blood thed upon the Cross, might be clean purged from our fins, and made righteous again in his light. Tot bo can chuse but marvel, to bear that ODD should shew such unspeakable love towards us,

that were his deadly enemies: Indeed, Dinoctal man, thou duchteff of right to marvet at it, and to acknowledge therein DDS great goodnels and mercy towards mankind, which is to wonderful, that no fleth, be it never to worldy wife, may well conceive it, or express it. Foras St. Paul tellifieth, DDD greathy commendeth and fetteth out Rom 5. his love towards us, in that he fent his Son Chaift to die foz us, when we were yet finners, and open enemies of his Mante. If we had in any manner of wife deferbed it at his bands, then had it been no marbelat all, but there was no defert on our part wherefore be should be it. Therefore thou linful Creature, when thou bearest that EDD gabe his Son to die for the time of the World, think not he did it for any defert or goodness that was in thee, for thou walt then the Bondlabe of the Devil: But fall down upon thy knees, and cry with the Prophet Da- Pfal. 8: vid, D Lord, what is man, that thou art to miroful of him? or the fon of man, that thou foregardell him : and feeing be bath fo greatly loved thee, endeavour thy felf to love him again, with all the beart, with all thy foul, and with all thy thrength, that therein thou mail appear not to be unworthy of hislove. I report me to thine own confcience, whether thou would't not think the love ill bestowed upon him, that could not find in his heart to love thee again : Afthis be true, (as it is most true) then think how greatly it behoveth thee in outy to love DD, which bath to greatly loved thee, that he bath not spared his own only Son from fo cruel and hameful a death for the fake. And his therto concerning the cause of Chaills Death and Passion, which as it was on our part most borrible and grievous sin, so on the other side it was the free gift of SDD, proceeding of his meer and tender love towards mankind, without any merit or defert of our part. The Lord for his mercies take grant that we never forget this great benefit of our falvation in Chilf Jefu, but that we always thew our felves thankful for it, abborring all kind of wickedness and sin, and applying our minds wholy to the fervice of DD, and the diligent keeping of his commandments.

Now it remaineth that I thew unto you, how to apply Chilfs death and pallion to our comfort, as a medicine to our wounds, fo that it may work the same effect in us wherefore it was given, namely, the health and falvation of our fouls. For as it profiteth a man nothing to have falve, unless it be well applied to the part infected: So the death of Chailt thall thand us in no force, unless we apply it to our felves in fuch fort as DD bath appointed. Almighty DD commonly worketh by means, and in this thing be bath also ordained a certain mean, where-

by we may take fruit and profit to our fouls health.

What mean is that? for soth it is faith. Not an unconstant or wavering Faith, but a fure, ftedfalf, grounded, and unfeined Faith. ODD fent his Son into the World (faith St. John) To what end: That who = John 3. Toever believeth in him thould not perity, but have life everlafting. Hark these words, that whosoever believeth in him. Dere is the mean whereby we must apply the fruits of Chailes death unto our deadly wound. Dere is the mean whereby we mult obtain eternal life, namely Faith. For (as St. Paul teacheth in bis Epille to the Romans) With the heart Rom. 10. man believeth unto righteoulnels, and with the mouth confession is made unto Calbation. Paul being demanded of the Reeper of the Prifon, what he hould do to be faved : made this answer: Believe in the Lord Acts 16.

Iclus

John 20.

Rom. to.

Gen. 15. Rom. 7.

John 3.

James 1.

Matth. 14.

Numb. 21. John 3.

Jefus, to that thou and thine house both be laved. After the Evangeliff had described and set forth unto us at large, the life and the death of the Lord Jefus, in the end he concludeth with these words: These things are written, that we may believe Jesus Christ to be the Son of GDD. and through faith obtain eternal life. To conclude with the words of St. Paul, which are thefe: Chaill is the end of the Law unto falvation, for every one that both believe. By this then, you may well perceive, that the only mean and instrument of falbation required of our parts, is faith; that is to fay, a fure trust and confidence in the mercies of DDD: whereby we perswade our selves, that DDD both bath, and will forgive our fins, that he bath accepted usagain into his favour. that be bath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deferts, but only and folely for the merits of Christs Death and Pallion, who became man for our takes, and humbled himfelf to fultain the reproach of the Crofs, that we thereby might be faved, and made inheritors of the Kingdom of peaven. This faith is required at our hands. And this if we keep ftedfally at our hearts, there is no doubt, but we thall obtain falbation at DDS hands, as did Abraham, Isaac, and Jacob, of whom the Scripture faith, that they believed, and it was imputed unto them for righteousness. Was it imputed unto them only? and chall it not be imputed unto us also: Pes, if we have the same faith as they bad, it chall be as truly imputed unto us for righteousness, as it was unto them. Foz it is one faith that mult fave both us and them, even a fure and fledfall Faith in Christ Jesus; who, as re babe beard, came into the World for this end, that who loever believe in him, thould not perith, but have life evertalling. But bere we mult take beed that we do not halt with SDD through an unconstant and wavering faith, but that it be firong and fledfast to our lives end. be that wavereth (faith St. James) is like a wave of the Sea, neither let that man think that he chall obtain any thing at ODDS hands. Peter coming to Chailt upon the Water, because he fainted in Faith, was in danger of drowning. So we, if we begin to waver or doubt, it is to be feared lest we shall sinke as Peter did; not into the Water, but into the bottomless pit of bellare. Therefore I say unto you, that we must apprehend the Werits of Christs Death and Passion by Faith, and that with a firong and fledfast Faith, nothing doubting, but that Chill by his own oblation, and once offering of himself upon the Cross, bath taken away our fins, and bath reflozed us again into ODD S favoz, so fully and perfettly, that no other facrifice for fin, chall hereafter be requisite or needfull in all the Mozlo.

Thus have you heard in few words, the mean whereby we must apply the fruits and merits of Chailes death unto us, so that it may work the Calvation of our Couls: namely, a fure, fledfall, perfect, and grouns For as all they which beheld fledfastly the Brasen Serpent, were healed and delivered at the very light thereof, from their corporal diseases and bodily stings: even so all they which behold Christerucified with a true and lively faith, thall undoubtedly be delivered from the grievous wounds of the foul, be they never so deadly or many in number. Therefoze (Dearly Beloved) if we chance at any time through frailty of the fleth, to fall into fin (as it cannot be chosen, but

we mult needs fall often) and if wee feel the heavy burden thereof to pressour souls, to menting us with the fear of Death, bell, and Damination; let us then use that mean which SDD hath appointed in his Mord, to wit, the mean of faith, which is the only instrument of salvation now left unto us. Let us stedfassly behold Christ crucified, with the eyes of our heart. Let us only trust to be saved by his Death and Passion, and to have our sins clean washed away through his most precious blood, that in the end of the World, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his Elect and chosen People, there to be partakers of that immortal and everlassing life, which he hath purchased unto us by vertue of his bloody wounds: To him therefore, with the Father, and the Poly Shost, be all honour and glory, World without end. Amen.

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# HOMILY

OF THE

### RESURRECTION

of our Saviour

FESUS CHRIST.

For Easter Day.



of any matter spiritual or temporal, hath stirred up your minds to give diligent ear (god Christian People, and Wel-beloved in our Lord and Savior Jesus Christ) A doubt not but that I shall have you now at this present season, most diligent and ready Dearers of the matter which I have at this time to open unto you. For I come to declare that great and most comfortable article of our Christian Religion and Faith, the Resurrection of our Lord Jesus.

great surely is the matter of this Article, and of so great weight and importance, that it was thought worthy to keep our said Savior still on Earth forty days after he was risen from death to life, to the confirmation and establishment thereof in the hearts of his Disciples. So that as Luke clearly testifieth in the first Chapter of the Acts of the Apostles) he was conversant with his Disciples by the space of forty days continually together, to the intent he would in his person, being now glorified, teach and instruct them, which should be the teachers of other, fully and in most absolute and persect wise, the truth, of this most Christian Article, which is the ground and soundation, of our whole Religion, before he would ascend up to his father into the peavens, there to receive the glory of his most triumphant Conquest and Cicros, that it is even the very Lock and key of all our Christian Religion and Faith. If it were not true (saith the holy Apostle Paul) that Christ rose again, then our preaching were in vain, your faith which

which you have received were but boid, ye were yet in the danger of pour fins. If Chaift be not rifen again (faith the Apolite) then are they in very evil case, and utterly peruhed, that be entred their acep in Chaift, then are we the most miserable of all men, which have our bone fired in Child, if he be yet under the power of death, and as yet not restored to his blis again. But now be is rifen again from Death Claith the Apolle Paul) to be the first fruits of them that be afteen, to the intent to raile them to everlading life again: Pea, if it were not true that Christ is rifen again, then were it neither true that be is afcended up to beaven, nor that he fent down from beaven unto us the boly Shoft, not that he litteth on the right hand of his heavenly father, habing the rule of Deaven and Earth, raigning (as the Prophet faith) from Sea to Sea, noz that he thould after this World, be the Judge as well of the living as of the dead, to give reward to the good, and judg= ment to the evil. That thefe links therefore of our faith thould all hand together in ftedfaft eftablifment and confirmation, it pleafed our Da= vior not Araitway to withdraw himself from the hodily presence and nate of his Disciples, but he chose out forty days, wherein he would declare unto them, by manifold and most strong arguments and tokens, that he had conquered Death, and that he was also truly risen again to life. De began (faith Luke) at Moses and all the Prophets, and erpound= Luke 24. ed unto them the Prophesies that were written in all the Scriptures of bim, to the intent to confirm the truth of his recurrection, long before spoken of: which he verified indeed, as it is declared very apparantly and manifelly, by his oft appearance to fundry persons at fundry times. Firth, he Cent his Angels to the Sepulchze, who did thew unto certain Match. 28. women the empty Grave, Laving that the burial linnen remained therein. And by thefe figns were thefe women fully instructed, that he was rifen again, and fo did they tellifie it openly. After this, Jefus himfelf appeared to Mary Magdalene, and after that to certain other women, and John 20. Arait afterward he appeared to Peter, then to the two Disciples, which were going to Emaus. De appeared to the Disciples also, as they were Luke 24. gathered together, for fear of the Iews, the down thut. At another time be was seen at the Sea of Tiberias of Peter and Thomas, and of other Die sciples, when they were fishing. De was seen of moze than five bundzed John 21. brethren in the mount of Galile, where Jelus appointed them to be by his angel, when he faid, Behold, he thall go befoze you into Galile, there thall ye fee him as be bath said unto you. After this he appeared unto James, and sast of all he was visibly feen of all the Apostles, at such time Acts to as be was taken up into beaven. Thus at fundry times be thewed him= felfafter be was rifen again, to confirm and fablish this article. in thefe revelations fometime be thewed them his hands, his feet, and his side, and bad them touch him, that they should not take him for a Shoft or a Spirit. Sometime he also did eat with them, but ever he was talking with them of the everlassing kingdom of SDD, to assure the truth of his refurrection. For then be opened their understanding, that Luke 24. they might perceive the Scriptures, and faid unto them, Thus it is written, and thus it behaved Christ to fuffer, and to rife from death the third day, and that there hould be preached openly in his name paroon and remillion of fins to all the Mations of the World. De fee (good Christian people) how necessary this article of our faith is, feeing it was proved of Christ himself by such evident reasons and tokens, by

1 Cor. 15.

fo long time and fpace. Dow therefoze as our Sabioz was diligent for our comfort and instruction to declare it: so let us be as ready in our belief to receive it to our comfort and instruction. As be died not for himself, no more did he rise again for himself. De was dead (saith Saint Paul) for our fins, and rose again for our justification. O most comfortable word, evermoze to be born in remembrance. De died (faith he) to put away fin, he rose again to endow us with righteousness. his death took away fin and malediction, his death was the ranfom of them both, his death destroyed death, and overcame the Devil, which had the power of death in his subjection, his death destroyed well, with all the damnation thereof. Thus is death smallowed up by Christs victorp, thus is bell spoiled for ever. If any man doubt of this bictorp, let Christs glorious resurrection declare him the thing. If death could not keep Chaist under his dominion and power, but that he arose again, it is manifest that his power was overcome. If Death be conquered, then must it follow that sin, wherefore death was appointed as the wages, must be also destroyed. If death and sin be vanished away, then is the Devils tyranny vanished, which had the power of death, and was the author and between of sin, and the ruler of hell. If Christ had the distory of them all by the power of his death, and openly proved it by his most vidozious and valiant refurrection (as it was not possible for his great might to be subdued of them) and it is true, that Chaist died for our ting, and role again for our jultification: Why may not we, that be his members by true Faith, rejoice and boldly say with the Prophet Ofea, and the Apollle Paul, Where is thy Dart, D Death: Where is thy bictory, D bell : Thanks be unto DD, fay they, which bath given us the victory by our Lord Christ Jesus.

1 Reg. 17.

Jonas 1.

Coloff. 2.

r Pet. 1.

This mighty conquest of his resurrection, was not only signified before by divers Figures of the Dlo Tellament, as by Sampson when he new the Lion, out of whose mouth came sweetness and honey, and as David bare his figure when he delivered the Lamb out of the Lions mouth, and when he overcame and flew the great Siant Goliah, and as when lonas was swallowed up in the Whales mouth, and cast up again on land alive: but was also most clearly prophessed by the Prophets of the Old Tellament, and in the New also confirmed by the Apostles. De hath spoiled, saith Saint Paul, rule and power, and all the dominion of our spiritual enemies. De bath made a thew of them openly, and bath triumphed over them in his own person. This is the mighty power of the Lord, whom we believe on. By his death, hath he wrought for us this victory, and by his refurrection, bath he purchased everlalling life and righteoulnels for us. It had not been enough to be delivered by his death from fin, except by his refurrection we had been endowed with righteousness. And it should not avail us to be delivered from death, ercept be had rifen again, to open fozus the gates of Deaben, to enter into life everlafting. And therefoze St. Peter thanketh ODD the father of our Load Telus Chailt for his abundant mercy, because he bath begotten us (faith be) unto a lively bope by the resurrection of Jesus Chaift from death, to enjoy an inheritance immortal, that never thatt periff, which is laid up in Beaven for them that be kept by the power of GDD through faith. Thus bath his refurrettion wrought for us life and righteousness. De passed through death and hell, to the intent to put us in good hope, that by his strength we chall do the same.

De

De paid the ranfom of fin, that it thould not be laid to our charge. De beltroyed the Devil and all his tyranny, and openly triumphed over him, and took away from him all his captives, and hath raised and let them with himfelf among the heavenly Citizens above. De died to destroy the Ephel. 2. rule of the Devil in us, and he rale again, to fend down his boly Spirit to rule in our hearts, to endow us with perfect righteousness. Thus it is true that David fung, Veritas de terra orta eft, & justitia de colo pro- Pfalm 84. spexit. The truth of DDS promise is in earth to man declared, or front the earth is the everlatting derity ODDS son rifen to life, and Ephef. 4. the true righteousness of the Poly Sholl loking out of heaven, and in Captivam most liberal larges dealt upon all the World. Thus is glozy and praise duxit captivirebounded upwards to DD above, for his mercy and truth. And thus Luke 2. is peace come down from heaven to men of good and faithful hearts. Thus is mercy and truth, as David wziteth, together met, thus is peace Pfalm 48. and righteouluels embeacing and killing each other. If thou Doubtell Mifericordia of fo great wealth and felicity that is wrought for thee, D man, call to everitas obthy mind that therefore ball thou received into thine own possession the viaverunt everlalling Terity our Saviour Jelus Chailt, to confirm to thy confcience the truth of all this matter. Chou balt received him if in true faith and repentance of heart thou balt received him: If in purpose of amendment, thou half received him for an everlafting gage or pledge of thy falvation. Thou half received his body which was once broken, and his blood which was thed for the remillion of thy fin. Thou haft received his body, to have within thee the Father, the Son, and the boly Shoft, for to dwell with thee, to endow thee with grace, to ftrengthen thee against thine enemies and to comfort thee with their presence. Thou half receibed his body to endow thee with everlading righteousness, to assure thee of everlatting blifs, and life of thy foul. For with Thrift by true Faith art thou quickned again (faith St. Paul) from death of fin, to life of Ephel. 4. grace, and in hope translated from corporal and everlasting death, to the everlatting life of glozy in heaven, where now thy convertation thould be, and thy heart and delire let. Doubt not of the truth of this matter, bow great and high foever thefe things be. It becommeth SDD to do no small beeds, how impossible soever they feem to thee. Pray to SOD that thou mail have Faith to perceive this great mystery of Chaills refurrection: that by faith thou mail certainly believe nothing to be impossible with DD. Only bring thou faith to Christs holy Word Luke 18. and Sacrament. Let thy Repentance thew thy faith, let thy purpole of amendment and obedience of thy beart to SDDS law, bereafter beclare thy true belief. Endeabour thy felf to fay with St. Paul, from bence= forth our convertation is in heaven, from whence welok for a Savior, even the Lord Issus Christ, which thall change our vile bodies, that Phil.4. they may be fathioned like his glozious body, which he thall do by the same power whereby he rose from death, and whereby he chall be able to subdue all things unto himself. Thus (good Thristian People) fosalmuch as re have beard these so great and excellent benefits of Christs mighty and glorious resurrection, as how that he bath ransom= ed Sin. overcome the Devil, Death, and bell, and bath bidozioudy gotten the better hand of them all, to make us free and lafe from them, and knowing that we be by this benefit of his refurrection risen with bim by our faith, unto life everlatting, being in full furety of our bone, that we Mall have our bodies likewife raifed again from death, to have

2 Pet. 2.

them alorified in immortality, and joined to his glorious body, babina in the mean while this boly Spirit within our bearts as a feal and pledge of our everlatting inheritance. By whose allistance we be reple-niched with all righteousness, by whose power we chall be able to subdue all our evil affections, riting against the pleasure of SDD. These things, I far, well considered, let us now in the rest of our life declare our Faith that we have in this most fruitful Article, by framing our lelbes thereunto, in rifing daily from fin, to righteousnels and holinels of life. Foz what thall it avail us (faith St. Peter) to be escaped and delibered from the filthinels of the Morld, through the knowledge of the Lord and Savior Ielus Christ, if we be entangled again therewith, and be obercome again: Certainly it had been better (faith he) never to have known the way of righteousness, then after it is known and received, to turn back again from the holy Commandment of ODD given unto us. For so thall the Proverb have place in us, where it is said, The Dog is returned to his bomit again, and the Sow that was walked, to her wallowing in the mire again. a chaine were it for us, being thus to clearly and freely wached from our fin, to return to the filthinels thereof again : What a folly were it, thus endowed with righteousnels, to lose it again : What madnels were it to lole the inheritance that we be now let in, for the vile and transitory pleasure of sin: And what an unkindness would it be, where our Savior Christ of his mercy is come to us, to dwell with us as our ghelf, to drive him from us, and to banish him violently out of our fouls, and intead of him in whom is all grace and bertue, to receive the ungracious spirit of the Devil, the founder of all naughtinels and mischief. Dow can we find in our bearts to thew such ertream unkindnels to Chaift, which bath now fo gently called us to mercy, and offered himself unto us, and he now entred within us? Pea, how dare we be so bold to renounce the presence of the Father, the Son, and the voly Shost: (For where one is, there is SDD all whole in Majelly, together with all his power, wisdom, and gwdness) and fear not, I fav, the danger and peril of fo traiterous a defiance and departure: Sood Christian brethren and alters, advice your selves, con-Moer the dignity that ye be now let in, let no Folly lose the thing that Grace bath To precioudy offered and purchafed, let not wilfulnels and blindness put out so great light that is now thewed unto you. Only take good bearts unto you, and put upon you all the Armour of DD, that re may fland against your enemies, which would again subdut vou, and bring you into their thealdom. Remember ve be bought from your vain conversation, and that your freedom is purchased neither with gold noz silver, but with the price of the precious blood of that innocent Lamb Jesus Christ, which was ordained to the same purpose befoze the Morld was made. But he was to declared in the latter time of grace, for your fakes which by him have your faith in DD, who hath raised him from death, and hath given him glozy, that you thould have your faith and hope towards DD. Therefore as you have hitherto followed the vain lufts of your minds, and so displeased DD, to the danger of your fouls: So now, like obedient dildren thus purified by faith, give your selves to walk that way which SOD moveth you to, that ve may receive the end of your faith, the falbation of your fouls. And as ye have given your bodies to unrighteousness, to fin after

Ephel. 6.

1 Pet. 1.

r Pet. r.

after fin ; fo now give your felves to righteousnels, to be fantified therein. If ye delight in this article of our Faith, that Chaift is rifen again from the death to life: then follow you the example of his Refur= rection, as St. Paul erhoztethus, faying, as we be buried with Christ Rom. 6. by our Baptism into death, so let us daily die to fin, moetifying and killing the evil defires and motions thereof. And as Christ was raised up from death by the glozy of the Father, so let us rise to a new life, and walk continually therein, that we may likewife as natural children live a convertation to move men to glozifie our father which is in Deaven. If we then be rifen with Chailt by our Faith to the hope of everla= thing life: let us rife also with Chailt, after his example, to a new life, and leave our old. We chall then be truly rifen, if we feek for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If ye defire to know what thefe earthly things be which ye thould put off, and what be the heavenly things above, that ye thould feek and enfue, St. Paul in the Epittle to the Coloffians declareth, when he erhozteth usthus: Doztifie your earthly mem = Coloff. 3bers, and old affection of fin, as fornication, uncleanness, unnatural luft, evil concupifcence, and covetousness, which is worthining of Idols, for the which things, the weath of SDD is wont to fall on the children of unbelief, in which things once pe walked, when pe lived in them. But now put ye also away from you, wrath, fierceness, mali= ciousness, cursed speaking, filthy speaking, out of your mouths. Lie not one to another, that the old man with his works be put off, and the new be put on. These be the earthly things which St. Paul moved you to call from you, and to pluck your hearts from them. For in follow= ing these, ye declare your selves earthly and worldly. These be the fruits of the earthly Adam. These should you daily kill, by good diligence, in withstanding the desires of them, that ye might rife to righte= oulnels. Let your affection from benceforth be let on beavenly things, fue and fearth for mercy, kindness, meekness, patience, forbearing one another, and forgiving one another. If any man have a quarrel to another, as Christ forgave you, even so do ye. If these and such other beavenly vertues ye ensue in the respue of your life, ye shall shew plainly that re be rifen with Thill, and that re be the heavenly children of your Father in beaven; from whom, as from the giver, cometh these gra-De thall prove by this manner, that your conversation James 1. ces and gifts. is in Deaven, where your hope is: and not on Earth, following the beattly appetites of the flesh. De must consider that ye be therefoze clean= Led and renewed, that ye fould from henceforth ferve GDD in bolinels Philip. 3. and righteousness all the days of your lives, that re may raign with them in everlasting life. If ye refuse so great grace, whereto ye be cal-led, what other thing do ye, than beap to you damnation moze and Luke 1. moze, and so provoke SDD to cast his displeasure unto you, and to revenge this mockage of his boly Sacraments in so great abusing of them? Apply your felves (good friends) to live in Chailt, that Chailt may fill live in you, whole favor and affiliance, if ye have, then have pe everlasting life already within you, then can nothing burt you. Whatfoever is hitherto done and committed, Chaift ye fee hath offered John 5. you pardon, and clearly received you to his favoz again, in full furety whereof, re have him now inhabiting and dwelling within you. Only thew your felves thankful in vourlives, Determine with your felves to

Co'off. 3.

Restitution.

Pfal. 36.

Matth. 6.

Rom. 6.

Rom. 8.

1 Cor. 5.

Exod. 7.

refuse and aboid all such things in your conversations as should offend his eyes of mercy. Endeavour your felves that way to rife up again, which way retell into the catell or pit of fin. If by your tongue you have offended, now thereby rife again, and glozifie DD therewith, accustom it to land and praise the Dame of DD, as ve have therewith dishonoured it. And as pe have burt the name of your Meighboz, 02 otherwise hindred him, so now intend to restore it to him again. For without resitution, ODD accepteth not your confession, noz vet your repentance. It is not enough to forfake evil, except you fet your courage to do good. By what occasion soever you have offended, turn now the occasion to the bonouring of DD, and profit of your Meighbour. Truth it is that fin is firong, and affections unruly. Dardit is to fubdue and relift our nature, so corrupt and leavened with the some bitternels of the poison which we received by the inheritance of our old father Adam. But yet take good courage, saith our Savioz Christ, for I have overcome the World, and all other enemies for you. Sin thall not have power over you, for ye be now under grace, faith S. Paul. Though your power be weak, pet Christ is rifen again to strengthen you in your battail, his holy Spirit chall help your instruities. In trust of his mercy, take you in hand to purge this old leaven of sin, that corrupteth and sowreth the sweetness of our life before DD; that ve may be as new and freth dough, boid of all fower leaven of wickedness; to thall re thew your felves to be sweet bread to GDD, that he may have his delight in you. I say, kill and offer you up the worldly and earthly affections of your bodies. For Christ our Calter Lamb is offered up for us, to flay the power of sin, to deliver us from the danger thereof, and to gibe us erample to die to fin in our lives. As the Jews did eat their Caller Lamb, and keep their Fealt in remembrance of their deliberance out of Egypt: Even folet us keep our Gafter Feath in the thankful remembrance of Christs benefits, which he bath plentifully wrought for us by his Resurrection and palling to his kather, whereby we are delibered from the captivity and thealdom of all our enemies. Let us in like manner pals over the affections of our old conversation, that we may be delibered from the bondage thereof, and rife with Chaift. The Jews kept their Fealt in abitaining from leavened bread, by the space of feben days. Let us Christian folk keep our poly day in spiritual manner ; that is , in abstaining, not from material leavened bread , but from the old leaven of fin, the leaven of maliciousness and wickedness. Let us cast from us the leaven of corrupt doctrine, that will infect our fouls. Let us keep our feast the whole term of our life, with eating the bread of purenels of godlylife, and truth of Christs doftrine. Thus Mall we declare that Chrifts gifts and graces have their effett in us, and that we have the right belief and knowledge of his holy Resurrection: where truly if we apply our faith to the vertue thereof in our life, and conform us to the example and lignification meant thereby, we chall be fure to rife bereafter to everlalling glozy, by the goodness and mercy of our Lozd Jesus Christ: Co whom with the Kather and the poly Shoff, be all glozy, thankfgibing, and praife, in infinita feculorum fecula.

fire not Jahn. 5th

#### AN

## HOMILY

OF THE

Worthy Receiving and Reverend Esteeming of the SACRAMENT of the Body and Blood of Christ.



be great love of our Savioz Christ towards mankind (good Christian People) Doth not only appear in that dear bought benefit of our Redemption and Salvation by his Death and Pallion, but also in that he so kindly provided, that the fame most merciful Work might be had in continual re-membrance, to take some place in us, and not be frustrate of his end and purpose. for as tender Parents are not content to procure for their Thildren colly Possessions and Livelihood, but take order that the same

may be conferbed and come to their ufe: So our Lord and Sabior thought it not sufficient to purchase for us his Kathers Kabour again (which is that deep fountain of all goodness and eternal life) but also invented the ways most wifely, whereby they might redound to our commodity and profit. Amongst the which means, is the publick celebration of the memory of his precious Death at the Lords Cable. Talbich although it feem of small vertue to some yet being rightly done by the faithful, it doth not only bely their weakness (who be by their poiloned Mature readier to remember injuries than benefits) but ffreng= theneth and comforteth their inward man with peace and gladnels, and maketh them thankful to their Redeemer, with diligent care and godly convertation. And as of old time DD decreed his wondpous benefits Exod. 12. of the deliberance of his People, to be kept in memory by the eating of the Passover, with his Rites and Ceremonies: So our loving Savioz hath ordained and established the remembrance of his great mercy er=
'pressed in his Passion, in the institution of his beavenly Supper where Matth.26.
every one of us must be his Shells and not Sazers, Caters and not 1 Cor 11. Lokers, feeding our felves, and not hiring others to feed for us, that we may live by our own meat, and not to perith for bunger, whiles other devour all. To this, his Commandment forceth us, laying, Do Luke 11. pe this, drink pe all of this. Co this his Promife enticeth, This is my 1 Cor. 6. Body which is given foz you, this is my Blood which is thed foz you. Matth. 26.

#### The Second Part of the Sermon

1 Cor. 11.

Matth. 22. I Cor. 11.

So then of necellity we must be our selves partakers of this Cable, and not beholders of other: So we must addzels our felves to frequent the same in reverent and comely manner, left as Phylick provided for the body, being miluled, moze hurteth than profiteth: fo this comfortable medicine of the foul undecently received, tendeth to our greater barm and forrow. And St. Paul faith, be that eateth and drinketh unworthily, eatethand dinketh his own damnation. Tuberefoze, that it be not faid tous, as it was to the ghelt of that great Supper, Friend, how camest thou in, not having the marriage garment? And that we may fruitfully ule St. Pauls counfel, Let a man prove himself, and to eat of that bread, and drink of that cup: Wile mult certainly know, that three things be requisite in him which would seemly, as becometh such high Hysteries, resort to the Lords Cable. That is, First a right and worthy esti-mation and understanding of this Hyllery. Secondly, to come in a fure faith. And thirdly, to have newnels of purenels of life to succeed

the receiving of the came.

But before all other things, this we must be fure of especially, that this Supper be in fuch wife done and ministred, as our Lord and Sabioz did, and commanded to be done, as his holy apostles used it, and the good fathers in the Primitive Thurch frequented it. for (as that wozthy man St. Ambrole faith) he is unworthy of the Lord, that otherwise Doth celebrate that Wolfern, than it was delivered by him. Beither can be be devout, that otherwise doth presume than it was given by the Authoz. The mult then take beed, left of the memozy, it be made a facrifice; left of a communion, it be made a private eating; left of two parts, we have but one; left applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cales; that is, cleave fall to the first beginning, hold fall the Lozds tradition, do that in the Lords commemoration which he himself did, he himfelf commanded, and his apostles confirmed. This caution or foresight if weuse, then may we see those things that be requisite in the worthy receiver, whereof this was the first, that we have a right understanding of the thing it felf. As concerning which thing, this we may assuredly perswade our selves, that the ignorant man can neither worthily eleem, nozeffettually use those marvellous graces and benefits offered and erhibited in that Supper: but either will lightly regard them, to no fmall offence, ox utterly condemn them, to his utter deliruation. So that by his negligence he deserbeth the plagues of GDD to fall upon him, and by contempt be deserbeth everlatting perdition. To avoid then thefe harms, use the advice of the Wife man, who willeth thee when thou littest at an earthly Kings Table, to take diligent beed what things are set befoze thee. So now much moze at the King of Kings Table, thou must carefully search and know what painties are provided for thy foul, whither thou art come, not to feed thy fences and o belly to corruption, but thy inward man to immortality and life, nor to confider the earthly creatures which thou feelt, but the beavenly graces which thy faith beholdeth. For this Cable is not (faith Chrysoftom) for chattering Jays, but for Eagles, who flee thither where the dead boop lieth. And if this advertisement of man cannot perswade us to refort to the Lords Table with understanding, see the counsel of SDD in the like matter, who charged his People to teach their posterity, not only the Rites and Ceremonies of the Passover, but the cause and end thereof:

Prov. 23.1

thereof: Whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with

fruit and profit, exercise himself in the Lozds Sacraments.

But to come nigher to the matter: St. Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth that ignorance both of the thing it felf, and the fignification thereof, was the cause of their abute: for they came thither unreverently, not discerning the Lords Body. Dught not we then by the motion of the Wife man, by the wifdom of SDD, by the fearful example of the Cozinthians, to take ad= vised beed, that we thrust not our selves to this Table with rude and unreverent ignozance, the Imart whereof Chaills Church hath rued and lamented thefe many days and years: For what bath been the caufe of the ruine of SDDS Religion, but the ignorance hereof: what bath been the cause of this gross Adolatry, but the ignorance hereof: what hath been the cause of this mummith spalling, but the ignozance hereof? Dea, what bath been, and what is at this day the cause of this want of love and charity, but the ignozance bereof: Let us therefore so travel to un= derstand the Lords Supper, that we be no cause of the decay of SDDS Morthip, of no Idolatry, of no dumb Halling, of no hate and malice: so may we the boldlier have access thither to our comfort. Beither need Acts 1. we to think that fuch erack knowledge is required of every man, that be be able to discuss all high points in the doctrine thereof: But thus Matth.261 much we mult be fure to hold, that in the Supper of the Lord there is no vain Ceremony, no bare fign, no untrue figure of a thing ablent: But I Cor. it. (as the Scripture faith) the Table of the Lozd, the Bread and Cup of the Lozd, the memory of Christ, the Annunciation of his death, rea the Communion of the Body and Blood of the Lord, in a marvellous in= composation, which by the operation of the poly Ghost (the very bond of our conjunction with Thill) is through faith wrought in the fouls of the faithful, whereby not only their fouls live to eternal life, but they furely trust to win their bodies a resurrection to immortality. The true Iren. lib. 4. understanding of this fruition and union, which is betwirt the Body cap. 34. and the bead, betwirt the true Believers and Chailt, the ancient Catho - Igna. Epift. lick Kathers both perceiving themselves, and commending to their People, were not afraid to call this Supper, some of them, the Salve of Dionyfius. Immortality and Sobereign Preferbative against Death; other a deifi= cal Communion: other, the sweet dainties of our Savioz, the pledge of Cyp. de cana eternal health, the defence of faith, the hope of the Recurrection: other, Dominic. the food of Immortality, the healthful Grace, and the Conferbatory to Atha. de peca everlalling life. All which fayings both of the boly Scripture and godly infpir-fanci. men, truly attributed to this celestial Banquet and Featt, if we would often call to mind, Dhow would they inflame our hearts to defire the participation of thefe spylleries, and oftentimes to cover after this bread, , continually to thirst for this food: Dot as especially regarding the terrene and earthly Creatures which remain: but always holding · falt, and cleaving by faith to the Bock whence we may fuck the sweet= nels of everlasting falvation? And to be brief, thus much more the Faithful fee, hear, and know the favourable mercies of ODD fealed, the latisfaction by Chailt towards us confirmed, and the remission of fin ellablished. Dere they may feel wought the tranquility of Conscience, the increase of Faith, the strengthning of Pope, the large spreading abroad of brotherly kindnels, with many other fundry graces of DD.

ad Ephef.

Dn 2

The take whereof they cannot attain unto, who be drowned in the deep dirty lake of blindness and ignorance. From the which (D beloved) wall your selves with the living Waters of SDDS Word, whence you may perceive and know, both the spiritual food of this colly Supper, and the happy trustings and effects that the same doth bring

with it.

Row it followeth to have with this knowledge a fure and constant Faith, not only that the death of Thrift is available for the redemption of all the Morlo, for the remillion of fins, and reconciliation with DD the Father: but also that he bath made upon his Cross a full and sufficient Sacrifice for thee, a perfect cleaning of thy fins, so that thou acknowledgelt no other Sabioz, Redeemer, Wediatoz, Advocate, Interceffox, but Thrist only, and that thou mailt say with the apostle, that he loved thee, and gave himfelf for thee. For this is to flick faft to Chrifts promise made in his Institution, to make Christ thine own, and to apply his merits unto thy felf. Derein thou needl no other mans belo, no other Sacrifice or Oblation, no facrificing Priett, no Wals, no means established by mans invention. That faith is a necellary instrument in all these holy Ceremonies, we may thus assure our selves, for that as St. Paul faith, without faith it is unpollible to pleafe DD. When a great number of the Israelites were overthrown in the Wildernels, Moles, Aaron, and Phinees did eat Manna, and pleased DD, for that they understood (faith St. Augustine) the visible meat spiritually. Spiritually they hungred it, spiritually they tasted it, that they might be spiritually satisfied. And truly as the bodily meat cannot feed the outward man, unless it be let into a flomack to be digefted, which is healthsome and sound: no more can the inward man be fed, except his meat be received into his foul and heart, found and whole in faith. Therefore (faith Cyprian) when we do these things, we need not to whet our teeth: but with fincere Faith we break and divide that whole bread. It is well known that the meat we seek for in this Supper, is spiritual food, the nourithment of our foul, a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghottly substance, and not carnal; so that to think that without Faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a grofs car= nal feeding, basely objecting and binding our selves to the Elements and Creatures. Whereas by the advice of the Council of Nicene, we ought to lift up our minds by Faith, and leaving these inferioz and earthly things, there feek it, where the Sun of righteousnels ever this neth. Take then this Lesson (D thou that art desirous of this Table) of Emissenus a godly Father, that when thou goest up to the reverend Communion to be fatisfied with spiritual meats, thou look up with Faith upon the holy Body and Blood of thy GDD, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy beart, and thou take it fully with thy inward man.

Thus we fee (Beloved) that reforting to this Cable, we must pluck up all the roots of insidelity, all distruct in SDDS promises, that we make our feldes living members of Christs Body. For the unbelievers and faithless cannot feed upon that precious Body: whereas the faithful have their life, their abiding in him; their union, and as it were their incorporation with him. Wherefore let us prove and try our selves unfeignedly, without flattering our selves, whether we be plants of the fruitful

Heb. 11. In Johan. Hom. 6.

De Cana Domini.

Concilium Nicen.

Euseb. Emis. serm. de Euehar.

fruitful Dlive, living branches of the true Aine, members indeed of Christs mystical Body, whether DD hath purified our hearts by faith. to the fincere acknowledging of his Gospel, and embracing of his mer= cies in Chaiff Aclus, so that at this his Cable wereceibe not only the outward Sacrament, but the spiritual thing also: not the figure, but the truth: not the chadowould, but the body: not to death, but to life: not to destruction, but to falvation: which &D D grant us to do through the merits of our Lord and Savior: To whom be all honour and glozy foz ever. Amen.

#### The Second Part of the Homily OF THE

Worthy Receiving and Reverent Esteeming of the Sacrament of the Body and Blood of Christ.

> De In the homily of late rehearled unto you, ye have heard (god People) why it pleased our Savioz Chailt to institute that heavenly memory of his Death and Pallion, and that every one of usought to celebrate the same at his Cable, in our own persons, and not by other. You have heard also with what estimation and knowledge of so high Hyfteries, we ought to resort thither. You have beard with what constant faith we should cloath

and deck our felves, that we might be fit and decent partakers of that

Celestial Food.

Now followeth the third thing necessary in him that would not eat of this bread, nor drink of this cup unworthily, which is, newnels of life, and godlinels of conversation. For newnels of life, as fruits of faith are required in the partakers of this Cable. We may learn by eating of the Typical Lamb, whereunto no man was admitted, but he that was a Jew, that was circumcifed, that was before fantified. Pea, St. Paul I Cor. 10: tellifieth, that although the People were partakers of the Sacraments under Moles, yet for that some of them were still Worthippers of Images, Whozemongers, Tempters of Christ, Burmurers, and coveting after evil things: SDD overthrew those in the wilderness, and that for our example; that is, that we Christians should take beed we refort unto our Sacraments with polinels of life, not truffing in the , outward receiving of them, and infected with corrupt and undaritable manners. For this fentence of GDD muft always be juffified : I will have mercy and not facrifice. Alberefoze (faith Bafil) it behoveth him De Baplib. 1. that cometh to the Body and Blod of Chailf, in commemoration of cap. 3. the flewand Spirit, lest be eat and drink his own condemnation: but also to thew out evidently, a memory of him that died and rose again

#### The Second Part of the Sermon

for us, in this point, that ye be mortified to Sin and the Morld, to live now to SDD in Christ Jefu our Lord. So then we must thew outward testimony, in following the signification of Chaises death, amongst the which this is not effected leaft, to render thanks to Almighty SDD for all his benefits, briefly comprifed in the Death, Paffion, and Refurrection of his dearly beloved son. The which thing, because we ought chiefly at this Cable to solemnise, the godly Fathers named it Eucharistia, that is thanksgiving. As if they should have said, Row above all other times re ought to laud and praise DD. Row may you behold the matter, the cause, the beginning and the end of all thanksgiving. Dow if you dack, re thew your felves most unthankful, and that no other benefit can eber flir you to thank DD, who fo little regard bere fo many, to wonderful, and to profitable benefits. Seeing then that the name and thing it felf doth monith us of thanks, let us (as St. Paul faith) offer always to GDD, the hold or facrifice of praise by Christ, that is, the fruit of the lips which confels his Mame. For as David Angeth, be that offereth to GDD thanks and praise, honoureth him. But how few be there of thankful persons, in comparison to the unthankful? Lo ten Levers in the Sofpel were healed, and but one only returned to give thanks for his health. Bea, happy it were, if among forty Tommunicants. we could fee two unfeignedly give thanks. So unkind we be, so oblivious we be, so proud Beggers we be, that partly we care not for our own commodity, partly we know not our duty to SDD, and chiefly we will not confess all that we receive. Yea, and if we be forced by GDDS power to do it : yet we handle it focoldly, so dryly, that our lips praise him, but our hearts dispraise him, our tongues biels him, but our life curfeth him, our words worthip him, but our works dichonour him. D let us therefore learn to give GDD here thanks aright, and so to agnife his erceeding graces poured upon us, that they being thut up in the Treasure-house of our heart, may in due time and feafon in our life and conversation, appear to the glozifying of his holy Mame.

furthermoze, foz Dewnels of Life, it is to be noted that Saint Paul writeth: that we being many, are one bread and one body: For all be partakers of one bread. Declaring thereby, not only our Communion with Thill, but that unity also, wherein they that eat at this Table, hould be knit together. Foz by Dillension, Clain-glozy, Ambition, Strife, Envying, Contempt, Datred, oz Malice, they (hould not be difsevered: but so joined by the bond of love, in one mystical Body, as the Coans, of that Bread in one Loaf. In respect of which strait knot of Charity, the true Chaistians in the Paimitibe Church, called this Supper, Love. As if they should say, none ought to sit down there, that were out of love and charity, who bare grudge and vengeance in his heart, who also did not profes his kind affection by some charitable. relief, for some part of the Congregation. And this was their practice. D beavenly Banquet then fouled. D godly Shelts, who to eltermed.

this Feaft. But D wretched Creatures that we be at these days, who be without reconciliation of our brethren whom we have offended, without latisty= ing them whom we have caused to fall, without any kind of thought or compallion toward them whom we might easily relieve, without any conscience of Slander, Dildain, Pistepozt, Division, Rancoz, oz inward

Heb. 13.

Pf11.50.

Luke 17.

bitternels. yea, being accombred with the cloked hatred of Cain, with Gen. 4. the long coloured malice of Elau, with the dillembled falthoo of Joab, Gen. 27. Dare ye prefume to come up to thefe facred and fearful myfleries : D 2 Sam. 3. man, whither ruthell thou unadvisedly: It is a Table of peace, and thou art ready to fight. It is a Table of finglenels, and thou art imagining mischiet. It is a Table of quietness, and thou art given to debate. It is a Table of pity, and thou art unmerciful. Doll thou neither fear ODD the maker of this featt, nor reverence his Christ the refestion and meat, nor regardest his Spouse his wel-beloved ghelt, nor weighelt thine own Conscience, which is sometime thine inward accuser: Wherefore (D man) tender thine own falvation, eramine and try thy good will and love towards the children of GDD, the members of Christ, the beirs of the heavenly Deritage: yea, towards the image of GDD, the excellent Creature thine own Soul. If thou have offended, now be reconciled. If thou have caused any to stumble in the way of SDD, now set them up again. If thou have disquieted thy Brother, now pacific him. If thou have wronged him, now relieve him. If thou have defrauded him, now refloze to him. It thou have nourifhed fpite, now embrace friend= thip. If thou have follered hatred and malice now openly thew thy love and charity, yea be pressand ready to procure thy neighbors health of foul, wealth, commodity, and pleasures, as thine own. Deferbe not the heavy and dreadful burden of GDDS displeasure for thine evil will towards thy neighbor, so unreverently to approach to this Table of the Lord. Last of all, as there is here the mystery of peace, and the Sa= Chrysist. ad crament of Chaiffian Cociety, whereby we understand what fincere love popu. Ant. ought to be betwirt the true Communicants: So here be the tokens of Homil. 6. purenels and innocency of life, whereby we may perceive that we ought to purge our own foul from all uncleanness, iniquity and wicked= nels, lest when we receive the mystical bread (as Origen faith) we eat it In Levit. in an unclean place, that is, in a foul defiled and poluted with fin. Cap. 23.
In Moses Law, the man that did eat of the sacrifice of thanksgiving, 1 Cor. 17.
Luke 17. with his uncleanness upon him, thould be destroyed from his people. and thall wethink that the wicked and finful perfon thall be ercufable Homil 14. at the Cable of the Load: We both read in St. Paul that the Church of Corinch was scourged of the Lord, for misuling the Lords Supper, and we may plainly fee Chaiffs Church thefe many years miferably vered and oppressed, for the horrible prophanation of the same. Therefore let us all universal a singular, behold our own manners and lives, to amend them. Pea now at the lead, let us call our felves to an accompt, that it may griebe us of our former evil conversation, that we may bate sin, that we may forrow and mourn for our offences, that we may with tears pour them out before DD, that we may with fure trust defire and crave the falve of his mercy, bought and purchased with the blood of his dearly beloved Son Jefus Chaift, to heal our deadly wounds withal. For furely, if we do not with earnest repentance Chrysoft. ad cleance the filthy flomach of our foul, it must needs come to pass, that popul. Ant. as wholfome meat received into a raw flomack corrupteth and mar= Homil. 6. reth all, and is the cause of further sickness; so shall we eat this wholsome bread, and drink this cup to our eternal destruction, Thus we and not other, must thosowly examine, and not lightly look over our selves, not other men, our own Conscience, not other mens lives : which we ought to do uprightly, truly, and with just correction. D (faith

### The Second Part of the Sermon, &c.

Ad popu. Ant. Hom. 6. Mat. 26.

Chrysosom) let no Judas resort to this Table, let no covetous person approach. If any be a Disciple, let him be present. For Thrist saith, With my Disciples I make my Palsover. Why cried the Deacon in the Primitive Church, If any be holy, let him draw near? Why did they celebrate these Dysteries, the Duire door being that? Why were the publick Penitents and Learners in Religion commanded at this time to avoid? Was it not because this Table received no unboly, unclean or finful ghests? Wherefore it Servants dare not to presume to an earthly Wasters Table, whom they have offended, let us take heed we come not with our sins uneramined into this presence of our Lord and Audge. If they be worthy blame which kils the Princes hand with a filethy and unclean mouth, that thou be blameiels which with a flinking soul, full of Tovetousness, Fornication, Drunkenness, Pride, full of wretched cogitations and thoughts, dost breath out iniquity and uncleanness on the Bread and Eup of the Lord?

Epilog.

Thus have you heard, how youl should come reverently and decently to the Table of the Lozd, having the knowledge out of his Tiozd, of the thing it self, and the fruits thereof, bringing a true and constant kaith, the root and Mell-spring of all newness of life, as well in praising SDD and loving our Neighbor, as purging our own Conscience from filthiness. So that neither the ignorance of the thing shall cause us to contemn it, nor unfaithfulness make us void of truit, nor sin and iniquity procure us SDDS plagues: but shall by kaith, in knowledge and amendment of life in kaith be here so united to Christ our Dead in his Bysteries, to our comfort, that after we shall have full fruition of him indeed, to our everlasting joy and eternal life: To the which he bring us, that died for us and redeemed us, Issus Christ the righteous, to whom with the Kather and the Doly Shost, one true and eternal SDD, he all praise, honour, and dominion, for ever. Amen.

AN

1. 16.7. Never though I tell you the Fruth, it is expedient for you that I go away; the wif I go not away the Conforter will not come unto you; but it I deport Tothe

## HOMILY

CONCERNING

The Coming down of the Holy GHOST,

And the manifold Gifts of the same.

### For Whitsunday.



Efore we come to the declaration of the great and manifold gifts of the boly Shoft, wherewith the Thurch of ODD bath been evermoze replenished, it shall first be need= ful briefly to ernound unto you, whereof this featt of Pentecost oz Whitsuntide had his first beginning. You chall therefore un= verstand, that the Feast of Pencecost, was always kept the fiftieth day after Easter; a great and folemn feaft among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and also the

memozial of the publishing of the Law, which was given unto them in the Mount Sinai upon that day. It was first ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord bimself, as we read in Levic. 23. and Deut. 16. The place appointed for the observation thereof, was Hierusalem, where was great recourse of people from all parts of the World; as may well appear in the fecond Chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, Inhabiters of Mesopotamia, Inhabiters of Jury, Capadocia, Pontus, Asia, Phrygia, Pamphilia, and olivers other such places, whereby we may also partly gather, what great and royal solemnity was com= monly used in that fealt. Dow as this was given in commandment to the Jews in the Old Law, to did our Savior Christ, asit were, constrm the fame in the time of the Golpel, ordaining (after a fort) a new 1 Cor. 104 Pentecoll for his Disciples; namely, when he fent down the boly Tholk visibly in form of cloven Congues like fire, and gave them power to speak in fuch fort, that every one might hear them, and also understand them in his own Language. Which Wiracle, that it might be had in perpetual remembrance, the Church hath thought good to folemnize

Efa. 50.

Pfal. 50.

Matth. 10.

### The First Part of the Sermon

and keep holy this day, commonly called Whichunday. And here is to be noted, that as the Law was given to the Jews in the Mount Sinai, the fiftieth day after Easter; so was the preaching of the Gospel, through the mighty power of the boly Shott, given to the apolites in the Mount

Sion, the fiftieth day after Eatter.

and hereof this Fealt bath his name, to be called Pencecoft, even of the number of the days. For as (Saint Luke writeth in the Acts of the Apostles) when fifty days were come to an end, the Disciples being all together with one accord in one place, the poly Shoft came suddenly among them, and fate upon eady of them, like as it had been Cloben Conques of fire. Which thing was undoubtedly done, to teach the Apo-Mes and all other men, that it is he which giveth eloquence and utterance in preaching the Gospel, that it is he which openeth the mouth to declare the mighty works of SDD, that it is he which engendreth a burning zeal towards odd of Tuozd, and givethall men a tongue, yea, a fiery tongue, so that they may boldly and dearfully profess the truth in the face of the whole Morld, as Efay was indued with this Spirit. The Lozd (faith Efay) gave me a learned and a skilful tongue, so that I might know to raife up them that are fallen, with the Word. The Prophet David crieth to have this gift, faying, Open thou my lips, O Lord, and my mouth thall thew forth thy praise. For our Savior Christalso in the Sospel faith to his Disciples, It is not you that speak, but the Spirit of your Father which is within you. All which testimonies of boly Scripture, do Cufficiently declare, that the invitery in the Congues, betokeneth the preaching of the Gospel, and the open confession of the Christian Faith, in all them that are pollelled with the poly Sholt. So that if any man be a dumb Christian, not professing his Faith openly, but cloking and colouring himself for fear of danger in time to come, be giveth men occasion, justly, and with good conscience to doubt, lest be have not the grace of the boly Sholl within him, because he is tongues tied, and doth not speak. Thus then have ye heard the first institution of this featt of Pentecoft oz Whitfuntide, as well in the Dlo Law, among the Jews, as also in the time of the Sospel among the Chailtians.

is a spiritual and divine substance, the third person in the deitie, distinct from the Father and the Son, and yet proceeding from them both: which thing to be true, both the Creed of Athanasius beareth witness, and may be also easily proved by most plain testimonies of SDDS holy Wood. When Chaift was baptized of John in the River Jordan, we read that the boly Ghost came down in form of a Dove, and that the Father thundered from Beaben, saying, This is my dear and welbelo-bed Son, in whom Jam well pleased. There note three divers and distinct persons, the Father, the Son, and the Poly Shost, which all notwithstanding are not three SDDS, but one SDD. Likewise, when Chailt did first institute and ordain the Sacrament of Baptisin, he fent his Disciples into the whole Morld, willing them to baptize all Mations, in the Mame of the Father, the Son, and the boly Shoft. And in another place he faith: I will pray unto my father, and be thall gibe pou another Comforter. Again, when the Comforter thall come,

whom I will fend from my father, ac. Thefe and fuch other places of the Dew Testament, do so plainly and evidently confirm the distinction

Now let us consider what the boly Sholl is, and how consequently he worketh his miraculous works towards mankind. The boly Shoft

Matth. 28.

Matth. 3.

John 4.

John 2.

of the poly Shoff, from the other persons in the Trinity, that no man possibly can doubt thereof, unless be will blaspheme the everlasting truth of DDS Mord. As for his proper nature and substance, it is altogether one with SDD the Father, and SDD the Son, that is to fay, Spiritual, Cternal, Uncreated, Incomprehensible, almighty, to be thoat, be is even DD and Lord everlasting. Eberefore be is called the Spirit of the Father, therefore he is faid to proceed from the father, and the Son, and therefore he was equally joined with them in the Commission that the Apostles had to baptize all Mations. this may appear more fentibly to the eyes of all men, it thall be requilite to come to the other part, namely to the wonderful and heavenly works of the boly Shoft, which plainly declare unto the World his mighty and divine nower. First it is evident, that he did wonderfully govern and direct the hearts of the Patriards and Prophets in old time, illuminating their minds with the knowledge of the true Dellias, and giving them utterance to prophetie of things that thould come to pals long time after. For as S. Peter witnelleth, the prophelie came not in old time by the will of man: But the holy men of DD fpake, as they were mo- 2 Pct. 1. bed inwardly by the poly Sholl. And of Zachary the high Priest, it is said in the Solvel, that he being full of the boly Sholl, prophetied and prais fed DD. So did alfo Simeon, Anna, Mary, and divers other, to the great Luke r. wonder and admiration of all men. Dozeover, was not the voly Shoft a mighty worker in the Conception and the Mativity of Chailt our Sa= biour ? St. Matthew faith, that the bleffed Girgin was found with Matth. 1. child of the Poly Sholl, be fore Joseph and the came together. and the an= gel Gabriel did erpzeap tell ber, that it thould come to pals, laying: The poly Short chall come upon thee, and the power of the most high chall Luke 1. overthadow thee. A marvellous matter, that a woman thould conceive and bear a child without the knowledge of man. But where the boly Sholl worketh, there nothing is unpollible, as may further also appear by the inward regeneration and fandification of mankind. Christ said to Nicodemus, unless a man be born anew, of Water and the Spirit, he cannot enter into the kingdom of GDD: he was greatly ama= zed in his mind, and began to reason with Chaift, demanding how a man might be boan which was old : Can be enter (faith be)into his mo= John 3. thers womb again, and to be born anew : Behold a lively pattern of a flethly and carnal man. De had little or no intelligence of the holy Shoft, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true. Whereas otherwise if he had known the great power of the boly Shost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have mar= belled at Chailes words, but would rather take occasion thereby to praise and glorifie GDD. For as there are three several and fundry per= fons in the Deity: So have they three feveral and fundry offices proper unto each of them.

The father to create, the Son to redeem, the poly Shoft to Candine and regenerate. Whereof the last, the moze it is bid from our under= standing, the more it ought to move all men to wonder at the secret and mighty working of GDD & holy Spirit, which is within us. it is the boly Shoft, and no other thing, that both quicken the minds of men, flirring up good and godly motions in their hearts, which are agreeable to the will and commandment of DD. fuch as otherwise

John 3.

1 Sam. 17.

Matth. 9.

1 Cor. 3.

Rom. 8.

John 2.

1 Pet. 4.

Rom. 5.

Gal. q.

7 Cor. 12.

of their own croked and perberfe nature they thould never have. That which is born of the Spirit, is Spirit. As who hould fay, Ban of his own nature is fieldly and carnal, corrupt and naught, finful and difobedient to SDD, without any spark of godness in him, without any vertuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the poly Shoft, who is the only worker of our Sandification, and maketh us new men in Christ Iclus. Did not GDDS holy Spirit miraculough work in the child David, when of a por Shepherd, he became a Princely Prophet : Did not ODDS holy Spirit miraculoudy work in Marthew, litting at the receit of Cultom, when of a proud Publican, be became an humble and lowly Evangelift : And who can chofe but marvel to consider, that Peter sould become of a simple fisher, a chief and mighty apostle? Paul of a cruel and bloody persecutor, a faithful Disciple of Ebzilt, to teach the Gentiles. Such is the power of the boly Shoft, to regenerate men, and as it were to bring them forth anew, fo that they thall be nothing like the men that they were before. Beither Doth be think it fufficient inwardly to work the spiritual and new birth of man, unless be do also dwell and abide in him. Know ye not (faith St. Paul) that ye are the Temple of SDD, and that his Spirit dwelleth in you. Know re not that your bodies are the Temples of the boly Shoft, which is within you: Again he faith, you are not in the flely but in the Spirit. For why: The Spirit of SDD dwelleth in you. To this agreeth the doctrine of St. John, writing on this wife, The anointing which ye have received (he meaneth the poly Thou) dwelleth in you. And the doctrine of Peter Laith the lame, who hath these words: The Spirit of glozy, and of DD, refleth upon you. D what comfort is this to the heart of a true Christian, to think that the Poly Ghost dwelleth within him? If GDD be with us (as the Apostle Caith) who can be against us ! D but how thall I know that the Poly Thost is within me : Some man per= chance will say, forsoth, as the tree is known by his fruit, so is also the Doly Thost. The fruits of the holy Thold caccording to the mind of S. Paul) arethele: Love, joy, peace, long-luffering, gentlenels, god= nels, faithfulnels, meeknels, temperance, ac. Contrariwile, the deeds of the flely are thefe: Adultery, fornication, uncleannels, wantonnels, idolatry, witchcraft, hatred, debate, emulation, weath, contention, fedition, bereffe, envy, murder, drunkenness, gluttony, and fuch like.

bere is now that glass, wherein thou mult behold thy felf, and differn whether thou have the voly Sholl within thee, or the spirit of the slesh. If thou see that thy works be vertuous and god, consonant to the prescript rule of SDDS Mord, sabouring and taking not of the slesh, but of the spirit, then allure thy self that thou art endued with the Poly Sholl: Otherwise in thinking well of thy self, thou does nothing else but deceive thy self. The Poly Sholl doth always declare himself by his fruitful and gracious gifts, namely, by the word of Missedom, by the word of Knowledge, which is the understanding of the Scriptures by Faith, in doing of miracles, by healing them that are diseased, by prophese, which is the declaration of SDDS mysteries, by discerning of spirits, diversities of Congues, interpretation of Congues, and so forth. All which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the

poly Shoft: Even so do they bring men, and not without good cause into a wonderful admiration of SDDS divine power. Tabo will not marvel at that which is written in the Aas of the apostles, to hear their bold confession befoze the Council at Jerusalem : And to consider that Acts 5 they went away with joy and gladness, rejoicing that they were counted worthy to fuffer rebukes and thecks for the Pame and faith of Christ Tesus: This was the mighty work of the boly. Shoft, who because he giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be cala led a Comforter. Who will not also marvel to read the learned and beavenly Sermons of Peter, and the Disciples, considering that they were never brought up in School of Learning, but called even from their Dets, to fupply roms of apolles : This was likewife the mighty work John 14. of the boly shoft, who because he doth instruct the hearts of the simple in the true knowledge of SDD and his Mord, is most justly termed by this name and title, to be the Spirit of truth. Eusebius in his Ecclesia= Lib. 11. flical piftozy, telleth a ftrange ffozy of a certain learned and fubtil Phi= Cap. 3. losopher, who being an extreme adversary to Chailf and his Doctrine, could by no kind of Learning beconverted to the Faith, but was able to withstand all the arguments that could be brought against him, with little oz no labour. At length there farted up a poz fimple man of finall wit and less knowledge, one that was reputed among the Learned as an Ideot : and he on DDD name would needs take in band to di= fpute with this proud Philosopher. The Bilhops and other learned men standing by, were marvellously abashed at the matter, thinking that by his doings they thould be all confounded and put to open thame. De notwithkanding goeth on, and beginning in the Mame of the Lord Iclus, brought the Philosopher to such point in the end, contrary to all mens expectation, that he could not dufe but acknowledge the power of SDD in his words, and to give place to the truth. Was not this a miraculous work, that one filly foul of no learning, thould do that which many Bilhops of great knowledge and understanding were never able to bring to pals: So true is the laying of Bede: Where the boly Sholl doth instruct and teach, there is no delay at all in learning. Duch more might here be spoken of the manifold gifts and graces of the boly Shoft, most excellent and wonderful in our eyes, but to make a long dif= tourfe through all, the Mortnels of time will not ferbe. And feeing ye have heard the chiefest, ve may easily conceive and judge of the rest from were it expedient to discuss this question: Whether all they which boast and beag that they have the Doly Shost, do truly challenge this unto themselves, or no: Which doubt, because it is necessary and profitable, hall (GDD willing) be discolved in the next part of this bomily. In the mean feason, let us (as we are most bound) give hearty thanks to GDD the kather, and his Son Resus Christ, for sending down his Comforter into the World, humbly beseeching him, so to work in our bearts by the power of this holy Spirit, that we being regenerate and newly boan again in all goonels, righteoulnels, lobziety and truth, may in the end be made partakers of everlasting life in his beavenly Kingdom, through Iclus Christ our Lord and Saviour. Amen.

The Second Part of the Homily
CONCERNING THE

# HOLY GHOST.

Diffolving this Doubt:

Whether all men rightly challenge to themselves the Holy Ghost, or no.

John 14.15.



Tr Saviour Chieft departing out of the Mozlo unto his kather, promised his Disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth. Alhich thing to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Reither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal Church of Christ, dispersed

through the whole Mord. For unless the boly Sholl had been always present, governing and preserving the Church from the beginning, it could never have sustained so many and great brunts of affiliation and persecution, with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, that the Spirit of truth thould abide with them so ever, that he would be with them always (he meaneth by Grace, Aertue, and Power) even to the Worlds end.

John 24. Matth. 21.

John 17. Rom. 8.

Ibidem.

Also in the Prayer that he made to his kather a little before his death, he maketh intercession, not only for himself and his Apostles, but indifferently for all them that should believe in him through their words, that is to wit, for his whole Church. Again, St. Paul saich: If any man have not the Spirit of Christ, the same is not his. Also in the words following, we have received the Spirit of adoption, whereby we cry Abda, kather. Hereby then it is evident and plain to all men, that the Boly Shost was given, not only to the Apostles, but also to the whole body of Christs Congregation; although not in like form and majetly as he came down at the keast of Pentecost. But now herein standeth the controverse: Albether all men do justly arrogate to themselves the Boly Shost, or no: The Bishops of Rome have for a long time made a sore challenge thereunto, reasoning for themselves after this sort. The Boly Shost (say they) was promised to the Church, and never sorsaketh the Church. But we are the chief heads, the principal part of the Church, therefore we have the Boly Shost sorter, and whatsoever things we detree, are undoubted Territies, and Dracles of the Boly Shost. That ye may perceive the weakness of this argument, it is needful to teach you,

first, what the true Church of Chaill is, and then to conferr the Church of Rome therewith, to discern how well they agree together. The true Church is an universal Congregation or fellowship of SDDS faithful and cleat People, built upon the foundation of the apostles and 1920phets, Jefus Chaift himfelf being the head Corner-ftone. And it hathal= ways three notes or marks whereby it is known. Pure and found Do-drine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiastical discipline. This description of the Thurch is agreeable both to the Scriptures of Sod, and also to the Doarine of the ancient fathers, to that none may justly find fault therewith. Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and bath been for the space of nine bundzed years and odd: you shall well perceive the state thereof to be so far wide from the nature of the true Thurd, that nothing can be moze. For neither are they built upon the foundation of the apostles and 1920pbets, retaining the found and pure doftrine of Chaift Jefu, neither yet do they order the Sacraments, or else the Ecclefiastical Reys, in fuch fort as he did first institute and ordain them: But have so inter= mingled their own Traditions and Inventions, by chopping and changing, by adding and plucking away, that now they may feem to be converted into a new guife. Chailt commended to his Church a Sacra ment of his Body and Blod: They have changed it into a Sacrifice for the quick and the dead. Theilt did minister to his apostles, and the apo-Ales to other men indifferently under both kinds: They have robbed the Lay people of the cup, Laying, that for them one kind is fufficient. Thill ordained no other element to be used in Baptism, but only chater Whereunto when the Word is joined, it is made (as S. Augustine faith) Augustine, a full and perfect Sacrament. They being wifer in their own conceit than Chiff, think it is not well not orderly done, unless they use conjuration, unless they hallow the water, unless there be oil, salt, spittle, ta= pers, and fuch other dumb Ceremonies, ferbing to no use, contrary to the plain rule of St. Paul, who willeth all things to be done in the 1 Cor. 14-Church unto edification. Chaift ordained the authority of the Reys to ercommunicate notozious finners, and to abfolve them which are truly penitent: They abuse this power at their own pleasure, as well in cur-sing the goody with Bell, Bok, and Candles, as also in absolving the Reprobate, which are known to be unworthy of any Christian Society: Thereof they that luft to fee eramples, let them fearch their lives. To be thort, Look what our Savior Christ pronounced of the Scribes and Pharifees in the Golpel, the same may be boldly and with fafe Confcience pronounced of the Bishops of Rome; namely, that they have forfaken, and daily do forfake the Commandments of SDD, to erect and fet up their own Constitutions. Which thing being true, as all they which have any light of DDS coord mult needs confels, we may well conclude according to the rule of Augustine, That the Bi= thops of Rome and their adherents, are not the true Church of Chaill, much less than to be taken as chief beads and Rulers of the same. Taboloever (aith be) Do diffent from the scriptures concerning the head, August. although they be found in all places where the Church is appointed, yet co tra Periare they not in the Church: a plain place, concluding direttly againft liani Doniathe Church of Rome. Where is now the boly Sholl which they to flout= tifte. Epis ly do claim to themselves: Where is now the Spirit of Truth, that will

John 10. John 8.

John 16.

John 25.

John 15.

. Matth. 5. Matth. 14.

76. 78.

Serm. 3. de refurr. Dom.

Dislogorum 1ib. 3.

not fuffer them in any wife to err ? If it be possible to be there, where the true Thurch is not, then is it at Rome: otherwise it is but a vain brag, and nothing else. St. Paul (aspe have heard before) saith, If any man have not the Spirit of Thailt, the fame is not bis. And by turning the words, it may be truly faid, If any man be not of Thriff, the same bath not the Spirit. Row to discern who are truly his, and who not, we have this rule given us, that his theep do always hear his voice. and Saint John faith, De that is of ODD, heareth ODD & Word. Whereof it followeth, that the Popes in not hearing Christs voice, as they ought to do, but preferring their own Decrees before the express Thord of DDD, do plainly argue to the Telorid, that they are not of Christ, nor yet pollelled with his Spirit. But here they will alledge for themselves, that there are divers necessary points not expressed in holy Scripture, which were left to the revelation of the boly Shost. Who being given to the Thurch, according to Thrills promife, bath taught many things from time to time, which the apolles could not then bear. Co this we may eally answer by the plain words of Thrift. traching us that the proper office of the boly Sholl is, not to institute and bring in new Ordinances, contrary to his doffrine before taught; but thall come and declare those things which he had before taught, so that it might be well and truly understood. When the poly Shoft faith he) thall come, he thall lead you into all truth. What truth doth he mean? Any other than he himself had befoze expressed in his colord? Do. Fozbe faith, be hall take of mine, and there unto pou. Again, be thall bring you in remembrance of all things that I have told you. It is not then the duty and part of any Chaiftian, under paetence of the poly Shoft, to bring in his own Dreams and Phantalies into the Church: but he muft diligently provide that his Doctrine and Decrees be agreeable to Chailes boly Tellament. Otherwise in making the boly Sholt the Author thereof, he doth blaspheme and belie the voly Shost, to his own condemnation.

Row to leave their Doctrine, and come to other Points. What chall we think or judge of the Popes intolerable Pride: The Scripture faith that SDD relisteth the proud, and theweth grace to the humble. Also it pronounceth them bleffed which are por in spirit, promising that they which humble themselves, wall be eralted. And Chaift our Savior willeth all his to learn of him, because he is humble and meek. As for Dride, Saint Gregory faith, it is the rot of all mischief. And St. Auguftines judgment is this, that it maketh Den Devils. Can any man then, which either bath or thall read the Popes lives, justly fay that they bad the boly Sholl within them? First, as touching that they will be termed universal Bishops and beads of all Christian Churches Lib.3. Epift. through the World; we have the judgment of Gregory expredy against them, who writing to Mauricius the Emperoz, condemneth John, Bilhop of Constantinople, in that behalf, calling him the Prince of Pride, Lucifers Successoz, and the Fore-runner of antichzift. St. Bernard also agreeing thereunto, faith, What greater Pride can there be, than that one man fould preferr his own judgment before the whole Congregation, as though he only had the Spirit of ODD: and Chryfostom pronounceth a terrible centence against them, affirming plainly, that whofoever feeketh to be chief in Earth, Chall find confusion in Deaven, and that he which firiveth for the funremacy, wall not be reputed among the

ferbants of Chaift. Again be faith, Co defire a good work, it is good; Chrysoft. Sup. but to covet the chief degree of honour, it is meer banity. Do not Matt. these places sufficiently convince their outragious pride, in usurping to themselves a superiority above all other, as well Dinitlers and Bishops, as Kings also and Emperozs: But as the Lion is known by his Claws, fo let us learn to know thefe men by their Deeds. Wibat Chall we say of him that made the noble King Dandalus to be tied by the neck Sabelli. Enwith a chain, and to lie flat Down befoze his table, there to gnam bones nead.g.lib.7. like a Dog : Shall we think that he had SDDS holy Spirit within him , and not rather the fpirit of the Devil : Such a Tyrant was Pope Clement the firth. What thall we say of him that proudly and contemptuously trode Frederick the Emperor under his feet, applying the verse of the Psam unto himself, Thou shalt go upon the Lion and Psalm'60. the Adder, the young Lion and the Dragon thou halt tread under thy foot : thall we say that he had DDS holy Spirit within him, and not rather the Spirit of the Devil : Such a Tyrant was Pope Alexander the third. What chall we say of him that armed and animated the son against the father, causing him to be taken, and to be cruelly famished to death, contrary to the Law both of DD, and also of nature: Shall we fay that he had SDDS holy Spirit within him, and not rather the fpi= rit of the Devil : Such a Cyrant was Pope Pascal the second. What thall we say of him that came into his Popedom like a For, that reigned like a Lion, and died like a Dog: Shall we say that he had SDDS holy Spirit within him, and not rather the spirit of the Devil : Such a Errant was Pope Boniface the eighth. What thall we far of him that made Henry the Emperoz, with his wife and his young dild, to stand at the gates of the City in the rough Minter, bare footed and bare legged. only clothed in Linley Wolfey, eating nothing from morning to night, and that for the space of three days: Shall we say that he had Gods boly Spirit within him, and not rather the spirit of the devil- Such a Trant was pope Hildebrand, most worthy to be called a Firebrand, if we chall term him as he bath best deserved. Pany other eramples might here be alledged. As of Pope Ione the Parlot, that was delivered of a child in the bigh-treet, going folemnly in Procellion. Df Pope Julius the 2. that wilfully cast S. Peters keys into the River Tiberis. Of Pope Urban the 6. that caused five Cardinals to be put in Sacks, and cruelly drow= ned. Of Pope Sergius the 3. that perfecuted the dead body of Formofus bis Predecelloz, when it had been buried eight years. Df Pope John the 14. of that name, who having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be chaven, and to be hanged up a whole day by the hair, then to be set upon an ass with his face backward toward the tail, to be carried round about the Ci= ty in despite, to be miserably beaten with rods, last of all, to be thrust out of his Country, and to be banished for ever. But to conclude and make an end, ve chall briefly take this short Lesson, wheresoever ye find the Spirit of arrogancy and paide, the Spirit of envy, hatred, contention, cruelty, murder, extortion, withcraft, necromancy, ac. affure your felves that there is the spirit of the Devil, and not of DD, albeit they pretend outwardly to the world never so much holinels. For as the Sospel teach= eth us the Spirit of Jelus is a good spirit, an holy spirit, a sweet spirit, a lowly spirit, a merciful spirit, full of charity and love, full of forgive= nels and pity, not rendzing evil for evil, extremity for extremity, but

I John 4.

Matth. 24.

Matth. 7.

Luke 6.

obercoming evil with good, and remitting all offence even from the beart. According to which rule, if any man live uprightly, of him it may be lafely pronounced, that he bath the boly Shoftwithin him: If not, then it is a plain token that he doth usurp the name of the boly Sholl in bain. Cherefoze (Dearly Beloved) according to the good coun-fel of St. John, believe not every spirit, but first try them whether they be of SDD or no. Many thall come in my name (faith Chrift) and thall transform themselves into Angels of Light, Deceiving (if it be pollible) the bery elect. They chall come unto you in Sheeps cloathing, being inwardly cruel and ravening Wolves. They thall have an outward them of great holiness and innocency of life, so that ye thall hardly or not at all discern them. But the rule that ye must follow, is this, to judge them by their fruits. Which if they be wicked and naught, then is it unpollible that the Tree of whom they proceed chould be good. Such were all the Popes and Prelats of Rome for the most part, as both well -appear in the flozy of their lives, and therefore they are worthily accounted among the number of falle Prophets, and falle Christs, which deus from their tyranny and pride, that they never enter into his Cline-pard again, to the diffurbance of his filly poor flock: but that they may be utterly confounded and put to flight in all parts of the Morald: and be of his great mercy to work in all mens hearts, by the mighty power of the poly Sholl, that the comfortable Solpel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death, the Pope, the Devil, and all the king-dom of antichili, that like scattered and dispersed theep, being at length gathered into one fold, we may in the end reli all together in the bosome of Abraham, Isaac, and Jacob, there to be partakers of eternal and everlatting life, through the merits and death of Jefus Chaift our Sapiour. Amen.

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# HOMILY

For the Days of

## ROGATION WEEK:

That all Good things cometh from God.





am purposed this day (good devout Christian People) to declare unto you the most deserved praise and commendation of Almighty SDD, not only in the consideration of the marvellous Creation of this World, or for Conversation and Sovernance thereof; wherein his great power and wisdom might excellently appear, to move us to honour and dread him: but most especially in consideration of his likeral and large goodness, which he daily bestoweth on us his reasonable Creatures, for

whose fake he made the whole Universal World, with all the commodities and gods therein. Which his fingular godness well and dili= gently remembred on our part, fould move us (as duty is) again with bearty affection to love him, and with word and deed to praife him, and ferbe him all the days of our life. And to this matter, bring to worthy to entreat of, and fo profitable for you to hear, I truft I Chall not need with much circumftance of words to flir you to gibe your attendance to hear what thail be faid. Only I would with your affection inflamed in fecret wife within pour felf, to raife in fome motion of thankfgibing to the goodness of almighty ODD, in every fuch point as that be opened by my declaration particularly unto you. For elfe what that! it avail us to hear and know the great godnels of DD towards us, to know that what soever is good proceedeth from him, as from the princi= pal fountain and the only Author; or to know that what foeber is fent from him, mult needs be good and wholfom : if the bearing of fuch matter movethus no further but to know it only: What availethit the wife men of the Mordo to have knowledge of the Power and Divinity of ODD, by the fecret inspiration of him: where they did not honour and glorifie him in their knowledges as ODD: what praise was it to PD 2

Pfal. 72.

Jer. 15.

them, by the confideration of the creation of the Morld, to behold his goonels: and not to bethankful to him'again for his creatures: calbat other thing deferbed this blindness and forgetfulness of them at DDS hands, but utter foglaking of him : and lo foglaken of DD, they could not but fall into extream ignozance and erroz. and although they much effeemed them felves in their wits add knowledge, and glozied in their wisdom; yet vanished they away blindly, in their thoughts became fols, and perifped in their folly. There can be none other end of fuch as draw nigh to SDD by knowledge, and yet depart from him in unthankfulnels, but utter destruction. This experience faw David in his days. Foz in his Pfalm he faith, Behold they which withdraw themselves from thee, thall perith, for thou half deltroyed them all that

are Araved from thee.

This experience was perceived to be true, of that holy Prophet Jeremy: D Lord (faith he) what soever they be that for sake thee, shall be confounded, they that depart from thee, wall be written in the Earth, and fon forgotten. It profiteth not (good People) to bear the goodness of GDD declared unto us, if our hearts be not enflamed thereby to bonour and thank him. It profited not the Iews which were SDDS elect People, to hear much of DD, feeing that he was not received in their hearts by Faith, northanked for his benefits beltowed upon them: their unthankfulness was the cause of their destruction. Let us eschew the manner of these before rehearsed, and follow rather the example of that ho= ly apostle St. Paul, who when in a deep meditation he did behold the marbellous proceedings of almighty DD, and confidered his infinite godnels in the ordering of his Creatures, he burd out into this conclution: Surely (faith he) of him, by him, and in him, be all things. And this once pronounced, be fluck not still at this point, but forthwith thereupon joined to thele words. To him be glory and praise for ever, Amen.

Rom, 11:

apon the ground of which words of St. Paul (good audience) I purpose to build my exportation of this day unto you. Wherein I shall do my endeabour, first to prove unto you that all good things come down unto us from above from the Kather of Light. Secondly, that Ielus Chieft his Son and our Savioz, is the mean by whom we receive his liberal godness. Thirdly, that in the power and vertue of the boly Shoft, we be made meet and able to receive his gifts and graces. Which things distinctly and advisedly considered in our minds, must needs compel us in most low reverence, after our bounden duty, always to render him thanks again, in some testification of our good hearts for his defects unto us. And that the entreating of this matter in hand may be to the glozy of almighty DD, let us in one faith and Charity call upon the Father of Dercy, from whom comethebery good gift, and every perfect gift, by the mediation of his welbeloved Son our Savioz, that we may be affifted with the prefence of his boly Spirit, and profitably on both parts, to demean our felbes in speaking and hearkning to the Calvation of our fouls.

In the beginning of my speaking unto you, (good Theistian People) suppose not that I do take upon me to declare unto you the excellent power, or the incomparable wisdom of Almighty DD, as though I would have you believe that it might be expressed unto you by words. May it may not be thought, that that thing may be comprehended by

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mans words, that is incomprehensible. And to much arrogancie it were for buft and albes to think that he can worthily beclare his Maker. It passeth far the dark understanding and wildom of a mortal man, to speak sufficiently of that divine Majellie, which the Angels cannot understand. The shall therefore lay apart to speak of the profound and unsearchable nature of almighty DD, rather acknowledging our weakness, then rachly to attempt that is above all manscapacity to compals. It thall better fuffice us in low humility to reverence and dread his Majelly, which we cannot comprife, than by overmuch curious fearthing to be overcharged with the glozy. We thall rather turn our whole contemplation to answer a while his gwoness towards us; wherein we shall be much more profitably occupied, and more may we be bold to fearth. To consider the great power he is of, can but make us dread and fear. To consider his high wisdom might utterly discomfort our frailty to have any thing to do with him. But in considera= tion of his inestimable godnels, we take god heart again to trust well unto him. By his goodness we be affured to take him for our refuge, our hope and comfort, our merciful father, in all the course of our lives. Dis power and wisdom, compelleth us to take him for SDD omnipo-tent, invisible, having rule in beaven and Earth, having all things in his subjection, and will have none in Council with him, not any to ask the reason of his doing. For he may do what liketh him, and Dan. 14.7 none can result him. For he worketh all things in his secret judg= Prov. 6. ment to his own pleasure, year ben the wicked to damnation, saith Solomon. By the reason of this nature, he is called in Scripture, con- Heb. 11. fuming fire, he is called a terrible and fearful GDD. Of this behalf therefore, we have no familiarity, no access unto him, but his goodness again tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be conversant with us, and easie unto us.

It is his goodness that moveth him in Scripture: It is my des light to be with the children of men. It is his goodness that moveth him to call us unto him, to offer us his friendship and prefence. It is his godnels that patiently luffereth our straying from him, and Suffereth us long, to win us to repentance. It is of his goodness Prov. 8. that we be created reasonable Creatures, where else be might have made us bruit Bealts. It was his mercy to have us born among the number of Christian People, and thereby in a much more nighnels to Calvation, where we might have been born (if his goodnels had not been) among the Panims, clean boid from SDD, and the hope of everlasting life. And what other thing both his loving and gentle voice spoken in his Word, where he calleth us to his presence and friendship, but declare his goodness, only without regard of our worthiness: And what other thing both flir him to call us to him, when we be strayed from him, to fuffer us patiently, to win us to repentance, but only his lingular goodnels, no whit of our deferving: Let them all come together that be now glozified in beaven, and let us hear what answer they will make in these points befoze rehearsed, whether their first Creation was in SDDS goodness, oz of themselves. Fortooth David would make answer for them all, and say, know ye for sures ty, even the Lord is GDD, he bath made us, and not we our felves. If they were asked again, who should be thanked for their rege-

neration:

neration: for their justification: and for their salvation: whether their deserts, or SOOS gwonels only: Although in this point, every one confess sufficiently the truth of this matter in his own person: yet let David answer by the mouth of them all at this time, who cannot duse but say, Not to us, D Lord, not to us, but to thy Name give all the thank, for thy loving mercy, and for thy truths sake. If we should ask again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith SOO was so highly pleased and worthiped by them: Let some other witness be brought in, to testifie this matter, that in the mouth of two or three may the truth be known.

Efay 26.

1 Cor. 3. Acts 17.

Merily that holy Prophet Efay beareth record, and faith, D Lord, it is thou of thy godness that hall wrought all our works in us, not we our felves. And to uphold the truth of this matter, against all ju-fliciaries and hypocrites, which rob Almighty DD of his honour, and ascribe it to themselves, St. Paul bringeth in bis belief; Tale be not (faith he) fufficient of our felves, as of our felves once to think any thing: but all our ablenels is of DDD goodnels. Foz be it is in whom we have all our being, our living, and moving. If ye will know furthermoze, where they had their gifts and facrifices, which they offered continually in their lives to Almighty GDD, they cannot but agree with David, where he faith: Of thy liberal hand, D Lozd, we have received that we gave unto thee. If this boly company therefore confess to constantly, that all the goods and graces wherewith they were indued in foul, came of the goodnels of DD only: what moze can be faid to prove that all that is good, cometh from Almighty DD? Is it meet to think that all spiritual goonels commeth from GDD above only: and that other good things, either of nature of fortune (as we call them) cometh of any other cause: Doth DD of his goodness adoan the foul, with all the powers thereof as it is: and cometh the gifts of the body, wherewith it is indued, from any other: If he both the moze cannot be do thelels : To justifie a finner, to new create bim from & wicked person to a righteous man, is a greater aft (faith St. Augustine) than to make fuch a new beaben and Earth, as is already made. The must needs agree, that whatsoever good thing is in us, of Grace, of Mature of fortune, is of SDD only, as the only Authour and Wlozker.

and yet it is not to be thought that DDD bath created all this whole univerfal zatorlo as it is, and thus once made, bath given it up to be ruled and used after our own wits and device, a so taketh no moze charge therefore. As we fee the Shipwright, after he hath brought his thip to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. May, SDD hath not so created the World, that he is careless of it: but he fill preferbeth it by his godness, he fill flayeth it in his creation. For else without his special goonels, it could not fland long in his condition. And therefore St. Paul faith, that he preferbeth all things, and beareth them up fill in his 20020, left they thould fall without him to their nothing again, whereof they were made. If his elpecial goonels were not every where present, every creature thould be out of order, and no creature thould have his property wherein he was first created. De is therefore invilible every where, and in every creature, and fulfilleth both beaven and Earth with his presence. In the fire, to aibe

Heb. 2. Heb. 3.

give heat, in the water to give moissure, in the earth to give fruit in the beart to give his strength; yea, in our bread and drink is be, to give us nourithment, where without him the bread and drink cannot give futhenance, noz the berb health, as the Wlife man plainly confesseth it, say= ing, It is not the increase of fruits that feedeth men, but it is thy Word wifd. 16. (D Lozd) which preferveth them that trust in thre. And Moies agreeth to the same, when he saith, Mans life resteth not in bread only, but in Deur. 8. every Word which proceedeth out of SDDS mouth. It is neither the herb noz the platter that giveth health of themselves, but thy Word, D Lozd, (faith the Wife man) which healeth all things. It is not therefore wife. 17-the power of the creatures which worketh their effects, but the godness of DD which worketh in them. In his Word truly doth all things confift. By that same Word that Deaven and Earth were made, by the same are they upholden, maintained, and kept in order (faith St. Peter) 2 Pet 3. and thall be till almighty GDD thall withdraw his power from them, and speak their dillolution. If it were not thus, that the gwoness of GDD were effectually in his Creatures to rule them, how could it be that the main Sea, so raging and labouring to overflow the Earth, could be kept within his bounds and banks as it is: That holy man Job evidently spied the goodness of SOD in this point, and confessed, that if he had not a special goodness to the preferbation of the Earth, it could not but Mortly be overflowed of the Sea. Dow could it be that the Elements, so divers and contrary as they be among themselves, hould yet agree and abide together in a concord, without destruction one of another to ferve our use, if it came not only of SDD goodness to to temper them? Dow could the fire not burn and confume all things, if it were let lose to go whither it would, and not staid in his spheze by the godness of SDD, measurably to heat these inferior Creatures to their riping? Consider the buge substance of the Earth, so heavy and great as it is: Dow could it so thand thably in the space as it doth, if DDD godnels referbed it not fo foz us to travel on : It is thou, D Lord, (faith David) which hast founded the Earth in his stability, and duzing thy 20102d, it shall never reel or fall down. Consider the great Pfal. 103. Arong Bealts and Filhes, fare palling the Arength of man, how herce foever they be and firong, yet by the goodnels of DD they prevail not against us, but are under our subjection, and ferve our use. Of whom came the invention thus to subdue them, and make them fit for our commodities: Was it by mans brain: nay rather this invention came by the godnels of GDD, which inspired mans understanding to have his purpose of every Creature. Tho was it (faith Job) that put Will Job 38: and Wisdom in mans head, but SDD only his goodness: and as the same faith again, I perceive that every man hatha mind, but it is the Inspiration of the almighty that giveth understanding. It could not be verily (good Christian People) that man of hisown wit upholden, thould invent so many and divers devices in all Crafts and Sciences, except the godnels of Almighty GOD had been present with men, and had flirred their wits and fludies of purpose to know the natures and dispositions of all his Creatures, to ferve us sufficiently in our needs and necessities. Pea, not only to serve our necessities, but to serve our pleasures and delight, moze then necessity requireth. So liberal is SDDS godnels to us, to provoke us to thank him, if any hearts we have. The Wise man in his contemplation by himself, could not

#### The First Part of the Sermon

wifd. 7.

but grant this thing to be true that I reason unto you. In his hands (saith he) be we, and our woods, and all our wisdom, and all our seiences and works of knowledge. For it is he that gave me the true in-flruction of his Creatures, both to know the disposition of the Morald, and the vertues of the elements, the beginning and end of times, the change and divertities of them, the course of the year, the order of the stars, the natures of beaus, and the powers of them, the powers of the winds, and thoughts of men, the differences of planets, the bertue of rots, and whatfoever is hid and fecret in nature, Flearned it. The Artificer of all these taught me this wisdom. And further be saith, Who can fearth out the things that be in beaben : for it is hard for us to fearth such things as be on Earth, and in daily fight before us. For our wits and thoughts, faith be, be imperfed, and our policies un= certain. Do man can therefore fearth out the meaning in thefe things, ercept thou givelt wisdom, and sendelt thy Spirit from above. If the Wife man thus confesseth all things to be of DD, why thould not me acknowledge it : and by the knowledge of it, confider our duty to God= ward, and give him thanks for his goodnels? I perceive that I am far bere overdarged with the plenty and copy of matter, that might be brought in for the prof of this cause. If I hould enter to thew how the goodness of Almighty sod appeared every where in the Creatures of the World, how marbellous they be in their creation, how beautiful in their order, how necessary they be to our use: all with one voice must needs grant their Author to be none other but Almighty &DD, bis godnels must they needs ertol and magnific every where: To whom be all bonour and glozy, for evermore.

Wild. 9.

Wifd. 9.

The

#### The Second Part of the Homily

# ROGATION WEEK.

M the former part of this bomily (good Christian People) I have declared to your contemplation, the great goonels of Almighty GDD, in the creation of this World, with all the furniture thereof, for the use and comfort of man, whereby we might rather be moved to acknowledge our duty again to his Majellie. And I truft it hath wrought not only belief in you, but also it bath moved you

to render your thanks secretly in your hearts to almighty SD D foz his loving kindness. But yet peradventure some will say, that they can agree to this, that all that is good pertaining to the foul, or what soever is created with us in body, thould come from GDD, as from the author of all goodness and from none other. But of fuch things as be without them both, I mean fuch good things which we call goods of fortune, as riches, authority, promotion, and hos nour some men may think, that they should come of our industry and diligence, of our labour and travel, rather than supernaturally. Now then consider, good People, if any Author there be of such things concurrant of mans labour and endeabour, were it meet to ascribe them to any other than to SDD: as the Panims, Philosophers, and Poets, did err, which took Fortune and made her a Goddels to be hos noured, for fuch things: DD forbid (good Christian People) that this Imagination thould earneftly be received of us that be worthiners of the true GDD, whose works and proceedings be expressed manifestly in his Word. These be the opinions and fayings of Infidels, not of true Christians. For they indeed (as Job maketh mention) believe Job 22: and fay, that SDD hath his residence and resting place in the Clouds, and confidereth nothing of our matters. Epicures they be that imagine that he walketh about the coasts of the heavens, and bath no respect of these inferior things, but that all these things should proceed either by chance og at adventure, og elle by disposition of Fogtune, and DD to have no froke in them. What other thing is this to fay, than as the Fol supposeth in his heart, there is no SDD: Whom we chall none otherwise reprove, than with SDDS own words by the mouth of David. hear my people (faith he) for I am thy SDD, thy very SDD. Pfal. 14. all the Bealts of the Wood are mine. Sheep and Dren that wander in Pfal. 50. the Mountains. I have the knowledge of all the Fowls of the Air, the beauty of the field is my handy work, mine is the whole circuit of the World, and all the plenty that is in it. And again the Prophet Jeremy: Jer. 23. Thinkest thou that I am a SOD of the place nigh me (laith the Lozo)

Pfal. 104.

Prov. 10. 1 King. 2.

1 1111 104.

Jerem. 9.

I Cor. 4.

James 1.

Sap. 10.

and not a SDD far off? Can a man hide himfelf in fo fecret a comer. that I chall not fee him? Do not I fulfill and replenith both beaben and Earth, faith the Lord : Tabich of thefe two thould be most believed: Fortune whom they paint to be blind of both eyes ever unfable and unconstant in her Wheel, in whose hands they say these things be: Di DDD, in whose hand and power these things be indeed, who for his truth and constancy was yet never reproved : For his sight loketh thorow peaven and Carth, and feeth all things prefently with his eyes. Rothing is two dark or hidden from his knowledge, not the pripe thoughts of mens minds. Truth it is, that GDD is all riches, all power, all authority, all health, wealth, and prosperity, of the which we should babe no part without his liberal distribution, and except it came from him above. David first testifieth of riches and possessions: If thou givest good luck, they thall gather, and if thou opened thy hand, they thall be full of goodness: but if thou turnell thy face they mail be troubled. and solomon faith, It is the bleffing of the Load that maketh rich men. To this agreeth that holy Coman Anne, where the faith in her fong: It is the Lozd that maketh the pooz, and maketh the rich, it is he that promoteth and pulleth down, be can raife a needy man from bis miferp, and from the dunghil, be can lift up a poz personage to sit with Princes, and have the feat of glozy; for all the coasts of the Earth be his. Now if any man will ask, What Hall it avail us to know that every good gift, as of nature and fortune (fo called) and every perfest gift, as of grace, concerning the foul, to be of GDD, and that it is his gift only: For forth for many causes it is convenient for us to know it. For so thall we know (if we confels the truth) who ought justly to be thanked for them. Our pride thall be thereby abated, perceiving naught to come of our felbes but fin and vice: if any goonefs be in us, to refer all land and praise for the same to almighty DDD. It thall make us to advance our felbes befoze our neighboz, to dispise him foz that he hath fewer gifts, seeing SDD giveth his gifts where he will. It shall make us by the consideration of our gifts, not to ertol our selves before our neighbors. It shall make the wife man not to glory of his wisdom, noz the Arong man in his Arength, noz the rich to glozy in his riches, but in the living SDD, which is the author of all thefe, left if we should do to, we might be rebuked with the words of St. Paul, what hast thou, that thou half not received: and if thou half received it, why gloziest thou in thy felf, as though thou hadd not received it? To confels that all good things cometh from Almighty SDD, is a great point of Wildom, my Friends: For so confessing, we know whither to resort for to have them, if we want, as St. James biddeth us, faying, If any man wanteth the gift of wisdom, let him ask it of DD that gives it, and it thall be given him. As the wife man in the want of fuch a like gift, made his recourse to SDD for it, as he testifieth in his Bok: After I knew (laith he) that otherwise I could not be challe, except SOD granted it, (and this was as bethere writeth, high wisdom to know whose gift it was) I made batte to the Lord, and earnestly belought him, even from the roots of my heart, to have it. I would to DD (my friends) that in our wants and necessities, we would go to GDD, as St. James biddeth, and as the Miseman teacheth us that he did. I would we believed stedfastly that GDD only gives them: If we did, we should not seek our want and necessity of the Devil and

and his ministers so oft as we do, as daily experience declareth it. For if we fland in necessity of corporal health, whither go the common people but to charms, withcrafts, and other delutions of the Devil? If we knew that SDD were the Author of this gift, we would only use his means appointed, and bide his leisure, till he thought it good for us to have it given: If the Werchant and worldly occupier knew that SDD is the giver of riches, he would content himself with so much as by just means approved of DD, he could get to his living, and would be no richer than truth would fuffer him, he would never procure his gain and ask his gods at the Devils hand. ODD for-bid ye will fay, that any man thould take his riches of the Devil. The rily to many as increase themselves by usury, by extortion; by perjury, by flealth, by deceits, and craft, they have their goods of the Devils gift. And all they that give themselves to such means, and have renounced the true means that SDD hath appointed, have forfaken him, and are become worthipers of the Debil, to have their lucres and advantages. They be such as kneel down to the Devil at his bidding, and worthin him: For he promifeth them for so doing, that he will gibe them the World, and the goods therein. They cannot otherwife better ferve the Devil, than to do his pleasure and commandment; and his motion and will it is, to have us forfake the truth, and betake us to falthood, to lies and perjuries. They therefore which believe perfectly in their heart that SDD is to be honoured, and requelled for the gift of all things necessary, would use none other means to relieve their necessities but truth and verity, and would serve SDD to have competency of all things necessary. The man in his need would not relieve his want by fealth. The woman would not relieve her necessity and poverty by giving her body to other in Adultery foz gain. If SOD be the Author indeed of life, health, riches, and welfare, let us make our recourse to him, as the Author, and we chall have it, saith Saint James. Peait is high wisdom by the Wise man therefore to know whose gift it is, for many other skills it is wisdom to know and believe that all godnels and graces be of SDD, as the Authoz. Which thing well confidered, mult needs make us think that we that! make account for that which DD giveth us to pollels, and therefore thall make us to be more diligent well to spend them to GODS glory, and to the profit of our neighbour, that we may make a good account at the last, and be maised for good flewards, that we may bear thefe words of our Judge: Well Matth. 24. Done good fervant and faithful, thou half been faithful in little. I will make thee ruler over much, go into thy Matters joy. Belides, to believe certainly SOD to be the Author of all the gifts that we have, thall make us to be in Mence and patience when they be taken again from us. For as SDD of his mercy doth grant us them to use: so other whiles he doth justly take them again from us, to prove our patience, to exercise our faith, and by the means of the taking away of a few, to bestow the moze warily those that remain, to teach us to use them the more to his glory, after he giveth them to usagain. Many there be that with mouth can say that they believe that SDD is the Author of every good gift that they have: but in the time of temptation they go back from this belief. They fay it in Mozd, but deny it in deed. Conflder the cultom of the World, and fee whether it be not true. Behold the rich man that is indued with fubstance, if by any advertity his.

DI C 2

gods

gods be taken from him, how fumeth and freteth he? Dow murmureth he and dispaireth? De that both the gift of god reputation, if his name be any thing touched by the detractor, how unquiet is he? how buse to revenge his despite? It a man both the gift of wisdom, and fortune to be taken of some evil willer for a Fool, and is so reported; how much doth it grieve him to be so esteemed? Think ye that these believe constantly that SDD is the Author of these gifts? If they believe it verily, why should they not patiently suffer SDD to take away

his gifts again, which be gave them freely, and lent for a time: But will fay, I could be content to relign to ODD fuch gifts, if he took them again from me: But now are they taken from me by evil chances and falle threws, by naughty wrethes, how thould I take this thing patiently? To this may be answered, that Almighty DOD is of his nature invilible, and cometh to no man vilible after the man= ner of man, to take away his gifts that he lent. But in this point whatsoever GDD doth, he bringeth it about by his instruments or dained thereto. He hath good Angels, he hath evil Angels, he hath good men, and be bath evil men, be bath bail and Bain, be bath Mind and Chunder, he hath beat and Cold. Innumerable instruments bath be, and mellengers, by whom again be afketh fuch gifts as be committeth to our truft, as the Wife man contesseth. The Creature must needs wait to ferbe his Daker, to be fierce against unjust men to their punishment. Foz as the same Author saith, be armeth the Creature, to revenge his enemies, and other whiles to the probation of our faith, Airreth he up fuch Coms. And therefore by what mean and instrument soever SDD takes from us his gifts, we must patiently take SDDS judgment in worth, and acknowledge him to be the Taker and Giver, as lob faith: The Lord gave, and the Lord took, when yet his enemies drove his Cattle away, and when the Devil aew his dildren, and afflicted his body with grievous lickness. Such meekness was in that holy King and Prophet David, when he was reviled of Shimei in the mefence of all his holf, he took it patiently, and reviled not again, but as confessing SDD to be the Author of his innocency and good name, and offering it to be at his pleasure: Let him alone (faith be to one of his servants that would have revenged such despite) for SDD hath commanded him to curse David, and peradventure DD intendeth thereby to render me some good turn for this curse of him to day. And though the minister other whiles doth evil in his act, proceeding of malice, yet forasmuch as SDD turneth his evil act to a proof of our patience, we thould rather submit our selves in patience, than to have indignation at SDDS rod, which peradventure when he hath corrected us to our nurture, he will cast it into the fire, as it deserbeth.

Let us in like manner truly acknowledge all our gifts and prezogatives, to be so SODS gifts, that we shall be ready to resign them up at his will and pleasure again. Let us throughout our whole lives confess all good things to come of SOD, of what name or nature soe ber they be, not of these corruptible things only, whereof I have now last spoken, but much more of all spiritual graces behoveable for our soul, without whose goodness no man is called to Faith, or slaid therein, as I shall hereaster in the next part of this Domily declare to you. In the mean season forget not what hath already been spoken to you, sozget not to be comfortable in your judgments to the

truth

Sap. 17.

Job I.

2 King. 16.

truth of his doctrine, and forget not to practife the same in the whole flate of your life, whereby pe thall obtain the bleffing promised by our Savior Christ: Bleffed be they which hear the Mord of SDD, and fulfil it in life. Which bleffing be grant to us all, who raigneth over all, one CDD in Trinity, the Father, the Son, and the bely Shoft : To whom be all bonour and glozy for ever. Amen.

#### The Third Part of the Homily

FOR

# ROGATION WEEK.



Promised to you to declare that all spiritual gifts and graces come Specially from DD. Let us consider the truth of this matter, and hear what is teflified first of the gift of faith, the first entry into the Christian life, without the which no man can please GDD. Foz St. Paul confesseth it plainly Ephel. 2. to be GDDS gift, saying, faith is the gift of GDD. And again, St. Peter saith, It is of GDDS 1 Pet. 1. power that ye be kept through faith to falvation.

It is of the godnels of SDD that we falter not in our hope unto him. It is verily GDDS work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raile us up. If any will we have to rife, it is be that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with GOD through remisfion of our fin, and so be reconciled again to his favour, and hope to be bis dilden and inheritoes of everlalling life: who worketh thele great miracles in us : our worthinels, our defervings and endeavors, our wits, and bertue : May berily, St. Paul will not fuffer fleth and clay to presume to such arrogancie, and therefore saith, all is of SDD which bath reconciled us to himself by Ielus Christ. For SDD was in Christ when he reconciled the World unto himself. SDD the Father of all mercy, wrought this high beneat unto us, not by his own person: but by a mean, by no less a mean than his only beloved Son, whom he spa= ted not from any pain and travel that might do us good. For upon him be put our fins, and upon him he made our ransom, him he made the mean betwirt us and himfelf, whose mediation was to acceptable to DD the father, through his absolute and perfett obedience, that he tok his aft for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our ans, whose revemption he would have fland against our damnation. In this point, what have we to muse within our selves god friends: I think no less than that which St. Paul faid in the remembrance of this wonderful godnels of SDD, Chanks be to almighty SDD, through Christ Jefus our Rom. 7.

#### The Third Part of the Sermon

Ephef. 1.

Matth. 3.

Ephef. 1.

John 1.

Ephel. 4.

Pfal. 50.

Pfal. 103.

r Cor. 12.

1 Cor. 2.

Lord: for it is be for whole lake we received this high gift of grace. For as by him (being the everlalling wisdom) he wrought all the coord and that is contained therein: So by him only and wholy, would be have all things reflozed again in beaben and in Earth. By this our heabenly speciator therefore do we know the favour and mercy of SDD the Father, by him know we his will and pleasure towards us, for he is the brightnels of his Fathers glozy, and a very clear image and pattern of his Lubstance. It is be whom the father in Deaven Delighteth to habe for his welbeloved Son, whom he authorized to be our Ceacher, whom he charged us to hear, saying, bear him. It is he by whom the Kather of Deaven doth bless us with all spiritual and heavenly gifts; for whose take and favour (writeth St. lohn) we have received grace and fabour. Co this our Savioz and Bediatoz, hath SDD the Father given the power of beaven and Earth, and the whole jurifviction and authority, to distribute his goods and gifts committed to him: for so wrize teth the Apolle, To every one of us is grace given, according to the measure of Christs giving. And thereupon to execute his authority com= mitted, after that be had brought Sin and the Devil to captibity to be no moze hurtfut to his members, be ascended up to his father again, and from thence fent liberal gifts to his welbeloved fervants, and bath still the power to the Worlds end to distribute his Kathers gifts continually in his Thurch, to the eliablishment and comfort thereof. And by him hath almighty SDD decreed to dissolve the exocid, to call all befoze him, to judge both the quick and the dead and anally by him thall be condemn the wicked to eternal fire in hell, and give the good eternat life, and fet them assuredly in presence with him in Beaven for evermore. Thus ye fee how all is of SDD, by his Son Christ our Lord and Savioz. Remember I say once again your duty of thanks, let them be never to want, still injoin your felf to continue in thanksgiving, pe can offer to SDD no better facrifice: Foz be faith himfelf, It is the facrifice of praise and thanks that thall honour me. Which thing was well perceived of that holy Prophet David, when he fo earnelly fpake to himself thus, D my soul bless thou the Lord, and all that is within me bless bis boly Mame. I say once again, D my soul bless thou the Lozd, and never fozget his manifold rewards. SDD give us grace (god People) to know these things, and to feel them in our hearts. This knowledge and feeling is not in our self, by our self it is not possible to come by it, a great pity it were that we would loke to profitable know= ledge. Let us therefore meekly call upon that bountiful Spirit the Poly Sholl, which proceedeth from our Kather of Bercy, and from our me-Diatoz Thrift, that he would affift us. and inspire us with his presence, that in him we may be able to hear the goodness of SDD declared unto us to our falbation. For without his lively and fecret infniration, can me not once fo much as fpeak the Rame of our Dediatoz, as St. Paul plainly tellifieth : Mo man can once name our Lozd Jelus Chailt, but in the poly Shoft. Buch less thould we be able to believe and know these great mylleries that be opened to us by Chrift. S. Paul faith, that no man can know what is of SDD, but the Spirit of GDD. As fozus (laith be) we have received not the spirit of the world, but the spirit which is of GDD, for this purpose: that in that boly Spirit we might know the things that be given us by Christ. The Wife man saith, that in the power and bertue of the boly Shoft, refleth all wisdom and all ability to

know SDD, and to please him. For he writeth thus, We know that it is not in mans power to guide his goings. Do man can know thy pleas wild. s. fure ercept thou gibelt wifdom and fendelt thy holy Spirit from abobe. Send him down therefore (prayeth he to SOD) from the holy beabens, and from the throne of thy Dajelly, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let us with so good heart pray, as he did, and we thall not fail but to have his affistance. For he is son seen of them that love him, he will be found of them that feek him: For very liberal and gentle is the spirit of califoom. In his power chall we have sufficient ability to know our duty to SDD, in him thall we be comforted and couraged to walk in our duty, in him thall we be meet vessels to receive the grace of almighty SDD: for it is be that purgeth and purifieth the mind by his fecret working. And be only is prefent every where by his invitible power, and containethall things in his dominion. De lightneth the heart to conceive worthy thoughts to Almighty DD, he litteth in the tongue of man to fir him to speak his honour; no Language is hid from him, for he hath the knowledge of all Speech, he only ministreth spiritual strength to the powers of our foul and body. To hold the way which SDD had prepared for us to walk rightly in our journey, we must acknowledge that it is in the power of his spirit which helpeth our infirmity. That we may boldly come in prayer, and call upon Almighty GDD as our Father, it is by this boly Spirit, which maketh intercellion for us with continual lighs. If any Galat. 4: gift we have wherewith we may work to the glory of DD, and pro- Rom. 8. fit of our Meighboz, all is wrought by his own and felf-same Spirit, which maketh his distributions peculiarly to every man as he will. If any wildom we have, it is not of our felbes, we cannot glozy therein as 1 Cor. 12. beaun of our feldes, but we ought to glow in SDD from whom it came to us, as the Prophet leremy writeth, Let him that rejoiceth, rejoice in Jerem. 9. this, that he understandeth and knoweth me, for I am the Lord which thew mercy, judgment, and righteousnels in the Carth, for in these things I delight, faith the Lord. This wildom cannot be attained, but by the direction of the Spirit of SDD, and therefore it is called spiritual Talifoom. And no where can we moze certainly fearth for the knowledge of this will of DD (by the which we must direct all our works and deeds) but in the holy Scriptures, for they be they that tellife of him, John 5. faith our Savioz Chrift. It may be called knowledge and learning that is other where gotten without the Word: but the Wife man plain= ly tellifieth, that they all be but vain which have not in them the wildom of SDD. The fee to what vanity the old Philosophers came, wifd. 13. who were destitute of this science, gotten and fearched for in his 2002d. We fee what vanity the School doctrine is mixed with, for that in this word they fought not the will of SDD, but rather the will of Reason, the trade of Custom, the path of the Fathers, the practice of the Church. · Let us therefore read and revolve the holy scripture both day and night, for blessed is he that bath his whole meditation therein. It is that that Pfal. 1. giveth light to our feet to walk by. It is that which giveth wisdom Pfal. 119. to the Comple and ignorant. In it may we find eternal life.

In the voly scriptures find we Christ, in Christ find we SDD: for he it is that is the expres Image of the father. De that feeth Chriff, Plal. 19. feeth the father. And contrarpwife, as St. Jerome faith, the igno= John ;. rance of Scripture, is the ignorance of Thill. Pot to know Chailt, is

#### The Third Part of the Sermon

Heb. 1. John 14.

Coloff. 2.

Ephef. 3.

Sap. 7.

Job 14.

Jer. 8.

Ephel. 2.

to be in darkness, in the midtl of our worldly and carnal light of reafon and Philosophy. To be without Chaill, is to be in folithness: Foz he is the only wisdom of the Father, in whom it pleased him that all fulness and perfection thould dwell. With whom whosoever is indued in heart by Faith, and roted fall in Charity hath laid a fure foundation to build on, whereby he may be able to comprehend with all Saints what is the breadth, length, and depth, and to know the love of Thriff. This universal and absolute knowledge, is that wisdom which St. Paul witheth thefe Ephelians to have, as under beaven the greatest treasure that can be obtained. For of this wildom the Wife man writeth thus of his experience, all good things came to me together with her, and innumerable riches through ber hands. And addeth mozeover in that same place, She is the mother of all these things: For the is an infinite treasure unto men, which whoso use, become partakers of the love of SDD. I might with many words move some of this audience to fearch for this wisdom, to fequeller their reason, to follow DDS Commandment, to call from them the wits of their brains, to favour this wildom, to renounce the wildom and policie of this fond World, to take and kabour of that whereunto the favour and will of SOD hath called them, and willeth us finally to enjoy by his favour, if we would give ear. But I will halte to the third part of my Text, wherein is expelled further in capience, how SDD giveth his Elect understan= ding of the motions of the weavens, of the alterations and circumstances of time. Tabich as it followeth in words more plentiful in the text which I have last cited unto you, foit must needs follow in them that be indued with this spiritual wisdom. For as they can search where to find this wisdom, and know of whom to ask it: So know they again that in time it is found, and can therefoze attemper themfelves to the occasion of the time, to fuffer no time to pass away, wherein they may labour for this wildom. And to encrease therein, they know how DD of his infinite mercy and lenity giveth all men here time and place of repentance. And they fee how the wicked (as Job writeth) abuse the fame to their paide, and therefore do the godly take the better hold of the time, to redeem it out of fuch use as it is spoiled in by the wicked. They which have this wildom of SDD, can gather by the diligent and earnest study of the Worldlings of this present life, how they wait their times, and apply themselves to every occasion of time and to get riches, to encrease their Lands and Patrimony. They see the time pass away, and therefore take hold on it in such wise, that other whiles they will with loss of their aeep and ease, with suffering many pains, catch the other of their time, knowing that that which is pall cannot be returned again, repentance may follow, but remedy in none. Why thould not they then that be spiritual wife in their generation, wait their time to increase as fast in their state, to win and gain everlastingly : They reason what a bruit forgetfulness it were in man indued with reason, to be ignozant of their times and tides, when they fee the Curtle Dove, the Stock, and the Swallow to wait their times, as leremy faith: The Stock in the Air knoweth her appointed times, the Curtle, the Crane, and the Swallow observe the time of their coming: but my people knoweth not the judgment of the Lozd. St. Paul willeth us to redeem

the time, because the days are evil. It is not the counsel of St. Paul on=

ly, but of all other that ever gave precepts of Wildom.

There

There is no precept more feriously given and commanded, than to know the time. Pea, Christian men for that they bear how grievousty DD complainery, and threatneth in the Scriptures them which will not know the time of his difftations are learned thereby, the rather earnelly toapply themfelves thereunto. After our Saviour Chaift bad Luke 19. prophetied with weeping tears of the destruction of Jerutalem at the last he putteth the cause, for that thou hast not known the time of thy visitation. Dengland, ponder the time of GDDs merciful visitation which is shewed thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment be driven to thy duty, noz with his beneats be proboked to thanks! If thou knewell what may fall upon thee for thine unthankfulnels, thou wouldst provide for thy peace. Brethren, howsoever the World in generality is forgetful of SDD, let us particularly attend to our time, and win the time with diligence, and apply our felbes to that light and grace that is offered us, let us, if DDS favour and judgments which he work= eth in our time, cannot thir us to call home to our felf to do that be= longing to our Calbation, at the least way, let the malice of the Debil, the naughtiness of the World, which we see exercised in these perilous and last times, wherein we fee our days so dangerously fet, provoke us to watch diligently to our vocation, to walk and go forward therein.

Let the misery and Choet transitory joys spied in the casualty of our days, mobe us while we have them in our hands, and seriously stir us to be wife, and to expend the gracious good will of SDD to us-ward, which all the day long Aretcheth out his hands (as the Prophet faith) Efa. 6 unto us, for the most part his merciful hands, sometime his heavy hands, that we being learned thereby, may escape the danger that mult needs fall on the unjult, who lead their days in felicity and pleasure, without the knowing of SDDS will toward them, but suddenly they go down into bell. Let us be found watchers, found in the peace of the Lord, that at the last day we may be found without spot and blameles: yealet us endeavour our felves (god Christian People) diligently to Job 22. keep the presence of his boly Spirit. Let us renounce all uncleanness, for he is the pirit of purity. Let us avoid all hypocrifie, for this holy pi= Sup. i. rit will flee from that which is feigned. Caff we off all malice and all evil will, forthis Spirit will neber enter into an evil willing foul. Let Heb. 11. us call away all the whole lump of an that flandeth about us, for he will never dwell in that body that is subdued to sin. We cannot be feen thankful to almighty GDD, and work fuch despight to the Spirit of Heb. 10. grace, by whom we be fandified. If we do our endeaboz, we thall not need to fear. The chall be able to overcome all our enemies that fight against us. Only let us apply our felves to accept that grace that is offered us. Of Almighty SDD we have comfort by his goodness, of our Savior Christs mediation we may be fure. and this boly Spirit will fuggeft unto us that thall be wholfom, and confirm us in all things. Therefore it cannot be but true that St. Paul affirmeth: Of him, by him, and in him, be all things, and in him (after this transitory life well palled) shall we have all things. For St. Paul faith, When the Son of SOD thall fub i Cor. 15. due all things unto him, then thall GDD be all in all. If ye will know how DD thall be all in all, verily after this fenfe may ye understand it: In this Morld ye fee that we be fain to borrow many things to our necellity, of many creatures: there is no one thing that fufficeth all our

### The Third Part of the Sermon

necessities. If we be an hungred, we lust for bread. If we be a thirst, we seek to be refreshed with ale or Wine. If we be cold, we seek for Cloth. If we be sick, we seek to the Physician. If we be in heavisies, we seek for comfort of our Friends, or company: so that there is no one creature by it self that can content all our wants and desires. But in the World to come, in that everlating felicity, we shall no more beg and seek our particular comforts and commodities of divers Creatures: but we shall possess all that we can ask and desire, in SDD, and SDD shall be to us all things. De shall be to us both Father and Nother, be shall be Bread and Drink, Cloth, Physicians, comfort, he shall be all things to us, and that of much more blessed fashion, and more sufficient contentation, than ever mans declaration, than ever mans reason is able to conceive. The eye of man is not able to behold, nor his ear can hear, nor it can be compassed in the heart of man, what joy it is that SDD hath prepared for them that love him.

Let us all conclude then with one cloice with the words of St. Paul,

To him which is able to do abundantly beyond our desires and thoughts, according to the power working in us, be glory and praise

4.75

in his Church, by Chaill Jelus foz ever, World without end. Amen.

1 Cor. 2.

Ephel. 3.

AN

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# EXHORTATION

TO

Be spoken to such Parishes where they use their Perambulation in Rogation Week, for the oversight of the Bounds and Limits of their Town



Lthough we be now allembled together (god Christian People) most principally to land and thank Almighty SOD for his great benefits, by beholding the Fields replenished with all manner of fruit, to the maintenance of our corporal necessities, for our food and sustenance, and partly also to make our humble suits in prayers to his Fatherly providence, to conferve the same fruits in sending us seasonable celeather, whereby we may gather in the said Fruits, to that end for which

in the said Fruits, to that end for which his Fatherly godness hath provided them: Pet have we occasion secondarily given us in our Walks on those days, to consider the old ancient Bounds and Limits belonging to our own Counship, and to other our Neighbours bordering about us, to the intent that we should be content with our own, and not contentiously strive for others, to the breach of Charity, by any increaching one upon another, for claiming one of the other, further than that in ancient right and custom our Fore-sathers have peaceably laid out unto us for our commodity and comfort. Surely a great oversight it were in us, which be Christian men in one profession of Faith, daily looking for that heavenly inheritance which is bought for every one of us by the bloud-shedding of our Saviour Iesus Christ, to strive and fall to variance sor the earthly Bounds of our Cowns, to the disquiet of our Life bestuirt our selves, to the wasting of our Goods by vain Expences and Costs in the Law. We ought to remember, that our babitation is but transitory and short in this mortal life. The more shame it were to fall out into immortal barred

hatred among our felves, for so brittle postessions, and so to lose our eternal inheritance in Deaven. It may fland well with Tharity, for a Christian man quietly to maintain his right and just title. And it is the part of every good Cownsman, to preserve as much as lieth in him, the Liberties, Franchises, Bounds, and Li-mits of his Cown and Country: But yet to firive for our very Rights and Duties with the breach of Love and Charity, which is the only Livery of a Christian man, or with the hurt of godly peace and quiet, by the which we be knit together in one general fellowthip of Chills Familie, in one common houshold of SDD, that is utterly forbidden. That doth SDD abbort and detell, which provoketh Almighty &DDS wrath otherwhile to deprive us quite of our Commodities and Liberties, because we do so abuse them, toz matters of Strife, Discozd, and Dillention. Saint Paul bla-med the Corinchians foz such Contentions fuing among themselves, to the nander of their profession before the Enemies of Christs Religion; saving thus unto them. Now there is utterly a fault a= mong you, because pe go to Law one with another. Why rather suffer ye not Wrong: Why rather suffer ye not harm : It St. Paul blameth the Christian men, whereof some of them, for their own right went contentiously so to Law, commending thereby the profesfion of Patience in a Christian man: It Christ our Saviour would have us rather to fuffer wrong, and to turn our lest cheek to him which bath smitten the right, to suffer one wrong after another, rather than by breach of Charity to defend our own: In what flate be they before ODD who do the wrong: What curses do they fall into, who by false witness defraud either their Deighbour, 02 Cownship of his due right and just possession: which will not let to take an Dath by the poly Maine of DD, the Authour of all Truth, to set out kalipood and a Wrong: Know ye not (faith Saint Paul) that the unrighteous thall not inherit the Kingdom of OD: What Wall we then win to increase a little the Bounds and Pollellions of the Earth, and lofe the Pollellions of the Inheritance everlatting: Let us therefore take fuch beed in maintaining of our Bounds and Pollellions, that we commit not wrong by encroaching upon other. Let us beware of suddain Merdick in things of doubt. Let us well advice our felbes to abouth that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no just fitte to. Thou shalt not (commandeth Almighty &DD in his Law) remove thy Reighbours Hark, which they of old time have set in their inheritance. Thou Malt not (saith Solomon) remove the ancient Bounds which thy kathers have laid. and lest we should esteem it to be but a light offence. so to do . we thall understand, that it is reckoned among the Curses of SDD pronounced upon finners. Accursed be be, faith almighty &DD. by Moses, who removeth his Reighbours Doles, and Warks, and all the People chall say, answering Amen thereto, as ratifying that Eurse upon whom it doth light. They do much provoke the weath of ODD upon themselves, which use to grind up the Doles and Warks, which of ancient time were laid for the division of Weers

and Balks in the Fields, to bring the Owners to their right. They do wickedly which do turn up the ancient Terries of the Fields,

1 Cor. 9.

Matth. 5.

Cor. 6.

Deut. 19. Prov. 22.

Deut. 27.

that old men before times with great pains did tread out, whereby the Lords Records (which be the Tenants Evidences) be perverted and trandated sometime to the differiting of the right Dwner, to the opprellion of the por Katherlets, or the por wisdow. These covetous men know not what inconveniences they be the authors of. Some time by fuch craft and deceit be committed great disorders and riots in the challenge of their Lands, yea fometimes murders and blod. thed, whereof thou art guilty whosoever thou be that givest the occasion thereof. This covetous practifing therefore with the Neighbors Lands and Cods, is haterul to almighty SOD. Let no man subtily compals or defraud his Meighbour (biddeth Saint Paul) 1 Thefice in any manner of Cause. For DD, saith be, is a revenger of all such. ODD is the ODD of all equity and rightcousues, and therefore forbiddeth all such deceit and subtilty in his Law, by these words, De Chall not deal unjully in Judgment, in Line, in Cereight, Deut 9. or Meafure. De Chall habe juft Ballances, true Wights, and true Prov. 20 Mealures. falle ballance, faith Solomon, are an abomination unto the Lord. Bemember what Saint Paul faith, SOD is the Revenger of all Ulrong and Injudice, as we fee by daily experience, however it theiveth ungracionly which is gotten by falliood and tile be taught by experience, how almighty SDD never fustereth the third Deir to enjoy his Sathers wrong Pollessions, yea many a time they are taken from himself in his own life time. SDD is not bound to defend such pollessions as are gotten by the Devil and his counsel. SDD will defend all such mens Sods and Pollettions, which by him are obtained and polletted, and will des Prov. 25. fend thein against the violent Opprelloz. So witnelleth Solomon, The Lord will dellroy the house of the proud man: But he will sta= Pfal. 36. blish the borders of the Midow. Do doubt of it, saith David, bet= ter is a little truly gotten to the righteous man, than the innumerable riches of the wrongful man. Let us flee therefore (good people) all wrong practifes in getting, maintaining and defending our Possessions, Lands, and Libetords, our Bounds and Liber-ties, remembring that such Possessions be all under GDDS re-But what do we fpeak of Doufe and Land: May it is said in the Scripture, that GDD in his ire doth root up whole Kingdoms for Wizongs and Opprellions, and both translate Kingdoms from one Mation to another, for unrighteous dealing, for Wrongs and Biches gotten by Deceit. This is the practice of the Daniel 40 boly One, saith Daniel, to the intent that living men may know, that the Golf bigh bath power over the Kingdoms of men, and giveth them to whomsoever be will. Furthermore, what is the cause of Penury and Scarcenels, of Dearth and Famine? Is it any other thing but a token of ODD sire, revenging our Wirongs and Injuries done one to another? De have sown much, (obzai= Haggairdeth SDD by his 1920phet Haggai) and yet bring in little, ve
eat, but ye be not satisfied: ye dzink, but ye be not filled; ye cloath
your selves, but ye be not warm, and he that earneth his clasges, putteth it in a bottomles purse: pe looked for much increase, but loe, it came to little, and when ye brought it home einto your barns) I did blow it away, saith the Lord. D consider therefore the ire of SOD against Cleaners, Satherers, and Incroachers

upon other mens Lands, and Pollellions! It is lamentable to see in some places, how greedy men use to plough and grate upon their Neighbours Land that lieth next them; how covetous men now adays plough up so nigh the common Balks and Walks, which good men befoze time made the greater and broader, partly for the commodious Walk of his Neighbour, partly for the better thack in Parvell time, to the more comfort of his por Neighbours Cattle. It is a chame to behold the insatiableness of some covetous persons in their doings: that where their Ancestors left of their Land a broad and sufficient beer Balk, to carry the Corps to the Christian sepulture, how men pinch at such beer Balks, which by long use and custom ought to be inviolably kept for that purpose: And now they either quite ere them up, and turn the dead Body to be born farther about in the Digh-streets, or else if they leave any such Heer, it is too strait for two to walk on.

These strange encroadments (good Deighbours) should be looked These should be considered in these days of our Perambulaand afterward the Parties admonished, and charitably reformed, who be the doers of Sudy private gaining, to the nander of the Cownship, and the hindrance of the Pox. Pour Pigh-ways should be considered in your Walks, to understand where to befow your Days works, according to the good Statutes provided for the same. It is a good deed of Bercy, to amend the dangerous and noisome Ways, whereby thy poor Deighbour litting on his ally weak Beaft foundereth not in the deep thereof, and so the War= ket the worse served, for discouraging of poor Aictuallers to resort thicker for the same cause. If now therefore pe will have your prayers heard before Almighty SDD, for the increase of your Corn and Cattle, and for the Defence thereof from unfeatonable wills and Blatts, from bail and other fuch tempelis, love, equity, and righteousness, ensue Dercy and Charity, which SDD most requireth at our hands. Alhich Almighty SDD respecting chiefly, in making his Civil Laws, for his People the Araelites, in charging the Owners not to gather up their Corn too nigh at Garvest season, nor the Grapes and Olives in gathering time, but to leave behind some ears of Corn for the poor Gleaners. By this he meant to induce them to pity the Poz, to relieve the Needy, to thew mercy and kindness. It cannot be lost, which for his take is distributed to the 1900?. For he which ministreth Seed to the Sower, and Bread to the Dungry, which fendeth down the early and the latter Rain upon your fields, to to fill up the Barns with Com, and the Wine-presses with Wine and Dyl; De, Isay, who recompenseth all kind of Benefits in the Resurrection of the Just, he will assuredly recompense all merciful deeds thewed to the Beedy, boa foever unable the Poor is, upon whom it is bestowed. D, faith Solomon, let not Wercy and Truth-forlake thee. Bind them about " thy neck, faith he, and write them on the table of thy heart, fo thalt thou find favour at ODD S band.

Levit. 24. Deut. 29.

1 Cor. 19.

Joel. 8.

Prov. 3.

Thus bonour thou the Lord with thy riches, and with the First Fruits of thine increase: So shall thy Barns be filled with abun-

dance, and thy Presses shall burst with new Wine. May, SDD dath promised to open the Windows of Deaden, upon the liberal righteous man, that he shall want nothing. De will repress the debouring Caterpiller, which should devour your fruits. De will give you peace and quiet to gather in your Provision, that ye may sit every man under his own Cline quietly, without fear of the Forcign Chemies to invade you. De will give you not only food to feed on, but stomacks and good appetites to take comfort of your Fruits, whereby in all things ye may have sufficiencie. Finally, he will bless you with all manner abundance in this transitory life, and endue you with all manner of benediction in the nert World, in the Kingdom of Deaden, through the merits of our Lord and Sabiour: To whom with the Father and the Poly Shost, be all honour everlassing. Amen.

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# HOMILY OF THE STATE

O F

# MATRIMONY.



pe Word of Almighty SDD doth tellifie and declare, whence the original beginning of Matrimony cometh, and why it is ordained. It is instituted of SDD, to the intent that Man and Woman thould live lawfully in a perpetual Friendthip, to bring forth fruit, and to avoid Fornication. By which mean a good Conscience might be preferved on both Parties, in bridling the corrupt inclinations of the Flesh, within the limits of honesty. For SDD bath straitly forbidden

all Whosedom and Uncleannels, and hath from time to time taken grievous punishment of this inordinate list, as all Stories and Ages have declared. Furthermore, it is also Drdained, that the Church of GDD and his kingdom might by this kind of life be conserved and enlarged, not only in that GDD giveth Children by his blessing, but also in that they be brought up by the Parents godly, in the knowledge of GDD Mord, that thus the knowledge of GDD and true Religion might be delivered by succession from one to another, that sinally many might enjoy that everlasting immortality. Wherefore, forasmuch as Hatrimony serbeth us as well to avoid sin and offence, as to encrease the kingdom of GDD: you, as all other which enter the State, must acknowledge this benefit of GDD, with pure and thankful minds, for that he bath so ruled your hearts, that we follow not the eramine

ple of the wicked Molold, who fet their delight in filtbiness of un, but both of you fland in the fear of SDD, and abhort all althiness. For that is surely the singular gift of SDD, where the common example of the World declareth how the Devil bath their hearts bound and entangled in divers snares, so that they in their Wifeles flate run into open abominations, without any grudge of their Conscience. Which sort of men that live so desperately, and filthy, what damnation tarrieth sor them, St. Paul describeth it to them, saying, Meither Whozemonger, neither i Cor. 5. Adulterers, shall inherit the Kingdom of DD. This hozrible judgment of ODD ye be escaped through his mercy, if so be that ye live inseperately, according to SDD Dedinance. yet I would not have you careless without Watching. For the Devil will affay to attempt all things to interrupt and hinder your hearts and godly purpole, if ye will give him any entry. for he will either labour to break this godly knot once begun betwirt you, or else at the least he will labour to incumber it with divers griefs

and difpleasures.

and this is the principal craft, to work diffention of hearts of the one from the other: That whereas now there is pleasant and sweet love betwirt you, he will in the flead thereof, bring in most bitter and unpleasant discord. And surely that same adversary of ours, doth, as it were from above, affault mans nature and condition. Foz this folly is ever from our tender age grown up with us, to have a desire to rule, to think highly of our self, so that none thinketh it meet to give place to another. That wicked vice of Aubborn will and felflove, is more meet to break and to diffever the love of heart, than to preferbe Concord. Wherefore married persons must apply their minds in molt earnell wife to Concord, and must crave continually of OD D the help of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not diffebered by any Division of Discord. This necessity of Prayer, must be oft in the practice and using of married persons, that oft times the one thousd pray for the other, lest hate and debate do arise betwirt them. And because few do consider this thing, but moze few do perform it (I fay, to pay diligently) we fee bow wonderfully the Devil deludeth and scorneth this flate, how few Patrimonies there be without this dings, brawlings, tauntings, repentings, bitter curfings, and fightings. Which things whosoever doth commit, they do not consider that it is the infligation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeabour, Arive against these mischiefs, not only with Prayer, but also with all possible diligence. Pea they would not give place to the probocation of weath, which flirreth them either to such rough and tharp words or stripes, which is furely compassed by the Devil, whose temptation if it be followed, must needs begin and weave the tack of all miseries and socrows. For this is most certainly true, that of fuch beginnings must needs ensue the breach of true concord in heart, whereby all tobe must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to libe together, which yet cannot be in quiet together. and this is most customably every where to be feen. But what is

the cause thereof: Forsoth, because they will not consider the craf-

ty trains of the Devil, and therefore give not themselves to pray to SDD, that he would bouchsafe to repress his power. over, they do not consider how they promote the purpose of the Devil, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turn all uplide down, while they will never give over their right, as they elleem it, yea, while many times they will not give over the wrong part indeed. Learn thou therefoze, it thou desirest to be void of all these miseries, if thon destrett to live peaceably and comfortably in wedlock, how to make thy earnest prayer to GDD, that he would govern both pour hearts by the holy Spirit, to restrain the Devils power, whereby your Concord may remain perpetually. But to this Prayer mult be joined a lingular diligence, whereof Saint Peter gibeth this precept, faying, you busbands, deal with your Wives according to knowledge, giving honour to the wife, as unto the weaker ciellel, and as unto them that are beirg also of the grace of life, that your prayers be not hindred. This precept doth particularly pertain to the busband: for he ought to be the Leader and Author of Love, in derishing and increasing Concord, which then shall take place, if he will use moderation and not tyranny, and if he yield some= thing to the Moman. For the Moman is a weak Creature, not indued with like Arength and constancy of mind, therefore they be the somer disquieted, and they be the moze prone to all weak affections and dispositions of mind, moze than men be, and lighter they be, and moze vain in their fantalies and opinions. These things must be considered of the man, that he be not too siff, so that be ought to wink at some things, and must gently expound all things, and to forbear. Howbeit the common fort of men doth judge, that fuch moderation should not become a man: For they say that it is a token of womanish cowardness, and therefore they think that it is a mans part to fume in anger, to fight with all and staff. Dowbeit, howloever they imagine, undoubtedly St. Peter Doth better judge what should be feeming to a man, and what he should most reasonably perform. For he faith, reasoning should be used, and not fighting. Dea he saith more, that the Moman ought to have a rertain bonour attributed to her, that is to fay, the must be spared and born with, the rather for that the is the weaker crestel, of a frail heart, inconstant and with a word son stirred to wrath. And therefore confidering thefe her frailties, the is to be the rather Chated. By this means, thou halt not only nourily Concord, but that have her heart in thy power and will. For honest natures will somer be retained to do their duties, rather by gentle words, than by stripes. But he which will do all things with extremity and severity, and doth use always rigoz in words and stripes, what will that avail in the conclusion? Aerily nothing, but that he thereby fetteth foz-ward the Devils Work, he banisheth away Concord, Charity, and fweet Amity, and beingeth in Diffention, Batred, and Irklomnels, the greatest griefs that can be in the mutual love and fellowthip of mans life. Beyond all this, it bringeth another evil therewith, for it is the destruction and interruption of Prayer: For in the time that the mind is occupied with Diffention and Discord, there can be no

true

1 Pet. 3.

true Prayer used. For the Lords Prayer hath not only a respect to particular persons, but to the whole universal, in the which we openly pronounce, that we will forgive them which have offended against us, even as we ask forgivenels of our fins of SD. Which thing how can it be done rightly, when their hearts be at diffention: bow can they pray each for other, when they be at hate betwirt them= felbes: Dow, if the aid of Paper be taken away, by what means can they fultain themselves in any comfort ? For they cannot other= wife either restst the Devil, or yet have their hearts staid in stable comfort in all perils and necessities, but by 19rayer. Thus all discommodities, as well wouldly as ghostly, follow this fromard testi= nels, and cumbious fiercenels, in manners, which be moze meet for bruit Bealts, than for reasonable Creatures. Saint Peter Doth not allow these things, but the Devil destreth them gladly. Abere-foze take the moze beed. And yet a man may be a man, although he doth not use such extremity, yea, although he thould dissemble some things in his wives manners. And this is the part of a Christian man, which both pleaseth DD, and ferbeth also in good use to the comfort of their Barriage State. Row as concerning the Wives What thall become ber : thall the abufe the gentleness and humanity of her Dusband and, at her pleasure, turn all things upside down : Do furely, for that is far repugnant against SDD Commandment, for thus both St. Peter preach to them, De Wibes, I Pet. 2. be re in subjection to obey your own busbands. To obey, is another thing than to controle or command, which yet they may do, to their Children, and to their Family: But as for their pusbands, them must they obey, and rease from commanding, and perform Subjection. For this furely both nourith concord very much, when the Wife is ready at hand at her busbands commandment, when the will apply her felf to his will, when the endeaboureth her felf to feek his contentation, and to do him pleasure, when the will eschew all things that might offend him: For thus will most truly be verified the faving of the Poet, a good Wife by obeying her busband, thall bear the rule, so that be shall have a delight and a gladness, the sw= ner at all times to return home to her. But on the contrary part, when the colives be flubborn, froward, and malipert, their busbands are compelled thereby to abhort and flee from their own houses, even as they Gould have battle with their Enemies. Howbeit, it can fcant= ly be, but that some offences thall sometime chance betwirt them: For no man doth live without fault, specially, for that the Moman is the more frail party. Therefore let them beware that they stand not in their faults and wilfulness: but rather let them acknowledge their foilies, and say, My Husband, so it is, that by my anger I was compelled to do this or that, forgive it me, and hereafter I will Thus ought the Moman moze readily to do, take better beed. the moze they be ready to offend. And they wall not do this only . to avoid frife and debate: but rather in the respect of the the Commandment of ODD, as St. Paul expelleth it in this form of words, Let Momen be Subject to their Dusbands as to the Lord: for the Eph. 6.5. busband is the head of the Moman, as Chaill is the head of the Church. Here you understand, that SDD hath commanded that pe thould acknowledge the authority of the bushand, and referr to him

the bonour of obedience. And Saint Peter Caith in that place befoze rehearled, that holy Matrons did in former time deck themfelbes, not with Sold and Silver, but in putting their whole hope in ODD, and in obeying their busbands; as Sarah obeyed Abraham, calling him Lord, whose daughters ye be (saith he) if ye follow her example. This centence is very meet for allomen to print in their remembrance. Truth it is, that they must specially feel the grief and pains of their Batrimony, in that they relinquish the Liberty of their own Rule, in the pain of their Travelling, in the bringing up of their Children. In which Offices they be in great perils, and be grieved with great afflictions, which they might be without if they lived out of Matrimony. But Saint Peter faith, that this is the chief Danament of holy Matrons, in that they fet their hope and truff in SDD; that is to fay, in that they refused not from Parriage for the business thereof, tor the gifts and perils thereof; but committed all such adventures to ODD, in mott sure trust of help, after that they have called upon his aid. D Moman, do thou the like, and so chalt thou be most excellently beautified be= foze ODD and all bis Angels and Saints, and thou needelf not to feek further for doing any better works. For, obey thy busband, take regard of his requests, and give beed unto him to perceibe what he requireth of thee, and to thatt thou honour ODD, and live peaceably in thy house. And beyond all this, GDD chall fol-low thee with his benediction, that all things chall well prosper, both to thee and to thy pushand, as the Pialm faith, Blelled is the man which feareth TD, and walketh in his ways, thou thatt have the fruit of thine own hands, happy that thou be, and well it chall go with thee. Thy wife chall be as a Cline, plentifully spreading about thy house. Thy children chall be as the young springs of the Olives about thy Table. Lo, thus chall that man be blessed (saith David) that scareth the Lord. This let the Clife bave ever in mind, the rather admonished thereto by the apparel of her head, whereby is fignified, that the is under covert or obedience of her pushand. And as that apparel is of nature so appointed, to declare her subjection: so biddeth Saint Paul, that all other of her raiment Could express both Chamefacedness and sobriety. For if it be not lawful for the Moman to have her head bare, but to bear thereon the sign of her power, wherefoever the goeth: moze is it required that the declare the thing that is meant thereby. And therefore these ancient Momen of the old Morld called their busbands. Lozds, and thewed them reverence in obeying them. But perad= benture the will fav, That those men loved their Wives indeed. I know that well enough, and bear it well in mind. But when I do admonith you of your duties, then call not to confideration what their duties be. For when we our selves do teach our Children to obey us as their Parents; or when we reform our Servants, and tell them that they hould obey their Masters, not only at the eve, but as the Lord: If they chould tell us again our duties, we chould not think it well done. For when we be admonished of our duties and faults, we ought not then to feek what other mens duties be. For though a man had a Companion in his fault, vet should be not thereby be without his fault. But this must be only loked on,

by what means thou maist make thy felf without blame. For Adam did lay the blame upon the Woman, and the turned it unto the Serpent: but get neither of them was thus excused. And therefore bring not such excuses to me at this time, but apply all thy diligence to hear thine obedience to thine bulband. For when I take in hand to admonish thy bushand to love thee, and to cherish thre, yet will I not reale to fet out the Law that is appointed for the Moman, as well as I would require of the Man what is weitten for his Law. Go thou therefore about such things as becometh thee only, and them thy self trackable to thy Dusband. Or rather if thou wilt obey thy busband for GDD precept, then alledge fuch things as be in his duty to do, but perform thou diligently those things which the Law-maker bath charged thee to do: Forthus is it mostreasonable to obey ODD, if thou wilt not suffer thy self to transgress his Law. De that loveth his Friend, seemeth to do no great thing: but be that honoureth that is hurtful and hateful to him, this man is worthy most commendation: Even so think you, if thou cand fuster an extreme pushand, thou thalt have a great reward therefore: But if thou lovelt him only because he is gentle and courteous, what reward will SDD give thee therefore: Pet I speak not these things that I would wish the husbands to be charp towards their Wives: But I exhort the Would mattently bear the charpnels of their husbands. For when either Parties do their belt to perform their duties the one to the other, then followeth thereon great profit to their Neighbors for their examples take. For when the Moman is ready to tuffer a tharp busband, and the man will not extremely intreat his flubborn and troublesom Wife, then be all things in quiet, as in a most sure paven. Even thus was it done in old time, that every one did their own duty and office, and was not buffe to require the duty of their Reighbours. Consider, I pray thee, that Abraham took to him his Brothers Son, his Wife did not blame him therefore. De commanded him to go with him a long journey, the did not gainfay it, but obeved his precept.

Again, after all those great miseries, labours, and pains of that journey, when Abraham was made as Lozd over all, yet did be give place to Lot of his superiozity: which matter Sarah took so little to grief, that the never once suffered her tongue to speak such words as the common manner of Momen is wont to do in these days, when they see their Dusbands in such roms, to be made Anderlings, and to be put under their Poungers; then they updraid them with cumprous talk, and call them Kols, Dastards, and Cowards sor so doing. But Sarah was so far from speaking any such thing, that it came never into her mind and thought so to say, but allowed the wisdom and will of her dusband. Pea, besides all this after the said Lot had thus his Will, and left to his Ancle the less portion of Land, he chanced to fall into extreme peril: Which chance when it came to the knowledge of this said Patriarch, he incontinently put all his men in harness, and prepared himself with all his Kamily and Friends, against the post of the Persians. In which case, Sarah did not counsel him to the contrary, nor did say, as then might have been said, My Dusband, whither goest thou so unadvisedly: Willy

runnest thou thus on head: Tahy does thou offer thy felf to so great perils, and art thus ready to jeopard thine own life, and to peril the lives of all thine, for such a man as hath done thee such wrong: At the least way, if thou regardest not thy self, yet have compassion on me, which for thy love have forfaken my Kindred and my Country, and have the want both of my Friends and Kinsfolks, and ain thus come into to far Countries with thee; babe pity on me, and make me not here a Widow, to call me into fuch cares and troubles. Thus might the have faid : But Sarah neither faid noz thought fuch woods, but the kept ber fele in fience in all things. furthermoze, all that time when the was harren, and took no pains, as other colo= men did, by beinging foeth kruit in his house: What did be: De complained not to his Wife, but to Almighty &D. And consider how either of them did their duties as became them: foe neis ther did be dispise Sarah, because the was barren, nor never did catt it in her teeth. Consider again how Abraham expelled the bandmaid out of the house, when the required it: So that by this I may truly prove, that the one was pleased and contented with the other in all things: But yet fet not your eyes only on this matter, but lok further what was done before this, that Hagar used her Willress despightfully, and that Abraham himself was somewhat proboked against her, which must needs be an intolerable matter, and a pain-ful, to a free-hearted Woman and a chaste. Let not therefore the Woman be too buse to call for the duty of her Husband, where the Chould be ready to perform her own, for that is not worthy any great commendations. And even so again, let not the man only consider what belongeth to the Moman, and to stand tw earnessly gazing thereon, for that is not his part or duty. But as I have faid, let either party be ready and willing to perform that which belongeth especially to themselves. For it we be bound to hold out our left cheek to Arangers which will smite us on the right cheek: bow much moze ought we to fuster an extreme and unkind busband? But pet I mean not that a man thould beat his wife, SDD forbid that, for that is the greatest thame that can be, not so much to her that is beaten as to him that doth the deed. But if by such fortune thou chancest upon such an Dusband, take it not to beavily, but suppose thou, that thereby is faid up no small reward hereafter, and in this life time no small commendation to thee, if thou cand be quiet. But get to you that be men, Thus I fpeak, Let there be none to grievous fault to compel you to beat your wives. But what fap J, Pour Wives: No, it is not to be born with, that an honest man thould lay bands on his maid fervant to beat her. if it be a great hame for a man to beat his Bond-fervant, much more rebuke it is, to lay violent hands upon his Free-woman. And this thing may be well understood by the Laws which the Panims have made, which do discharge her any longer to dwell with such an dousband, as unworthy to have any further company with her that doth smite ber. For it is an extreme point, thus so vilely to en= treat her like a nave, that is fellow to thre of thy life, and so joined unto thee befoze-time in the necessary matters of thy living. And therefoze a man may well liken such a man (if he may be called a Man, rather than a wild Beatt) to a killer of his Father or his Wother.

and whereas we be commanded to forfake our father and wother, for our Mives sake, and yet thereby do work them none injury, but do fulfil the Law of GDD: Dow can it not appear then to be a point of extream madness, to entreat her despightfully, for whose take ODD bath commanded thee to leave Parents: Dea, who can fuffer fuch despight: Tabo can worthily express the inconvenience that is, to fee what weepings and wailings be made in the open freets, when Reighbours run together to the house of so unruly an husband, as to a Bedlam-man, who goeth about to overturn all that he bath at home: Taho would not think that it were better for fuch a man to with the ground to open, and swallow him in, than once ever after to be feen in the Parket: But peradventure thou wilt object, that the Moman provoketh thee to this point. But consider thou again, that the celoman is a frail Ciellel, and thou art therefore made the Ruler and bead over her, to bear the weakness of her in this her subjection. And therefore fludy thou to declare the honest commendation of thine authority, which thou canst no way better do, than to forbear to urge her in her weakness and subjetion. for even as the king appeareth to much the more noble, the more excellent and noble be maketh his Officers and Lieutenants, whom if he chould dichonour, and despise the authority of their dignity, he thould deprive himself of a great part of his own honour: Even so, if thou doest despise her that is set in the next rom beside thee, thou doest much derogate and decay the excellency and bertue of thine own authority. Recount all these things in thy mind, and be gentle and quiet. Anderstand that SD D hath given thee Childen with her, and art made a kather, and by such reason appease thy self. Doest thou not see the husbandmen what diligence they use to till that ground which once they have taken to farm, though it be never to full of faults: As for an example, though it be dry, though it bringeth forth Weeds, though the Soil cannot bear to much wet, pet he tilleth it, and so winneth fruit thereof: Even in like manner, if thou would uselike diligence to instruct and order the mind of thy spouse, if thou wouldst diligently apply thy self to weed out by little and little the noviom weeds of uncomely manners out of her mind, with wholesom precepts, it could not be, but in time thou choulost feel the pleasant fruit thereof to both your comforts. Therefore that this thing chance not so, perform this thing that I do here counsel thee: Tahensoever any displeasant matter riseth at home, if thy wife bath done ought amils, comfort her, and in= crease not the heaviness. For though thou choulds be grieved with never so many things, yet that thou find nothing more grievous than to want the benevolence of thy wife at home. What offence soever thou can't name, yet that thou find none more intolerable, than to be at debate with thy wife. And for this cause most of all oughtst thou to have this love in reverence. And if reason moveth thee to bear any burden at any other mens hands, much moze at thy Wives. For if the be pwr, updraid her not, if the be simple, taunt her not, but be the more courteous: for the isthy body, and made one fleth with the. But thou peradventure wilt say that the is a wrathful Moman, a Drunkard, and beafily, without wit and reason. For this cause bewait her the more. Chafe not in anger, but

pray unto almighty DD. Let ber be admonished and belned with good counsel, and do thou thy best endeabour, that the may be delibered of all these affections. But if thou thouldest beat her, thou that encrease her evil affections: For frowardness and charpness is not amended with frowardness, but with softness and gentleness. Furthermoze, confider what reward thou thalt have at ODDS hand: for where thou mightst beat her, and yet, for the respect of the fear of OD, thou wilt abstain and bear patiently ber great offences, the rather in respect of that Law which forbiddeth that a man thould cast out his Wife, what fault soever the be cumbred with, thou that have a very great reward; and before the receit of that reward, thou thalt feel many commodities. For by this means the chall be made the moze obedient, and thou foz ber take chalt be made the moze meek. It is wzitten in a Stozy of a certain strange Phi-losopher, which had a curfed Wife, a Froward, and a Dzunkard. taken he was asked for what consideration he did so bear her evil manners: He made answer, By this means (said he) I have at bome a Schoolmaster, and an example how I should behave my felf abroad: for I chall (faith be) be the more quiet with others, being thus daily exercised and tought in the forbearing of her. Surely it is a Chame that Panims Chould be wifer than we; we, I say, that be commanded to refemble Angels, or rather &DD bimfelf through meekness. And for the love of vertue, this said Philosopher Socrates would not expel his Wife out of his house. Pea, some say that he did therefore marry his Wife, to learn this vertue by that occasion. Wherefore, seeing many men be fare behind the wisdom of this man, my counsel is, that first and befoze all things, a man do his best endeabour to get him a good Wife, endued with all honesty and vertue: But if it so chance that he is deceived, that he hath chosen such a Wife as is neither good nor tolerable, then let the pushand follow this Philosopher, and let him instruct his Wife in every condition, and never lay these matters to sight. For the Werchant man, except he first be at composition with his Factor to use his interfairs quietly, be will neither firr his Ship to fail, not yet will lay hands upon his Berchandice: Even so, let us do all things, that we may have the fellowship of our Mives, which is the Factor of all our doings at home, in great quiet and relt. And by these means all things thall prosper quietly, and so chall we pass through the dangers of the troublous Dea of this World. Forthis flate of life will be more honourable and comfortable than our houses, than Servants, than Money, than Lands and Pollestions, than all things that can be told. As all these with Sedition and Discord, can never work us any comfort : So thall all things turn to our commodity and pleature, if we draw this yoke in one concord of heart and mind. Whereupon do your best endeabour, that after this fort ve use your Datrimony, and so chall ye be armed on everylide. De have escaped the snares of the Devil, and the unlawful lufts of the fleth, ve bave the quietness of Conscience by this institution of Mattimony ordained by ODD: therefore use oft prayer to bim, that he would be present by you, that he would continue Concord and Charity betwirt you. Do the belt ye can of your parts, to cultom your felves to foftness and meekness, and bear well in worth such overlights as chance: and thus thall your convertation be most pleafant

fant and comfortable. And although (which can no otherwise be) some advertities that follow, and otherwhiles now one discommodity, now another thall appear: yet in this common trouble and adver-bity, lift up both your hands unto beaven, call upon the help and allistance of DD, the Author of your Parriage, and surely the promise of relief is at hand. For Christ aftirmeth in his Gospel, Where two or three be gathered together in my name, and beagreed, what matter forver they pray for, it thall be granted them of my heavenly Father. Talby therefoze thouldit thou be afraid of the danger, where thou hall fo ready a promite, and fo nigh an beip : furthermoze, you mult understand how necessary it is for Christian Folk to bear Christs Crofs: foz elle we thall never feel bow comfoztable DD belp is unto us. Cherefoze give thanks to ODD foz bis great benefit , in that ye have taken upon you this state of Aledlock, and pray you in-stantly, that almighty DD may luckily defend and maintain you therein, that neither ye be overcome with any temptations, nor with any advertity. But befoze all things, take good beed that pe gibe no occasion to the Devil to let and hinder your prayers by Discord and Diffention : for there is no ftronger Defence and flay in all our life; than is Prayer, in the which we may call for the help of ODD and obtain it, whereby we may win his Blefling, his Grace, his Defence and Protection, to to continue therein to a better life to come: Which grant us, he that died for us all, to whom be all honour and praife; toz eber and eber. Amen.

Tt AN

# AN AGAINST IDLENESS.



Dealmuch as man, being not boen to eale and reft, but to labour and travel, is by corruption of nature through fin, so far degenerated and grown out of kind, that be taketh Idlenels to be no evil at all, but rather a commendable thing, feemly for those that be wealthy, and therefore is greedily imbraced of molt part of men, as agreeable to their sensual affection, and all labour and travel is diligently avoided, as athing painful and repugnant to the pleasure of the Fleth: It is necessary to

be declared unto you, that by the Ordinance of GOD, which he hath let in the nature of man, every one ought, in his lawful Mocation and Calling, to give himself to labour : and that Idleness, being repugnant to the same Ordinance, is a grievous sin, and also, for the great inconveniences and mischiefs which spring thereof, an intolera-ble evil: to the intent that when ye understand the same, ye may diligently flee from it, and on the other part earnestly apply your selves, every man in his Aocation, to honest labour and business, which as it is enjoined unto man by SDDS appointment, so it wanteth not

his manifold bleffings and funday benefits.

almighty GDD, after that he had created Man, put him into Paradife, that he might dels and keep it: But when he had transgref-fed SDDS Commandment, eating the fruit of the Tree which was forbidden him, almighty DD forthwith did caft him out of Paradice into this woful vale of mifery, enjoining him to labour the ground that he was taken out of, and to eat his bread in the sweat of his face all the days of his life. It is the appointment and will of wod, that every man, during the time of this mortal and transitory life, thouse give himself to such honest and godly exercise and labour, and every one follow his own business, and to walk uprightly in his own Calling.

Gen. 3.

Man (faith Job) is born to labour. And we are commanded by Jesus Si- Job 5. rach, not to hate painful works, neither husbandry, or other such myste= Eccles. 7. ries of travel, which the highest hath created. The Wife man also erhoz= Prov. 5. teth us to drink the Waters of our own Celtern, and of the Rivers that run out of the midft of our own Well: meaning thereby, that we thould live of our own labours, and not debour the labours of other. S. Paul hearing that among the Theffalonians there were certain that lived dif= 2 Theff. 3. folutely and out of order, that is to fay, which did not work, but were busie-bodies: not getting their own living with their own travel, but eating other mens bread of free-coft, did command the Theffalonians, not only to withdraw themselves, and ablain from the familiar company of such inordinate persons, but also that if there were any such among them that would not labour, the same thould not eat, not babe any living at other mens hands. Which doctrine of St. Paul (no doubt) is grounded upon the general Dedinance of SDD, which is, that every man thould labour: And therefore it is to be obeyed of all men, and no man can juftly erempt himfelf from the fame. But wben it is faid, all men hould labour, it is not so fraitly meant, that all men hould use bandy labour. But as there be divers forts of labours, some of the mind, and some of the body, and some of both: So every one (except by reafon of age, debility of body, or want of health, he be unapt to labour at all) ought both for the getting of his own living boneftly, and for to profit others, in some kind of labour to exercise himself, according as the bocation whereunto SDD hath called him thall require. So that whofoever doth good to the Common Weal and Society of men with his industry and labour, whether it be by governing the Common Weal publickly, or by bearing publick Office or Ministry, or by boing any common necessary affairs of his Country, or by giving counsel, or by teaching and instructing others, or by what other means soever he be oc= cupied, fo that a profit and benefit redound thereof unto others, the fame person is not to be accounted idle, though he work no bodily labour, nor is to be denied his living (if he attend his Aocation) though he work not with his hands.

Bodily labour is not required of them which by reason of their docation and Office are occupied in the labor of the mind, to the fuccour and belp of others. S. Paul erhozteth Timothy to eldew and refule idle Wii= 1 Tim. 5. dows, which go about from house to house, because they are not only idle, but Pratiers allo, and Bulle-bodies, speaking things which are not comely. The Prophet Ezechiel declaring what the fins of the City of Ezech. 16. Sodom were, reckoneth Idenels to be one of the principal. (faith be) of Sodom were thefe, Pride, Fulnels of Beat, Abundance, and Idlenels: These things had Sodom and her Daughters, meaning the Cities subject to her. The hourible and strange kind of Destruction of that City, and all the Country about the fame, (which was fire and Brimstone raining from Beaven) most manifestly declareth, what a grievous fin Idleness is and ought to admonith us to flee from the same, and embrace honest and godly labour. But if we give our selves to Idleness and Sloth, to Lurking and Loitering, to wilful Mandzing, and wasteful spending, never setting our selves to honest labour, but living like dzone Bees by the labours of other men, then do we break the Lords Commandment, we go altray from our Cocation, & incur the danger of SDDS weath and beavy displeasure, to our endProv. 10.

Prov. 10.

Eccles. 33.

Matth.13.

t King. II.

2 King. 12.

less destruction, except by Repentance we turn again unseignedly unset o SDD. The inconveniences and mischiefs that come of Idleness, as well to mans body as to his soul, are more than can in short time be well rehearsed. Some we shall declare and open unto you, that by considering them, ye may the better with your selves gather the rest. An idle hand (saith Solomon) maketh pour, but a quick labouring hand maketh rich. Again, be that tilleth his Land, shall have plenteousness of bread, but he that sloweth in idleness is a very sol, and shall have poverty enough. Again, A sothful body will not go to plough for cold of the actinter, therefore shall be go a begging in Summer and have nothing.

But what thall we need to thand much about the proving of this, that Doperty followeth Idleness: Tale have to much experience thereof (the thing is the moze to be lamented) in this Realm. For a great part of the beggery that is among the Poz, can be imputed to nothing so much as to ideness, and to the negligence of Parents, which do not being up their dildzen either in good learning, honelt labour, oz some commen-Dable occupation of trade, whereby when they come to age, they might get their living. Daily experience also teacheth, that nothing is more enemy or pernicious to the health of mans body than is Idenels, to much eafe and fleep and want of exercise. But these and such like incom= modities, albeit they be great and noisom, vet because they concern chiefly the body and external gods, they are not to be compared with the milwhiefs and inconveniences, which thosow idlenels happen to the foul, whereof we will recite some. Ideness is never alone, but hath always a long tale of other dices hanging on, which corrupt and infect the whole man after such fort, that he is made at length nothing else but a lump of fin. Idlenels (laith lefus Syrach) bringeth much evil and mischief. St. Bernard calleth it the mother of all evils, and stepdame of all Aertues, adding mozeover, that it doth prepare, and (as it were) tread the way to bell fire. Where Idlenels is once received, there the Devil is ready to fet in his foct, and to plant all kind of wickednels and fin, to the everlatting destruction of mans soul. Which thing to be most true, we are plainly taught in the rill of Marthew, where it is faid that the enemy came while men were alleep, and fowed naughty Tares among the good Wheat. In very deed the best time that the Devil can have to work his feat, is when men be alleep, that is to say, idle: Then is he most busie in his work, then doth he somest catch men in the snare of perdition, then doth be fill them with all iniquity, to bring them (without GDDS special favour) unto utter destruction. percof we have two notable eramples, most lively set before our eyes. The one in King David, who tarrying at home idlely (as the Scripture faith) at fuch times as other Kings go forth to battel, was quickly feduced of Satan to forfake the Lord his ODD, and to com= mit two grievous and abominable fins in his fight, adultery and murder.

The Plagues that ensued these offences were horrible and grievous, as it may easily appear to them that will read the flory. Another erample of Sampson, who so long as he warred with the Philislines, enemies to the People of GDD, could never be taken or overcome: But after that he gave himself to ease and idleness, he not only committed fornication with the Strumpet Dalila, but also was taken of his enemies, and had his eyes miserably put out, was put in prison, and com-

pelled

Judg 16.

pelled to grind in a Will, and at length was made the laughing flock of his enemies. If thefe two, who were to excellent men, to well beloved of SDD, to indued with Augular and Divine gifts, the one namely of prophetie, and the other of Arength, and fuch men as never could by peration, labour, or trouble, be overcome, were overthrown and fell into ariebous fins, by giving themselves for a chort time to ease and idle= nels, and to confequently incurred miferable plagues at the bands of DD: what fine what mischiefe what inconvenience and plaque is not to be feared of them, which all their life long give themselves wholy to idlenels andeale: Let us not deceive our felves, thinking little burt to come of doing nothing: for it is a true faying, cathen one doth nothing, be learneth to do evil. Let us therefore always be doing of some honelt work, that the Devil may find us occupied. De himfelf is ever occunied, never idle, but walketh continually feeking to debour us. Let us refilt him with our diligent watching, in labour, and in well-doing. for he that diligently exerciseth himself in honelt business, is not eafilp catched in the Devils Inare. When man through idlenels, or for pefault of some beneft occupation of trade to live upon, is brought to no= perty, and want of things necessary, we fee how easily fuch a man is in-Duced for his gain, to lie, to practife bow he may deceive his neighbour. to forfwear himself, to bear talke witness, and oftentimes to feal and murder, or to use some other ungody mean to live withal. Takereby not only his good name, bonelt reputation, and a good conscience, yea. his life is utterly lott, but also the great displeasure and weath of DD. with divers and fundry grievous plagues, are procured. Lo herethe end of the idle and auggily bodies, whose hands cannot away with honeft labour: lofs of name, fame, reputation, and life, here in this world, and without the great mercy of GDD, the purchasing of everlasting destruction in the world to come. Dave not all men then good cause to beware and take beed of idleness, seeing they that imbrace and follow it, have commonly of their pleasant idleness, tharp and sowe displeafures : Doubtles good and godly men, weighing the great and mani= told barms that come by idleness to a Common-weal, have from time to time provided with all diligence, that tharp and fevere Laws might be made for the correction and amendment of this evil. The Egyptians Herodoms had a Law, that every man hould weekly being his name to the chief Rulers of the Province, and therewithal Declare what trade of life he used, to the intent that ideness might be worthily punished, and diligent labour duly rewarded. The Athenians Did chastise auggist and nothful people, no less than they did hainous and grievous offenders, confidering (as the truth is) that Idenels causeth much mischief. The Areopagites called every man to a firait accompt bow he lived: and if they found any Lovterers that did not profit the Common-weal by one means or other, they were driven out, and banished, as unprofita= ble members, that did only burt and corrupt the body. And in this Realm of England, good and godly Laws have been divers times made, that no idle Magabonds and loitering Runnagates, Could be fuffered to go from Town to Town, from Place to Place, without punishment, which neither ferve SDD nor their Prince, but devour the sweet fruits of other mens labour, being common Liers, Dunkards, Swearers, Thieves, Whosemasters, and Murderers, refusing all bonest labour, and give themselves to nothing else but to invent and do mischief,

#### The Sermon

chief, whereof they are more desirous and greedy than is any Lion of his prey. Coremedy this inconvenience, let all Parents and others which have the care and governance of Pouth, so bying them up either in good Learning, Labour, or some honest Occupation or Trade, whereby they may be able in time to come, not only to fullain themselves competently, but also to relieve and supply the necessity and want of others. And S. Paul faith, Let him that hath folen, feal no moze, and he that bath deceived others, or used unlawful ways to get his living, leave off the same, and labour rather, working with his hands that thing which is good, that he may have that which is necessary for himself, and also be able to give unto others that stand in need of his belp. The Prophet David thinketh him happy that liveth upon his labour, saying, then thou eatest the labours of thine hands, happy art thou, and well is thee. This happiness or blelling consisteth in these and such

like points.

First, it is the gift of SDD (as Solomon faith) when one eateth and Drinketh, and receiveth good of his labour. Secondly, When one liveth of his own labour- (foit be honest and good) be liveth of it with a good conscience: and an upgight conscience is a treasure inestimable. Thirdly, he eateth his bread not with brawling and diding, but with peace and quietnels, when he quietly laboureth toz the fame, according to S. Pauls admonition. Fourthly, be is no mans bondman foz bis meat fake, noz needeth not for that, to hang upon the god will of other men: but fo liveth of his own, that he is able to give part to others. and to conclude, the labouring man and his family, whiles they are buffly occupied in their labour, be free from many temptations and occasions of fin, which they that live in idlenels are fubject unto. And here ought Artificers and labouring men, who be at wages for their work and lahour, to confider their conscience to SDD, and their duty to their neighbour, lest they abuse their time in idleness, so defrauding them which be at charge both with great wages, and dear commons. be worle than idle men indeed, for that they feek to have wages for their toitering. It is less danger to DD to be idle for no gain, than by idlenels to win out of their neighbours purles wages forthat which is not deserved. It is true that Almighty SDD is angry with such as do defrand the hired man of his Mages: the cry of that injury afcendeth up to SDDS ear for vengeance. And as true it is, that the hired man, who useth deceit in his labour, is a thief before SDD. Let no man (faith &. Paul to the Theffalonians) fubtily bequile his brother, let him not defraud him in his bulinels: for the Lord is a revenger of fuch deceits. Whereupon he that will have a good Conscience to SDD, that labouring man, I fay, which dependeth wholly upon SDDS benedi-ction, ministring all things sufficient for his living, let him use his time in a faithful labour, and when his labour by fickness of other misfortune both cease, yet let him think for that in his bealth he ferbed SDD and his neighbour truly, he chall not want in time of necessity. SDD upon respect of his fidelity in health, will recompence his indigence, to move the hearts of god men, to relieve such decayed men in fickness. Where otherwise, whatsoever is gotten by ideness chall have no means to bely in time of need.

Let the labouring man therefore eldew for his part this vice of idle= nels and deceit, remembring that St. Paul erhorteth every man to lay away

Ecclef. 3.

Pfal. 128.

Ephel.4.

I Theff. 4.

· Ephcf.4.

away all deceit, diffimulation and lying, and to ufetruth and plain= nels to his neighbour, because (faith be) we be members together in one body, under one bead Christ our Savioz. And here might be charged the Serving-men of this Realm, who fpend their time in much idlenels of life, nothing regarding the opportunity of their time, forgeting bow fervice is no heritage, how age will creep upon them : where wifsom were they hould expend their idle time in some good business, whereby they might encrease in knowledge, and so the moze worthy to be ready for every mans fervice. It is a great rebuke to them, that they lludy not either to write fair, to keep a Book of account, to fludy the Congues, and fo to get wildom and knowledge in fuch Boks and Mozks, as be now plentifully fet out in print of all manner of Languages. Let young men confider the precions value of their time, and walle it not in idlenels, in jollity, in gaming, in banqueting, in ruf= flans company. Pouth is but vanity, and must be accounted for before ODD. Dow merry and glad foeber thou be in thy youth, D round man (faith the Preacher) how glad soever thy heart be'in thy young Eccles. 11. heart, and the luft of thine own eyes, yet be thou fure that DD fhall bring thee into judgment for all these things. SDD of his mercie put it into the hearts and minds of all them that have the Sword of punithment in their hands, or have Families under their governance, to labour to redress this great enormity, of all such as live idly and unprofitably in the Common-weal, to the great dilhonour of DD, and the grievous plague of his ally people. To leave an unpunithed, and to negled the good bringing up of youth, is nothing elle but to kindle the Lords wrath against us, and to beap plagues upon our own heads. As long as the adulterous people were suffered to live licentiously without teformation: fo long did the Plague continue and increase in Ifrael, as ve may fee in the Bok of Numbers.

But when due correction was done upon them, the Lords ancer was straight way pacified, and the Plague ceased. Let all Officers therefore look itraitly to their diarge. Let all Matters of boutholds reform this abuse in their Families, let them use the authority that GDD bath given them, let them not maintain Magabonds and Idle perfous, but deliber the Realm and their poulholds from fuch noison Loiterers, that Idleness, the Mother of all Mischief, being clean taken away, Almighty ODD may turn his dreadful anger away from us, and confirm the Covenant of Peace upon us for ever, through the merits of Jefus Chrift our only Lord and Saviour: To whom with the Kather and the Poly

Sholl, be all honour and glory, World without end. Amen.

AN

# HOMILY

### REPENTANCE,

AND

Of true RECONCILIATION unto GOD.



itam.7.

were is nothing that the voly Sholl doth so much labour in all the Scriptures to beat into mens heads, as Repentance, amend= ment of Life, and speedy returning unto the Lord GDD of Holls. And no marvel why. For we do daily and hourly by our wickedness and flubborn disobedience, horribly fall away from SDD, thereby purchasing unto our selves (if he should deal with us according to his justice) eter=

The Doctrine of Repentance is mott neceffary.

nal damnation. So that no doctrine is so necessary in the Church of SDD, as is the doctrine of Repentance and amendment of Life. And verily the true Decaders of the Sofnel of the Kingdom of Deaben, and of the glad and forful tidings of Salvation, have always in their godly Sermons and Preachings unto the People, joined these two together, I mean Repentance and Forgivenels of fins, even as our Saviour Jesus Christ Did appoint himself, saying, so it behobed Christ to fuffer, and to rife again the third day, and that Repentance and forgiveness of sins should be preached in his Mame among all Mations. And therefore the boly apolile doth in the Ads speak after this manner: I have witnessed both to the Iews and to the Gentiles, the repen-tance towards GOD, and Faith towards our Lord Iesus Christ. Did not John Baptist, Zacharias son, begin his Ministry with the Doctrine of Repentance, faying, Bepent, for the Kingdom of DD is at hand? The like Doctrine did our Saviour Ie-fus Christ preach himself, and commanded his Aposites to preach the fame.

I might here alledge very many places out of the Prophets, in the which this most wholesom doctrine of Repentance is very earnestly

urged

urged, as most needful for all degrees and orders of men, but one shall

be lufficient at this present time.

Thefe are the words of foel the Prophet. Therefore also now the Lord foel 2. faith, Return unto me with all your heart, with falling, weeping, and mourning; rent your hearts and not your clothes, and return unto the Loto your EDD, for he is gracious and merciful, flow to anger, and of ateat compassion, and ready to pardon wickedness. Whereby it is giben us to understand, that we have here a perpetual rule appointed us, all must folwhich ought to be observed and kept at all times, and that there is none low. other way whereby the weath of DD may be pacified, and his anger allwaged, that the fiercenels of his fury, and the plagues of destruction, which by his righteous judgment he had determined to bring upon us, may depart, be removed and taken away. Where he faith, But now therefore, faith the Lozd, return unto me: It is not without great impoztance, that the Prophet Speaketh Co. For he had before fet forth at large unto them, the horrible vengeance of SDD, which no man was able to abide, and therefore he both move them to repentance, to obtain mercy, as if he thould say, I will not have these things to be so taken, as though there were no hope of grace lest. For although ye do by your sins deserve to be utterly destroyed, and SDD by his righteois judgments bath determined to bring no small destruction upon you, yet know that ye are in a manner on the very edge of the Swood, if ye will speedily return unto him, he will most gently and most mercifully receive you into favour again. Whereby we are admonished, that repentance is never to late, to that it be true and earnest. For fith that ODD in the Scriptures will be called our father, doubtless be doth follow the nature and property of gentle and merciful fathers, which seek nothing so much, as the returning again, and amendment of their dildzen, as Chaist doth abundantly teach in the Parable of Luke 15. the Prodigal son. Doth not the Lord himself say by the Prophet, Ezek. 18. I will not the death of the wicked, but that he turn from his wicked ways and live: And in another place, If we confess our fin, SDD 1 John 2. is faithful and righteous to forgive us our fins, and to make us clean from all wickedness. Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jews did willingly receive and imbrace the wholfom countel of the Prophet Efay, Efay 37. DD by and by did reach his helping hand unto them, and by his angel, bid in one night day the most worthy and valiant Souldiers of Sennacheribs Camp. Whereunto may King Manafles be added, who 2 Par. 53. after all mannet of damnable wickedness, returned unto the Lord, and therefore was heard of him, and reflored again into his Kingdom. The fame grace and favour did the finful woman Magdalene, Zacheus, the poor Thief, and many other feel. All which things ought to ferbe for Luke 7. 16. out comfort against the temptations of our Consciences, whereby the Devil goeth about to thake, or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, yet now rea turn unto the Lozo: neither let the remembrance of thy former life difcourage thee, yea, the moze wicked that it bath been, the moze fervent and earnell, let the repentance or returning be, and forthwith thou walt feel the ears of the Lord wide open unto the prayers. But let us more narrowly look upon the Commandment of the Lord touching this matter. Tuen unto me (faith he by the holy Prophet Joel) with all

#### The First Part of the Sermon

your hearts, with falling, weeping, and mourning. Rent your bearts, and not your garments, &c. In which words, he comprehendeth all manner of things that can be spoken of Repentance, which is a returning again of the whole man unto DD, from whom we be fallen But that the whole Discourse thereof may the better be born away we hall first consider in order four principal points, that is, from what we must return, to whom we must return, by whom we may be able to convert, and the manner how to turn to ODD.

From whence we muft turn.

First, from whence, or from what things we must return. Truly we must return from those things, whereby we have been withdrawn, pluckt, and led away from DD. And these generally are our fins, which as the holy Prophet Esay doth testifie, do separate DD and us, and hide his face, that he will not hear us. But under the name of fin, not only those gross words and deeds, which by the common judgment of men, are counted to be filthy and unlawful, and fo consequently abominable fins: but also the filthy lufts and inward concupiscences of the flech, which (as St. Paul testifieth) do resist the will and Spirit of GDD, and therefoze ought earnefly to be bridled and kept under. The must repent of the false and erronious opinions that we have had of DD, and the wicked supersition that doth breed of the same, the un= lawful worthiping and Service of GDD, and other like. All thefe things must they torsake, that will truly turn unto the Lord and repent aright. For sith that for such things the wrath of GDD cometh upon the mildren of disobedience, no end of punishment ought to be loked foz, as long as we continue in Luchthings. Therefore they be here condemned, which will feem to be repentant finners, and yet will not forfake their Idolatry and Superflition. Secondly, we must fee we ought to unto whom we ought to return. Revertimini usque ad me, saith the Lozd: that is, Return as far as unto me. We mult then return unto the Lord, yea we mult return unto him alone: For he alone is the truth, and the fountain of all godnels: But we must labour that we do return as far as unto him, and that we do never cease not rest till we have

Ephel. 5.

Galat. 5.

Unto whom return.

By whom we muit return unto God.

appzehended and taken hold upon him. But this must be done by Faith. For sith that GDD is a Spirit, he can by no other means be apprehended and taken hold unon. wiberefore, first they do greatly erre, which do not turn unto GDD, but unto the Creatures, oz unto the inventions of men, oz unto their own merits. Secondly, they that do begin to return unto the Lord, and do faint in the mid-way, befoze they come to the mark that is appointed unto them. Thirdly, because we have of our own selves nothing to melent us to GDD, and do no less flee from him, after our fall, than our first Parent Adam Did, who when be had finned, Did feek to bide bim= felf from the fight of GDD, we have need of a Dediatour for to bring and reconcile us unto him, who for our fins is angry with us. The fame is Jefus Chailt, who being true and natural GDD, equal and of one kubstance with the kather, did at the time appointed take up on him our frail nature, in the blessed Airgins womb, and that of her undefiled kubstance, that so he might be a Mediatoz between Do and us, and pacific his weath. Of him doth the father himself fprak from Deaben, faying, This is my wel-beloved Son, in whom Jam well niealed. And he himlelf in his Golpel Doth cry out and

Mitth 3.

fay, I am the way, the truth, and the life, no man cometh unto the John 14. father but by me. For he alone did with the facrifice of bis Body John 1. and Blood, make fatisfaction unto the Juffice of DD foz our fins. The Apostles do testifie, that he was eralted, for to give repentance Aces 5. and remission of sins unto Israel. Both which things he himself Luke 24. did command to be preached in his Mame. Cheresore they are greatly Deceived that preach repentance without Chrift, and teach the fimple John is and ignozant that it confideth only in the works of men. They may indeed fpeak many things of god works, and of amendment of life and manners: but without Chaift they be all bain and unprofitable. They that think that they have done much of themselves towards Repentance, are fo much moze the farthet from GDD, because they do feek those things in their own works and merits, which ought only to be fought in our Saviour Jesus Christ, and in the merits of his Death, and Pallion, and Bloodhedding. Fourthly, This holy P20= phet Joel doth lively expects the manner of this our Returning or Repentance, comprehending all the inward and outward things that may be here observed. First he will have us to return unto SDD with our whole heart, whereby he both remove and put away all bypo= criffe, left the same might justly be said unto us : This People Deaweth Elay 29. near unto me with their mouth, and worthip me with their lips, but Matth. 15. their beart is far off from me.

Decondly, De requireth a fincere and pure love of godlinels, and of the true worthining and fervice of GDD, that is to fay, that forfaking all manner of things that are repugnant and contrary unto DDS we do give our hearts unto him, and the whole thrength of our bodies and fouls, according to that which is written in the Law: Thou halt love the Lord thy &D D with all thy heart, with all thy Deut. 6. foul, and with all thy strength. Here therefore nothing is left unto us, that we may give unto the World, and unto the lufts of the For lith that the heart is the Fountain of all our works, as ma= ny as do with whole heart turn unto the Lozd, do live unto bint only. Deither do they yet repent truly, that halting on both sides, Halting ord do otherwhiles obey DD, but by and by do think, that laying him both sides: alide, it is lawful for them to ferbe the World and the fleth. and because that we are letted by the natural corruption of our own fleth, and the wicked affections of the same, he doth bid us also to return with falling: not thereby understanding a superstitious abfleth, whereby the nourithments of filthy lutts, and of thubboan contumacy and pride, may be withdrawn and pluckt away from it. Taberes unto be both add weeping and mourning, which do contain an outward profession of Repentance, which is very needful and netestary, that so we may partly set forth the tighteousness of DD, when by such means we do tellifie that we deserved punishments at his hands, and partly stop the offence that was openly given unto the

This did David fee who being not content to have bewent and bewai= Pfal. 25: led his fins privately, would publickly in his Pfalms declare and fet forth the righteousness of DD, in punishing in, and also flay them that might have abused his example to fin the more boldly: Therefore they are farthell from true repentance, that will not con-

of our turn-

fels and acknowledge their fins, not yet bewail them, but rather bo most ungodly glozy and rejoice in them. Dow lest any man thould think that Repentance doth confid in outward weeping and mourn-

Pfal. 52.

Hypocrites do counterfeit all man-

Pfal. 52.

How repentance is not unprofitable editying of other.

ing only, be both rehearle that wherein the wief of the whole matter doth tie, when he faith, Rent your hearts, and not your garments, and turn unto the Lord your ODD. Foz the people of the East part of the World were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did pypocrites cometime counterfeit and follow, as though the whole Rener of things pentance did fland in such outward gesture. De teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detell and abboar sins, and being at defiance with them, return unto the Lord their SDD, from whom they went away before. For GDD bath no pleasure in the outward Ceremony, but requireth a contrite and humble heart, which he will never despise, as David doth testifie. There is therefore none other use to these outward Teremonies, but as far forth as we are flirred up by them, and do ferbe to the glozy of DD, and to the

> Now doth he add unto this Doctrine or Erhortation, certain godly reasons, which he doth ground upon the nature and property of DD, and whereby he doth teach, that true Repentance can never be unprofitable or unfruitful. For as in all other things mens hearts do quail and faint, if they once perceive that they travel in bain : Even so most specially in this matter, must we take beed and beware that we fuffer not our selves to be perswaded that all that we do is but labour lost: For thereof either sudden desperation doth arise, or a licentious boldness to sin, which at length bringeth unto desperation. Lest any fuch thing then chould happen unto them, he doth certific them of the grace and godness of GDD, who is always most ready to receive them into favour again that turn speedily unto him. Which thing he doth prove with the same titles wherewith SDD doth describe and let forth himself unto Moses, speaking on this manner, For he is gracious and merciful, flow to anger, of great kindness, and repenteth him of the evil; that is, such a one as is forcy for your afflifti= ons. First, be calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to punish. unto this faying of Blaias the Prophet feemeth to pertain, where he faith, Let the wicked for sake his way, and the unrighteous his own imaginations, and return unto the Lozd, and he will have pity on him, and to our DDD, for he is very ready to forgibe. Secondly, he doth attribute unto him mercy, or rather (according to the bedrew word) the bowels of mercies: whereby he signified the natural affections of Pa-rents towards their children. Which thing David both set forth goodly, faying, As a Father hath compassion on his dildzen, so bath the Lord compattion on them that fear him, for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly, he saith, that he is dow to anger, that is to say, long-suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness, for he is that bottomless titell of all godness, who rejoiceth to do god unto us: therefore did he create and make men, that he might have whom he chould do god unto, and make partakers of his heavenly riches. Fifthly, he repenteth

Exod. 34.

Elay 55.

Pfal. 103.

of the evil, that isto fay, he both call back again, and revoke the punichment which be had threatned, when be feeth men repent, turn, and amend. [Telbereupon we do not without a just cause detell and ab= Against the hore the damnable opinion of them which do most wickedly go about Novarians: to perswade the simple and ignorant people; that if we chance after we be once come to SDD, and grafted in his Son Jesus Christ, to fall into some boxrible fin, wall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour and merey of SDD. And that they may give the better colour unto their pefilent and pernicious errour, they do commonly bying in the firth and tenth Chapters of the Epithe to the Hebrews, and the second Chapter of the fecond Epille of Peter, not confidering that in those places the holy aposses do not speak of the daily falls, that we (as long as we carry about this body of sin) are subject unto: but of the Matth. 12. final falling away from Christ, and his Gospel, which is a sin against Mark 3. the poly Sholl that thall never be fozgiven, because that they do utter- The fin aly forsake the known truth, do hate Christ and his Mord, they do gainst the Holy Ghost: crucifie and mock him (but to their utter dellruftion) and therefore fall into desparation, and cannot repent. And that this is the true meaning of the holy Spirit of SDD, it appeareth by many other places of the Scriptures, which promifeth unto all true repentant finners, and to them that with their whole heart do turn unto the Lord their SDD, free pardon and remillion of their fins. For the probation hereof, we read this: D Mrael (faith the holy Prophet Je- Jer. 4. remy) if thou return, return unto me, faith the Lozo, and if thou put away thine abominations out of my fight, then thalt thou not be removed. Again, thefe are Efalas words: Let the wicked forfake Efay 55 his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our DD, for he is ready to forgive. And the Prophet Holea, the godly Hol &. erhozt one another after this manner, Come and let us turn again unto the Lozd, for he bath smitten us, and he will heal us, he bath wounded us, and he will bind us up again. It is most evident and plain, that thefethings ought to be understood of them that were with the Lord before, and by their fins and wickednelles were gone away from bint

For we do not turn again unto hint with whom we were never befoze, but we come unto bim? Row, unto all them that will return Ecclet.7. unfeignedly unto the Lord their ODD, the favour and mercy of I John is ODD unto forgivenels of fins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to SDD, and grafted in his Son Jefus Chrift, fall into great fins (for there is no righteous man upon the Earth that finneth not, and if we say we have no sin, we deseive our selves, and the truth is not in us) yet if we rife again by repentance, and with a full purpose of amendment of life do flee unto the mercy of ODD, taking fure hold thereupon, through faith in his Son Jefu Chrift, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Kather. It is written of David, I have found a man Acts is. according to mine own heart ; or, I have found David the fon of 2 Sam. 7. Jesse, a man according to mine own heart, who will do all

Note:

things

#### The First Part of the Sermon

2 Sam. 11. 2 Sam. 22.

John 6.

Matth. 10.

Acts 2. Galat. 2.

What we must beware of. John 15. 2 Cor. 3. Phil. 2. Jer. 6.

things that I will. This is a great commendation of David. It is also most certain, that he did stedfally believe the promise that was made him touching the Hellias, who chould come of him touching the flesh, and that by the came Faith he was justified, and grafted in our Saviour Jesu Christ to come, and yet afterwards he fell boxribly, committing most detestable adultery and damnable murder, and yet as fon as be cried Peccavi, I have finned, unto the Lozd, his fin being fozgiven, he was received into favour again. Pom will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jelus Chailt, long befoze his denial. Tibich thing may easily be probed by the answer which be did in his name, and in the name of his fellow apostles make unto our Daviour Jesu Christ, when he said unto them, Will ye also go away: Waster ( saith he ) to whom thall we go? Thou hast the words of eternal life, and we beliebe and know that thou art that Chaift the Son of the living & DD. Whereunto may be added the like confession of Peter, where Chailt doth give us most infallible testi= mony: Thou art blessed Simon the con of Jonas, for neither flesh noz bloud bath revealed this unto thee, but my father which is in Deaben. Thefe words are lufficient to probe that Peter was already jullified, through this his lively faith in the only begotten Son of SDD, whereof he made to notable and to folemn a Confession. But did not he afterwards most cowardly deny his Master, although be bad beard of him, Wholoever denieth me befoze men. I will beny him befoze my father? Deberthelels, as fon as with weening eves, and with a fobbing heart be did acknowledge his offence, and with an earneft repentance did flee unto the mercy of DD, taking fure hold thereupon, through faith in him whom he had so chame= fully denied, his fin was forgiven bim, and for a certificate and affurance thereof, the rom of his apostleship was not denied unto bim. But now mark what doth follow: After the same holy Apostle had on Mithisfunday with the rest of the Disciples received the gift of the Poly Shoft most abundantly, be committed no small offence in Antiochia, by bringing the Consciences of the Faithful into doubt by his example, to that Paul was fain to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Golpel. Shall we now fay, that after this griebous offence, be was utterly errluded and thut out from the grace and mercy of DD, and that this his trefpals, whereby be was a flumbling block unto many, was unpardonable: DD defend we hould fay to. But as thefe examples are not brought in, to the end that we should thereby take a boldness to fin, prefuming on the mercy and goodnels of DD, but to the end that if through the frailness of our own fleth, and the temptation of the Devil, we fall into like fins, we thould in no wife despair of the mercy and goodness of ODD: Even so mult we beware and take beed, that we do in no wife think in our hearts, imagine, oz beliebe that we are able to repent aright, or to turn effettually unto the Lord by our own might and Urength. for this mult be berified in all men , Without me pe ran do nothing. Again, Of our felves we are not able as much as to think a good thought. And in another place, It is GDD that worketh in us both the Will and the Deed. For this caufe, although Hieremie had faid befoze, If thou return, D Ifrael, re-

turn unto me, faith the Lozd: Pet afterwards he faith, Curn thou me, D Lozd, and I thall be turned, for thou art the Lozd my SDD. And therefoze that holy carifer and ancient father Ambrose Doth plainly af- Ambros de firm, that the turning of the heart unto SDD, is of SDD, as the Voca. Gent. Lozd himself doth testific by his Prophet, saying, and I will give there an heart to know me, that I am the Lozd, and they shall be my people, and I will be their SDD, for they shall return unto me with their whole heart. These things being considered, let us earnessly their whole the living SDD our heavenly father that he will be the pray unto the living SDD our heavenly kather, that he will bouch-fafe by his holy Spirit, to work a true and unfeigned Repentance in us, that after the painful labours and travels of this life, may live eternally with his Son Jelus Chaift : Co tohom be all praife and glory foz eber and eber. Amen. Here quitath the Onthe

The

The Second Part of the Homily

form 8. OF

### REPENTANCE.



Atherto have ye heard (Well-beloved) how meedful and necessary the Doctrine of Repentance is, and how earnessly it is throughout all the Scriptures of GDD urged and set forth, both by the ancient Prophets, by our Saviour Iesus Christ, and his Apostles, and that forasmuch asit is the conversion, or turning again of the whole man unto GDD, from whom we go away by sin: these four points ought to be observed; that is, from

whence, or from what things we must return, unto whom this our returning must be made, by whose means it ought to be done, that it may be essential: and last of all, after what sort we ought to be have our selves in the same, that it may be profitable unto us, and attain unto the thing that we do seek by it. We have also learned, that as the opinion of them that deny the benefit of Repentance, unto those that after they be come to GDD and grafted in our Saviour Issus Christ, do through the frailness of their slesh, and the temptation of the Devil, fall into some grievous and detessible sin, is most pestisient and pernicious: So we must beware, that we do in no wise think that we are able of our own selves, and of our own strength, to return unto the Lord our GDD, from whom we are gone away by our wickedness and sin. Now it shall be declared unto you, what be the true parts of Repentance, and what things ought to move us to repent, and to return unto the Lord our GDD with all speed. Repentance (as it is said before) is a true returning unto GDD, whereby men forsaking utterly their Idolatry and wickedness, do with a lively Faith embrace, love, and worthin the true living GDD only, and give themselves to all manner of god works, which by GDDS Mord they know to be acceptable unto him. Mow there be four parts of Repentance, which being set together, may be likened to an easie and short Ladder, whereby we may climb from the bottomless pit of perdition, that we call our selves into by our daily offences and grievous sins, up into the Castle or Tower of eternal and endless salvation.

The first, is the contrition of the heart. For we must be earnestly forery for our sins, and unfeignedly lament and bewait that we have by them so grievously offended our most bounteous and merciful SDD, who so tenderly loved us, that he gave his only begotten Son to die a most bitter death, and to shed his dear heart blood for our redemption and deliverance. And verily this inward sorrow and grief being conecived in the heart for the heinousness of sin, if it be earnest and une

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There be four parts of Repentance.

feigned, is as a facrifice to GDD, as the holy Prophet David doth teffi= Pfalm 5t. fie, faying, a facrifice to DD is a troubled fpirit, a contrite and bao=

ken heart, D Lord, thou wilt not despile.

But that this may take place in us we mult be diligent to read and hear the Scriptures and the Word of SDD, which most lively do paint out before our eyes our natural uncleanness, and the enormity of our finful life. For unless we have a thorow feeling of our fins, how can it be that we should earnestly be forry for them: Before 2 Sam. 123 David did hear the Wood of the Lord by the mouth of the Prophet Nathan, what heavinels I pray you was in him for the adulterie and the murder that he had committed: So that it might be faid right well, that he flept in his own fin. We read in the Acts of the Acts 4. apostles, that when the people had heard the Sermon of Peter, they were compund and pricked in their hearts. Which thing would neber habe been, if they had not heard that wholesom Sermon of Pe-They therefore that have no mind at all neither to read, noz pet to hear DD & Mord, there is but small hope of them that they will as much as once fet their feet, or take hold upon the first staff or step of this Ladder, but rather will fink deeper and deeper into the bot-tomless pit of perdition. For if at any time through the remorte of their Conscience, which accuse them, they feel any inward grief, sorrow, oz beavinels for their fins, foralmuch as they want the falve and com= fort of SDDS Mord, which they do despite, it will be unto them rather a mean to bring them to utter desparation, than otherwise. The fecond is, an unfeigned confession and acknowledging of our fins unto SDD, whom by them we have so grievously offended, that if he should deal with us according to his justice, we do deserve a thousand vells, if there could be so many. Pet it we will with a sorrowful and contrite heart make an unfeigned confession of them unto SDD, be will freely and frankly forgive them, and so put all our wickedness out Ezech. 18. of remembrance befoze the light of his Dajelly, that they chall no moze be thought upon. Bereunto both pertain the golden faying of the boly Prophet David, where he faith on this manner: Then Jacknow Plal. 51. ledged my fin unto thee, neither did I hide mine iniquity: I faid, I will confess against my felf my wickedness unto the Lozd, and thou forgavest the ungodiness of my sin. These are also the words of John the Evangelist : If we confess our fins, ODD is faithful and I John 1. righteous to forgive us our fins, and to make us clean from all our within ought to be understood of the confession that is wickednels. made unto ODD. for thele are St. Augustines words: That confession In Epift. ad which is made unto SDD, is required by SDDS Law, whereof John Julian. co-the Apostle speaketh, saying, Is we confess our sins, SDD is faithful mitem 30. and righteous to forgive us our fins, and to make us clean from all our wickedness. For without this confession, an is not forgiven. This is then the chiefest and most principal confession that in the Scriptures and colord of GDD we are bidden to make, and without the which we chall never obtain pardon and forgivenels of our fins. Indeed, belides this there is another kind of confellion, which is needful and necellary.

and of the same both Saint James Speak, after this manner, say= ing, Acknowledge your faults one to another, and pray one for ano= ther, that ye may be saved. As if he should say: Open that which

Matth. 5.

Answer to the Adverfaries which

maintain

Auricular

Contellion.

Johannes Scotus lib. 4. Jenten. distinci. 17. quest. 1.

Matth. 8.

grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one Mould flew his griet to the other. The true meaning of it is, that the Faithful ought to acknowledge their offences, whereby some hatred, rancour, ground, or malice, having rifen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto & D, as our Saviour Jefus Christ both witnels himfelf, faging, Tuben thou offerest thine offering at the Altar, if thou remembrett that thy brother hathought against thee, leave there thine offering, and go and be reconciled, and when thou art reconciled, come and offer thine offering. It may also be thus taken, that we ought to confess our weaknels and infirmities one to another, to the end that knowing each others frailness, we may the more earnestly pray together unto Almighty SDD our heavenly Father, that he will bouchsafe to pardon us our infirmities, for his Son Iefus Chrills fake, and not to impute them unto us, when he thall render to every man according to his Works. And whereas the Advertaries go about to wreft this place, for to maintain their Auxicular Confession withal, thep are greatly deceived themselves, and do chamefully deceive others: For if this text ought to be understood of Auxicular Confession, then the Priests are as much bound to confess themselves unto the Lappeople, as the Lay-people are bound to confels themselbes to them. and if to pray is to absolve, then the Laity by this place bath as great authority to absolve the Priests, as the Priests bave to absolve the Laity. This did Johannes Scotus, otherwise called Duns, well perceibe, who upon this place writeth on this manner. Reither both it feem unto me that James did give this commandment, oz that he did fet it forth as being received of Chrift. For arft and foremost, whence had he authority to bind the whole Thurd, sith that he was only Bishop of the Church of Jerusalem? except thou wilt say, that the same Church was at the beginning the bead Church, and consequently that he was the bead Bilhop, which thing the See of Rome will never grant. The understanding of it then, is as in these words: Confessyour fins one to another. A perswasion to bumility, where-by he willeth us to confess our selves generally unto our neighbours, that we are finners, according to this faying: If we fay we babe no fin, we deceive our felves, and the truth is not in us. And where that they do alledge this faying of our Saviour Jefus Chaiff unto the Leper, to prove Auricular Confession to stand on DDS Word, Go the way and them thy felf unto the Prieft : Do they not fee that the Lener was cleanfed from his leprofie, before he was by Christ fent unto the Prieft for to thew himfelf unto him: By the fame reason we must be cleansed from our spiritual leprose, I mean our sins must be forgiven us befoze that we come to Confession. What need we then to tell forth our fins into the ear of the Priest, sith that they be already taken as ... way: Therefore holy Ambrole in his second Sermon upon the bundled and nineteenth Pfalm, both fay full well, So thew thy felf unto the " Prieft. Tuho is the true Prieft, but he which is the Prieft forever, after the order of Melchisedeche Whereby this holy father doth understand, that both the Priesthood and the Law being changed, we ought to acknowledge none other Priest for Deliverance from our fins, but our Sabiour

Saviour Jesus Christ, who being Sovereign Bishop, doth with the Sacrifice of his Body and Blood, offered once foreber upon the Altar of the Cross most effectually cleanse the spiritual Lepzosie, and wall away the fins of all those that with true confession of the same do flee unto him. It is molt evident and plain, that this auricular Confestion bath not his warrant of DDS Wood, elle it had not been lawful for Nectarius Bilhop of Constantinople, upon a just occa= Nectarius. fion to babe put it down. For when any thing ordained of DD, Sozomen Ecis by the lewonels of men abuled, the abule ought to be taken away, clef. High. and the thing it felf fuffered to remain. Dozeober, thefe are St; Augufines words, What have I to do with men, that they thould hear my fessionum, Confession, as though they were able to heal my difeases: A curious cap. 3. fort of men to know another mans life, and nothfully to correct and amend their own. Why do they feek to hear of me what I am , which will not hear of thee what they are: And how can they tell when they bear by me of my felf, whether I tell the truth or not, lith no mortal man knoweth what is in man, but the spirit of man which is in him: Augustine would not have written thus, if Auxicular Confession pad been uled in his time. Being therefore not led with the Conscience thereof, let us with fear and trembling, and with a true contrite beart, use that kind of Confession, that DD doth command in his 20020, and then doubtless, as he is faithful and righteous, he will fozgive us our fins and make us clean from all wickedness. I do not fay, but that if any do find them felves troubled in Confcience, they may repair to their learned Curate or Paltoz, or to some other godly learned man, and them the trouble and doubt of their Conscience to them, that they may receive at their hand the comfortable Salve of SDDS TAOLO: but it is against the true Chaistian liberty, that, any man should be bound to the numbring of his Ans, as it hath been used heretofore in the time of blindness and ianoxance.

The third part of Repentance, is Kaith, whereby we do apprehend and take hold upon the promifes of SDD, touching the free pardon and forgivenels of our lins. Which promifes are fealed up unto us, with the death and blood-sheding of his Son Jesu Christ. For what thould avail and profit us to be forty for our fins, to lament and bewail that we have offended our most bounteous and merciful father, or to confess and acknowledge our offences and trespalles, though it be done never lo earnellig, unless we do fledfallig believe, and be fully perswaded, that DD for his Son Jesus Christs fake, will forgibe us all our fins, and put them out of remembrance, and from his fight: Therefore they that teach Repentance without a lively faith in The Ropenour Saviour Jelus Chaift, Do teach none other but Judas Repentance tance of the as all the School-men do which do only allow thefe three parts of Re- School-men pentance, the Contrition of the beart, the Contestion of the South, and the Satisfaction of the Work. But all these things we find in Judas Repentance, which in outward appearance Did fart erceed and pals the Repentance of Peter. For firtt and foremoft we read in the Matth. 27. Solvel, that Judas was to forrowful and beavy, yea that he was filled with such anguith and veration of mind, for that which he had done, that he could not abide to live any longer. Did not be also before he hanged himself make an open confession of his fault, when he said; I have finned, betraying the innocent blood: and berily this was a

Lib. 10. con-

Fudes and his Repentance

#### The Second Part of the Sermon

Peter and his Repentance. De penitentia diftin. recap-Petrus-

bety bold confession, which might have brought him tagreat trouble For by it he did lay to the Digh Priests and Elders charge, the themper of imporent blood, and that they were most abominable Durberors. De didallo make a vertain kind of latisfaction, when he did call their money unterhem again. Do fuchthing do we read of Peter, although be had committed a very beinous and most grievous offence, in denying of his Walter. We find that he went out and went hitterly, where of Ambrole fpeaketh on this manner, Perer was forry and wept, because beerved as a man. I do not find what he faid, I know that he wept. I read of his tears, but not of his fatisfaction. But how chance that the one was received into favour again with ODD, and the other cast away, but because that the one did by a lively Faith in him whom he had denied take hold upon the mercy of SDD, and the other wanted Faith, whereby he did despair of the goodness and mercy of SDD: Miss evident and plain then, that although we be never to earneftly forry for our lins, acknowledge and confess them: yet all these things that be but means to bring us to utter desparation, except we do fedfally beliebe, that GOD our beavenly father will for his Son Jelus Chriffs fake, pardon and forgive us our offences and trespalles, and utterty put them out of remembrance in his light. Therefore, as we faid betoze, they that teach repentance without Christ, and a lively faith in the there of SOD, do only teach Cains of Judas repentance. The fourthis, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent, must be clean ale tered and changed, they must become new creatures, they must be no moze the fame that they were before. And therefore thus faid lohn Ba= ntift unto the Phaviles and Sadduces that came unto bis Baptilm : D generation of Aipers, who bath forewarned you to flee from the anger to come: bring forth therefore fruits worthy of repentance. Whereby we do learn, that if we will have the wrath of GOD to be pacified, we mult in no wife diffemble, but turn unto him again with a true and found repentance, which may be known and declared by good fruits, as

Matth. 3.

by most fire and infattible signs thereof.

They that do from the bottom of their hearts acknowledge their sins, and are unfeignedly forty for their offences, will cast off all the

poetiste, and put on true humility, and lowliness of heart. They will not only receive the Physician of the soul, but also with a mod ferevent desire long for him. They will not only abliain from the sous of their former life, and from all other sitthy clices, but also slee, eschess and abborrall the occasions of them. And as they did before give themselves to uncleanness of life, so will they from hencesofwards with all diligence give themselves to innocency, pureness of life, and true godliness. The have the Ninevices for an example, which at the preaching of Jones did not only proclaim a general sast, and that they should every one put on Sackcloth: but they all did turn from their evil ways, and from the wickedness that was in their hands. But above all other, the dislocy of Zacheus is most notable: For heing come into our Saviour Lesu Christ, he did say, Behold Lord, the batt

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Jonas 3.

Luke 19.

pere we fee that after his repentance, he was no moze the man that

of mygods Igibe to the Pox, and if I have defrauded any man, or taken ought away by Extortion or Frand, I do redoze him four-

be was before, but was clean changed and altered. It was fo far off, that be would continue and bide ftill in his unsatiable coverousness. or take ought away fraudulently from any man, that rather be was molt willing and ready to give away hisown, and to make fatisfaction unto all them that he had done injury and wrong unto. Dere may we right well and the untul woman, which when the came to our Saviour Tefus Chrift Did pour down fuch abundance of tears out of those wan= Luke 7: ton eyes of hers, wherewith the had allured many unto folly, that the did with them walh his feet, wiping them with the hairs of her head, which the was wont most gloziously to set out, making of them a Det of the Devil. pereby we do learn, what is the latisfaction that DD both require of us, which is that we crafe from ebil, and do good; John 5. and if we have done any man wrong, to endeabour our selves to make him true amends to the uttermost of our power, following in this the crample of Zacheus, and of this sinful woman, and also that some Lesson that John Baptist, Zacharies son, did give unto them that summer to ask counsel of him. This was commonly the Perance that which enjoyeed finners: So thy way, and fin no more. Toldid Penance we John 15. that never be able to fulfil, without the special grace of him that both say, Alithout me ye can do nothing. It is therefore our parts, if at least we be desirous of the health and salvation of our own selves, man earneffty to may unto our beavenly father, to allift us with bis boly Shi rit, that we may be able to bearken unto the boice of the true Shenberd. and with due obedience to follow the fame.

Let us bearken to the voice of almighty ODD, when he calleth us to Repentance, let us not harden our bearts, as Luc Infidels bo, who abufe the time giben them of ODD to repent, and turn it to continue their vide and contempt against &DD and man, which know not how much they bean 6000 weath upon themselves, for the bardness of their hearts, which cannot repent at the day of vengeance. Cubere we babe offended the Law of DD, let us repent us of our fraying from fo and a Lozd. Let us confels our untworthinels before him , but vet tet us truft in CODS free mercy, for Chriffs fake, for the parton of the fame. And from henceforth let us endeabour our felbes to walk in a new tife , as new bom babes , whereby we may glozifie our father which is in Beaben, and thereby to bear in our Confciences a good tellis mony of our faith. So that at the laft, to obtain the fruition of evertalking life, through the merits of our Saviour: To whom be all praife and honour for ever. Amen. tailing life, through the merits of our Saviour: To whom be all

Forton Charles Control of the Contro

#### The Third Part of the Homily

OF

### REPENTANCE!



over be determined the content of the followed people in our Saviour Chailt) ye heard of the true parts and tokens of Repentance; that is, hearty contrition and forcowfulnels of our hearts, unfeigned confession in word of mouth for our unworthy living before SDD, a stedfast faith to the merits of our Saviour Chaist for pardon, and a purpose of our selves by SDDS grace to reneunce our former wicked life, and a full conversion.

tion to GDD in a new life to glozifie his Wame, and to live orderly and tharitably, to the comfort of our Weighbour, in all righteoulness, and to live loberly and modelly to our lelves, by using abilinence, and temperance in word and in deed, in mortifying our earthly members here upon Earth: Row for a further perswallon to move you to those parts of repentance, I will declare unto you some causes, which should

the rather move you to repentance.

The causes that should move us to repent. Esay 31. Ezech. 33. Hos. 14.

first, The Commandment of GDD, who in to many places of the boly and facred Scriptures, doth bid us return unto him. De dil-ben of Ifrael (faith be) turn again from your infidelity, wherein ye drowned your felbes. Again, Curn pou, turn you from your evil ways: Foz why will pe die, D pe boufe of Ifrael : And in another place, thus doth he speak by his holy Prophet Hosea: O Israel, return unto the Lord thy ODD; for thou half taken a great fall by thine iniquity. Take unto you these words with you, when you turn unto the Lord and say unto bim, Cake away all iniquity, and receibe us gracioudy, so will we offer the calves of out lips unto thee. In all thele places we bave an express commandment given unto us of SDD for to return unto him. Therefore we must take good beed unto our felbes, lest whereas we babe already by our manifold fins and transgrellions, proboked and kindled the weath of God against us, we do by breaking this his Commandment, double our offences, and so beap fill damnation upon our own heads by our daily offences and trespalles, whereby we proboke the eyes of his Majelly, we do well deferbe ( if he thould deal with us according to his justice) to be put away for ever from the fruition of his glozy. bow much moze then are we worthy of the endless torments of bell, if when we be fo gently called again after our rebellion, and commanded to return, we will in no wife hearken unto the voice of our heavenly Father, but walk fill after the flubboannels of our own hearts.

Secondly

Secondly, The most comfortable and tweet momile, that the Lord our DD did of his meer mercy and godnels joyn unto his Com-mandment. For he doth not only fay, Return unto me, D Mael: Jer. 4but also, If thou wilt return, and put away all thine abominations out of my fight, thou thalt never be moved. These words also have we in the Proppet Ezechiel, At what time foever a finner doth repent him Ezek. 18: of his fin, from the bottom of his beart, I will put all his wickedness out of my remembrance (saith the Lord) so that they thall be no more thought upon. Thus are we fufficiently instructed, that DD will according to his promise, freely pardon, forgive, and forget all our sing, so that we thall never be call in the teeth with them, if obeving his commandment, and allured by his tweet promites, we will unfeignedly return unto bim.

Thirdly, The filthinels of fin, which is fuch, that as long as we do abide in it, odd cannot but detelt and abbort us, neither can there be any hope, that we chall enter into the heavenly Jerufalem, ercept we be firtt made clean and purged from it. But this will never be, un= less forfaking our former life, we do with our whole heart return un= to the Lord our SDD, and with a full purpose of amendment of life, flee unto his mercy, taking fure hold thereupon through faith in the blood of his Son Jesus Chailt. If we hould suspect any tin = Similitude. cleanness to be in us, wherefore the earthly Prince Could loath and abhoar the fight of us, what pains would we take to remobe and put it away? bow much moze ought we with all viligence and speed that may be, to put away that unclean filthiness that both separate and make a division betwirt us and our ODD, and that hideth his face Esa. 59. from us, that he will not hear us. And verily herein doth appear how filthy a thing lin is, fith that it can by no other means be wached away, but by the blood of the only begotten Son of GOD. And chall we not from the bottom of our hearts detell and abhore, and with all earnefiness flee from it, fith that it did roft the Dear beart blood of the only begotten Son of ODD our Saviour and Redeemer, to purge us from it ? Placo Doth in a certain place write, that if bertue could be feen with bodily eyes, all men would wonderfully be inflamedand kindled with the love of it: Even so on the contrary, if we might with our bodily eyes behold the filthinels of an, and the uncleannels thereof, we could in no wife abide it, but as most present and deadly poison, hate and eschew it. The have a common experience of the same in them, which when they have committed any beinous offence, or fome filthy and abominable an, if it once come to light, or if they chance to have a through feeling of it, they be so achamed (their own Conscience putting befoze their eyes the althiness of their at that they dare look no man in the face, much less that they would be able to stand in the fight of GDD.

Fourthly, The uncertainty and wittleness of our own lives, which is fuch, that we cannot allure our felbes that we chall live one bour, or one half quarter of it. Tahich by experience we do find baily to be true, in them that being now merry and lully, and sometimes feall-ing and banqueting with their friends, do fall suddenly dead in the streets, and other whiles under the Board when they are at meat. Thefe daily examples, as they are most terrible and breadful, fo ought they to move us to seek for to be at one with our heavenly Judge,

Death the Lords Sumner. Eccles. 11.

Contra Demetrianum. Eccles. 5.

Judge, that we may with a good Conscience appear befoze bim, whenfoever it chall please him toz to call us, whether it be subdenly or otherwise, for we have no more Charter of our life than they have. But as we are most certain that we shall die, so are we most uncertain when we chall die. For our life doth lie in the hand of DD, who will take it away when it pleaseth him. And berily when the highest Sumner of all, which is death, thall come, be will not be faid nay; but we must forthwith be packing, to be prefent before the judgment feat of ODD, as he doth find us, according as it is written, tabereas the tree falleth, whether it be toward the South, or toward the Morth, there it thall lie. Whereunto agreeth the faying of the boly Warter of DD Saint Cyprian, faying, As ODD doth find thee when be both call, to both be judge thee. Let us therefoze follow the councel of the taife man, where be faith. Dake no tarrying to turn unto the Lozd, and put not off from day to day. For fuddenly thall the weath of the Loed break forth, and in the fecurity halt thou be destroyed, and halt perith in the time of bengeance. Which words I desire you to mark diligently, because they do most lively put before our eyes, the fondness of many men, who abusing the long-fuffering and godnels of ODD, do never think on Repentance of amendment of life. Follow not (faith be) thine own mind, and thy Arength, to walk in the ways of thy heart, neither fay thou, with will bring me under for my works : for ODD the Revenger, will revenge the wrong done by thee. And say not, I bave sinned, and what evil hath come unto me: for the Almichty is a patient Rewarder. but he will not leave thee unpunished. Because thy fins are forgiven thee, be not without fear to bear fin upon In. Say not neither, The mercie of DD is great, be will fozgibe my manifold fins. For mercy and wrath come from bim, and his indianation cometh upon unrepentant sinners. As if re should fap, Art thou firong and mighty? Art thou lufty and young? Haft thou the wealth and riches of the World? De when thou half sinned, ball thou received no punishment for it? Let none of all these things make thee to be the flower to repent, and to return with freed unto the Lord. for in the day of punishment and of his sudden bengeance. they thall not be able to help thee. And specially when thou art either by the preaching of DDS Word, or by some inward motion of his boly Spirit, or elle by some other means called unto Repentance, neglett not the good occasion that is ministred unto thee, lest when thou wouldst repent, thou hast not the grace for to do it. for to repent is a good gift of DD, which he will never grant unto them, who living in carnal fecurity, do make a mock of his threatnings, or feek to rule his fpirit as they lift, as though his working and gifts were tied unto their will.

Fifthly, The avoiding of the plagues of SDD, and the utter deficuation that by his righteous judgment doth hang over the heads of them all that will in no wife return unto the Lord: I will (faith the Lord) give them for a terrible plague to all the Kingdoms of the Earth, and for a reproach, and for a proverb, and for a curse in all places where I chall cast them, and will send the Sword of Famine, and the Pesilience among them, till they be consumed out of the Land. And wherefore is this: Because they hardened their bearts,

Jer. 24.

bearts, and would in no wife return from their evil ways, noz vet forlake the wickednels that was in their own hands, that the fiercenels of the Lords fury might depart from them. But yet this is nothing Ron. 2. in comparison of the intolerable and endless torments of bell fire, which they chall be fain to fuffer, who after their hardness of heart that cannot repent, do bear unto themselves weath against the day of an= ger, and of the declaration of the just judgment of SDD: Abereas if we will repent, and be earnestly forcy for our un, and with a full purpose and amendment of life siee unto the mercy of our SDD, and taking fure hold thereupon through faith in our Sabioz Jefus Chrift do bring forth fruits worthy of Repentance: he will not only pour his manifold bleffings upon us bere in this World, but also at the laft, after the painful travels of this life, reward us with the inheritance of bis children, which is the Kingdom of Beaven, purchased unto us with the the death of his Son Jesu Christ our Lord: Co whom with the Kather and the voly Shost, be all praise, glory, and honour, World without end. Amen.

Υy

AN

# HOMILY

AGAINST

### DISOBEDIENCE

AND

WILFUL REBELLION.

The First Part.



appointed his Angels and heavenly Creatures in all obedience to ferve and to honour his Majelly: so was it his Will that Man, his chief Creature upon the Earth, Chould live under the obedience of his Creatour and Lozd: and foz that cause, SDD, as son as he had created Man, gave unto him a certain Precept and Law, which he (being pet in the state of innocency, and remaining in Paradice) should observe as a pledge and token of his due and bounden

obedience, with denunciation of death if he did transgress and break the said Law and Commandment. And as SDD would have Man to be his obedient subject, so did he make all earthly creatures subject anto Man, who kept their due obedience unto man, so long as man remained in his obedience unto SDD: in the which obedience if man had continued still, there had been no poverty, no diseases, no sickness, no death, not other miseries wherewith mankind is now infinitely and most miserably afflisted and oppressed. So here appeareth the oxiginal kingdom of SDD over angels and Man, and universally over all things, and of Man over earthly Creatures which SDD had made subject unto him, and with all the felicity and blessed state, which angels, Man, and all Creatures had remained in, had they continued in

due obedience unto SDD their King. Foras long as in this fiell Kingdom the Subjects continued in due obedience to SDD their Ring, fo long did GDD embrace all his Subjects with his love, favour, and grace, which to enjoy, is perfect felicity, whereby it is evident; that obedience is the principal vertue of all vertues, and indeed the very rot of all bertues, and the cause of all felicity. But as all felicity and blef= fednels (bould have continued with the continuance of obedience, so Matt. 4. b.9. with the breach of obedience, and breaking in of Rebellion , all vices Matth 25. and miferies did withal break in, and overwhelm the World. The first d.41. author of which Revellion, the root of all vices, and mother of all mischiefs, was Lucifer, firft ODDS molt ercellent creature, and most boun= Epist. Jud. Den Subject, who by rebelling against the Dajesty of DD, of the bright a. 6. test and most glorious angel, is become the blackest and most foulest Apoc. 12. fend and Devil: and from the beight of beaven, is fallen into the pit 6.7. and bottom of bell.

here you may fee the first author and founder of Rebellion, and thereward thereof, here you may fee the grand Captain and Father of Rebels, who perlwading the following of his rebellion againft &DD their Cre= Gen.3. b. 8. atoz and Lozd, unto our first Parents Adam and Eve, brought them in 9. &c. c. 17. high displeasure with SDD, wrought their exile and banishment out of & d. 23.24. Paradice, a place of all pleasure and gwonels, into this weethed earth and vale of mifery: procured unto them, forrows of their minds, mifthiefs, ackness, difeases, death of their bodies, and which is far more hor= rible than all worldly and bodily mischiefs, he had wrought thereby their eternal and everlalling death and damnation, had not GDD by Rom. 5.c. the obedience of his Son Jelus Chailt repaired that, which man by dif= 12. &c. & obedience and rebellion had destroyed, and so of his mercy had pardoned d. 19. &c. and forgiven him: of which all and singular the premises, the holy Deri-

ptures do bear record in fundry places.

Thus do you fee, that neither beaven nor Paradice could fuffer any rebellion in them, neither be places for any Rebels to remain in. Thus became Rebellion, as you fee, both the first and the greatest, and the very rot of all other fins, and the first and principal cause, both of all world= ly and bodily miseries, forrows, diseases, sicknesses, and deaths, and which is infinitely worke than all thefe, as is faid, the very cause of death and damnation eternal alfo. After this breach of obedience to DD, and rebellion against his Majetty, all mischiefs and miseries breaking in therewith, and overflowing the World, left all things fould come unto confusion and utter ruine, ODD forthwith by laws given unto Gen.3.d.17. mankind, repaired again the rule and order of obedience thus by rebeltion overthrown, and besides the obedience due unto his Majelly, he not only ordained that in families and boutholds, the wife thould be obed = Gen. 3.c. 16. ent unto her husband, the wildzen unto their parents, the ferbants unto their matters: but also, when mankind increased, and spread it self Job 34.d. more largely over the World, he by his boly Word did constitute and oz= 30. & 36. dain in Cities and Countries feveral and fpecial Covernozs and Ru- Eccl. 8. a. 2. lers, unto whom the relidue of his people thould be obedient.

As in reading of the holy Scriptures, we thall find in very many and 17. & d.20. almost infinite places, as well of the Dld Cestament as of the Dew; that Pial. 18. g. Kings and Princes, as well the evil as the good, do raign by Gods D2= 50. & 20. b. Dinance and that Subjetts are bounden to obey them: that DD doth 6. 8 21.a.1. gibe Princes wiftom 3 great power, and authority: that DD de= Prov. 8.b.15

Joh. 8. f. 44. 2 Pet. 2. a. 4. Gen. 3. a. 1. &c. Wild. 2.d.

& 10. c. 16.

Rom. 13.

1 Pet. 2.

fendeth them against their enemies, and destroyeth their enemies houris bly: that the anger and displeasure of the Prince, is as the roaring of a Lion, and the very mellenger of death: and that the Subject that propoketh him to displeasure, sinneth against his own soul: with many other things concerning both the authority of Princes, and the duty of Subjects. But here let us rehearle two special places out of the Deto Tellament, which may fland in flead of all other. The art out of St. Pauls Epittle to the Romans and the thirteenth Chapter, where he writeth thus unto all Subjects, Let every foul be Cubject unto the bigher nowers, for there is no power but of DD, and the powers that be, are ordained of DD. alboloever therefore reliteth the power, reli= · fleth the ordinance of DD, and they that reuit, thall receive to them= · felves damnation. For Princes are not to be feared for good works, but for evil. Will thou then be without fear of the power ? Do well, fo · Chalt thou have praise of the same: For he is the minister of SDD for thy wealth: But if thou do evil, fear : for he beareth not the sword for 'nought, for be is the minister of DD to take bengeance upon bim that 'dothevil. Wherefore ye mult be subject, not because of wrath only, but also for conscience sake: for, for this cause pe par also tribute, for ther are SDDS minillers, ferbing foz the fame purpofe. Gibe to ebery man therefore his duty: tribute, to whom tribute belongeth: cuffom, to whom 'cultom is due: fear, to whom fear belongeth: bonour, to whom re owe 'bonout. Thus far are S. Pauls woods. The fecond place is in S. Perers Epiffle, and the fecond Chapter, whose words are thefe; 'Submit pour felbes unto all manner of ordinances of man for the Lords fake, whe= ther it be unto the King, as unto the chief head, either unto Rulers, as unto them that are fent of him for the punishment of evil poers, but 'for the cherithing of them that do well. For so is the will of GDD, that 'with well doing ye may flop the mouths of ignozant and folich men: as free, and not as having the liberty for a cloak of maliciousness, but even as the fervants of SOD. ponour all men, love brotherly fellow 'thip, feat DD, honour the King. Derbants, ober your Watters with fear, not only if they be good and courteous, but also though they be fro Thus far out of St. Peter. ward.

By these two places of the boly Scriptures, it is most evident that Kings, Queens, and other Princes, (for he fpeaketh of authority and power, be it in men og women) are ogdained of DD, are to be obeyed and bonoured of their Subjects: that Luch Subjects, as are disobedient or rebellious against their Princes, disobey GDD, and procure their own Dainnation: that the government of Princes is a great bleffing of GDD, given for the Common-wealth, specially of the good and gooly: For the comfort and derithing of whom, DD giveth and letteth up Princes: and on the contrary part, to the fear and for the punishment of the evil & wicked. finally, that if fervants ought to obey their matters, not only being gentle, but fuch as be fromard: as well and much more onght Subjetts to be obedient, not only to their god an courteous, but also to their tharp and rigorous Princes. It cometh therefore neither of chance and fortune (as they term it) nor of the ambition of mortal men and women climing up of their own actoro to dominion, that there be mings, Queens, Princes, and other Governors over men being their Subjeds: but all Kings, Queens, and other Governors are specially appointed by the opdinance of ODD. And as ODD himfelf, being ofan infinite

Maielty,

Pfal. 10. b. 16. 45. 3. 6. &c. & 47. a. 2.

majelly, power, and wifdom, ruleth and governeth all things in Deas Ecclef. 17.65 ben and Carth, as the univertal Wonard and only King and Empt= tour overall, as being only able to take and bear the charge of all ! fo bath be constituted, ordained, and set earthly Princes over particular kingdoms and Dominions in Carth, both for the avoiding of all confus Kon, which else would be in the World, if it thould be without Sovernors, and for the great quiet and benefit of earthly men their Subjects. and also that the Princes themselves in authority, power, wisoom, propidence, and righteouinels in government of People and Countries committed to their charge, thould refemble his beavenip governance, as the majely of heavenly things may by the balenels of earthly things be thadowed and refembled. And for that fimilitude that is between the Matth. 18.c. beavenly Monarchie and earthly Kingdoms well governed, out Sa= 23.8 22.12. biour Chail in fundry parables faith, that the Kingdom of beaven is 16.8 45.2. resembled unto a man, a King: and as the name of the King is bery b. & 47. a. often attributed and given unto EDD in holy Scriptures, so both 2.8 c. SOD bimfelf in the fame Scriptures Cometime bouchfafe to commut= Matth. 22.b. nicate his Mame with earthly Princes, terming them gods: boubtlets 13. & 25. c. for that amilitude of Sobernment which they have or thould have, not 34.82b.6. unlike unto SDD their King. Unto the which amilitude of beabenly Sobernment, the nearer and nearer that an earthly Prince both come in his regiment, the greater bleffing of SDDS mercy is be unto that Country and people over whom be reigneth: and the futther and fir ther that an earthly Prince Doth Twerve from the example of the beavenly Sovernment, the greater plague is be of SODS wath, and punity ment by 6000 jultice, unto that Country and People, over woont COD for their fins bath placed fuch a Prince and Sovernot. For it is indeed evident, both by the Scriptures, and pally by experience, that the maintenance of all bertue and godlinels, and confequently of the wealth and profperity of a Kingdom and People, doth fland and reff more in a wife and good Prince on the one part, than in great moths tudes of other men being Subjeas : and on the contraty part, the out = throw of all vertue and godlinels, and confequently the becay and attet ruine of a Realm and People both growand come more by an undi screet andevil Governoz, than by many thousands of other men being Subjects. Thus say the holy Scriptures, Well is thee, O thou Land (saith the Preacher) whose King is come of Mobies, and whose Princes eat in Due lealon, for necessity and not for lutt. Again, a wife and tigt teous king maketh his Bealm and People wealthy: and a good, metri = Eccles. 10. ful, and gracious Prince, is as a Chadow in heat, as a Defence in florits, Efa. 32. a. as dew, as tweet thowers, as freth water fprings in great deoughts.

Again, the Scriptures, of unbiscreet and evil Princes, Speak thus, Wo be to thee (D thou Land) whose King is but a with, and whose Eccles to Princes are early at their banquets. Again, when the wicked bo raign, then men go to ruine. And again, A follich Prince believery the People, and a coverous king undoeth his Subjects. Chus fpeak the Stripturs, 29.

thus experience testifieth of god and evil Brintes.

Tahat Mall Subjects do then : thall they ober ballant, liont, wife, and good Princes, and contemn, bisobey, and rivel against thilveen being their Princes, or against unbisceret and roll Governors ? Goo forbib? For field what a pecilous thing were it to commit unto the Subletts the judgment which partice is wife and godle, and his Sovernment dob,

34. Pfal.82.b. 6.

Eccles. 10. d. 16. Prov. 16. &

16. Prov.28. 8

and which is otherwise; as though the foot must judge of the head; an enterprife very beinous, and mult needs breed rebellion. For who elfe be they that are most enclined to Rebellion, but such haughty spirits: From whom fpringeth such foul ruine of Realms : Is not Rebellion the greatest of all mischiefs: And who are most ready to the greatest mischiefs, but the worst men ? Revels therefore the worst of all Subjects are most ready to rebellion, as being the world of all vices, and farthest from the duty of a good Subject: as on the contrary part the best Subjetts are most firm and constant in obedience, as in the special and peculiar vertue of god Subjects. What an unworthy matter were it then to make the naughtielt Subjetts, and moft inclined to Rebellion and all evil judges over their Princes, over their Sovernment, and over their counselloss, to determine which of them be good or tolerable, and which be evil, and so intolerable, that they must needs be removed by Rebels, being ever ready as the naughtieft Subjects, tonest to rebel against the best Pzinces, specially if they be young in age, women in fer, or gentle and curteous in government, as trusting by their wicked boldnels, easily to overthrow their weaknels and gentlenels, or at the least to to fear the minds of fuch Princes, that they may have impunity of

their mildiebous doings.

But whereas indeed a Rebel is worke than the world Prince, and Rebellion worke than the worlt Sovernment of the worlf Prince that hi= therto bath been : both Rebels are unmeet ministers, and Rebellion an unfit and unwholfom medicine to reform any small lacks in a Prince, or to cure any little griefs in government, fuch lewd remedies being far worfe than any other maladies and diforders that can be in the body of a Common-wealth. But whatsoever the Prince be, or his Government, it is evident that for the most part, those Princes whom some subjects do think to be very godly, and under whole government they re= joice to live: Come other Subjects do take the same to be evil and un= godly, and do with for a change. If therefore all Subjetts that millike of their Prince, thould rebel, no Realm thould ever be without rebel-It were more meet that Rebels would bear the advice of wife men, and give place unto their judgment, and follow the example of obedient Subjects, as reason is that they whose understanding is blinded with fo evil an affection, thould give place to them that be of found judgment, and that the worlt chould give place to the better: and so might Realms continue in long obedience, peace, and quietness. But what if the Prince be undiscreet, and evil indeed, and is also evident to all menseyes, that he fo is : Jask again, what if it be long of the wickednels of the Subjects, that the Prince is undiscreet and evil : Shall the Subjects both by their wickednels provoke & D D for their deferbed punichment, to give them an undifcreet oz evil Pzince, and also rebel against him, and withal against DD, who for the punichment of their fins did give them Such a Prince: Will you hear the Scriptures concerning this point: SDD (lay the boly Scriptures) maketh a wicked man to raign for the fins of the People. Again, SDD giveth a Prince in his anger, meaning an evil one, and taketh away a Prince in his displeasure, meaning specially when he taketh amay a good Prince for the fins of the People: as in our memory he tok away our god Jofias, Rt. Edward, in his young and god years for our wickednels. And contrarily the Scriptures do teach, that DD giveth

Job 34. 10.

Hof. 13. 6.

gibeth wildom unto Princes, and maketh a wife and good King to 2 Par 2.9. raign over that People whom he loveth, and who loveth him. Again, if Prov. 16. the people obey DD, both they and their king thall profper and be fate,

else both thall perith, faith DD by the mouth of Samuel.

i Rcg. 12

bere you fee, that GDD placeth as well evil Princes as good, and for what cause he both both. If we therefore will have a good Prince, either to be given us, or to continue: now we have such a one, let us by our obedience to SDD and to our Prince, mobe SDD thereunto. If we will have an evil Prince (when SDD thall fend fuch a one) taken away, and a good in his place, let us take away our wickedness which propoketh DDD to place such a one over us, and DDD will either displace bint, or of an evil Prince make bim a good Prince, fo that we first will change our evil into god. for will you bear the Scriptures ! The Prov. 21. beart of the Prince is in SDDS hand, which way forber it that pleafe him, he turneth it. Thus say the Scriptures, Wherefore let us turn from our fins unto the Lord with all our hearts, and he will turn the beart of the Prince, unto our quiet and wealth : Elfe for Subjects to belerbe through their fins to habe an evil Prince, and then to rebel against him, were double and treble evil, by provoking SDD more to plague them. Day let us either deferbe to have a good prince, orlet us natiently fuffer and obey fuch as we deferbe. And whether the Prince be good or evil, let us according to the counfel of the boly Scriptures, pray for the Prince, for his continuance and increase in goodness, if he

be and, and for his amendment if he be evil.

will you bear the Scriptures concerning this most necessary point? I erhort therefoze (faith S. Paul) that above all things, Prayers, Sup= 1 Tim. 2. plications, Intercessions, and giving of thanks be had for all men, for kings, and all that are in authority, that we may live a quiet and peaceable life with all godliness: for that is good and acceptable in the fight of DDD our Sabiour, ac. Chis is S. Pauls counfel, and who, I may you, was Prince over the most part of the Christians, when SODS boly Spirit by Saint Pauls Pen gave them this Lellon : Forfoth, Caligula, Claudius, oz Nero: who were not only no Christians, but Pas gans, and also either folish Rulers, or most cruel Tyrants. Will pout pet hear the Word of DD to the Jews, when they were prisoners under Nebuchodonosor King of Babylon, after he had flain their King, Dobles, Parents, Children, and Kinsfolks, burned their Country, Cities, yea Hierusalem it felf, and the boly temple, and had carried the restone remaining alive Captives with him unto Babylon : Will your bear yet what the Prophet Baruch faith unto DDS People being in Baruch t. t. this Captivity : Pay you, faith the Prophet, for the life of Nebuchodonofor Ring of Babylon, and foz the life of Balthafar his fon, that their days may be as the days of beaben upon the Earth, that SDD also may give us ffrength, and lighten our eyes, that we may live under the defence of Nebuchodonofor King of Babylon, and under the protection of Balchafar his fon; that we may long do them fervice, and 6nd favour · in their light. Pray for us also unto the Lord our GDD, for we have finned against the Lord our GDD.

Thus far the Prophet Baruch his words, which are knoken by hint unto the people of DD, of that King who was an beathen, a Tyrant, and cruel Oppzelloz of them, and had been a Murtherer of many thoulands of their Mation, and a Deliroper of their Country, with a Con-

fellion that their fins had deferbed fuch a Prince to raign over them. and thall the old Christians, by St. Pauls erhortation, pray for Caligula, Claudius, 02 Nero? Shall the Jews way for Nebuchodonofor? these Emperours and Kings being Arangers unto them, being Pagans and Infidels, being Burverers, Eprants, and cruel Oppzellogs of them, and Deltroyers of their Country, Countrymen, and Kinfmen, the Burners of their Willages, Cowns, Cities aud Temples: And Chall not we pray for the long, prosperous, and godly raign of our natural Prince: Po stranger (which is observed as a great blesling in the Scriptures) of our Christian, our most gracious Soveraign, no peathen, nor pagan Prince: Shall we not pray for the bealth of our molt merciful, molt loving Sovereign, the Preferver of us and our Country in fo long peace, quietnels, and fecurity, no Cruel Perlon, no Ty= rant, no Spoiler of our gods, no Shedder of Blods, no Burner and Deltroger of our Cowns, Cities, and Countries, as were those for whom yet as ye have heard, Christians being their Subjects ought to may: Let us not commit so great ingratitude against SDD and our Sovereian, as not continually to thank ODD for his Government, and for his great and continual benefits and bleflings poured upon us by fuch government. Let us not commit fo great a fin against EDD, against our felbes, and our Country, as not to pray continually unto DD for the long continuance of to gracious a Buler unto us, and our Country. Else chall we be unworthy any longer to enjoy those benefits and blellings of DD, which hitherto we have had by him, chall be most worthy to fall into all those mischiefs and miseries, which we and our Country have by SDDS grace through his Sovernment his therto escaped.

What thall we say of those Subjects: may we call them by the name of Subjects: who neither be thankful, nor make any prayer to DD for fo gracious a Sovereign: but also themselves take armour wickedly, affemble Companies and Bands of Rebels, to break the publick Peace fo long continued; and to make, not War, but Bebellion, to endanger the person of such a gracious Sovereign, to hazard the effate of their Country, (for whose defence they should be ready to spend their lives) and being Englishmen, to rob, spoil, destroy and burn in England Englishmen , to kill and murder their own Deighbours and Kinsfolk, their own Countrymen, to do all evil and mischief; yea, and moze too, than foreign enemies would or could do? What thall we say of these men, who use themselves thus rebellioung against their gracious Sovereign: Who if SOD for their wickednels had given them an beathen Tyrant to reign over them, were by GDDS Mord bound to obey him, and to pray for him: Wihat may be Spoken of them : fo far both their unkindnels, unnaturalnels, wickednels, mildiebousnels in their doings, pals and ercel any thing, and all things that can be expelled and uttered by words. Only let us with unto all fuch most speedy repentance, and with so grievous socrow of beart, as such so horrible fins against the Pajesty of SDD do require, who in most extream unthankfulness do rife, not only against their gracious Prince, against their natural Country, but against all their Countrymen, Momen, and Children, against themselves, their Wives, Thildren, and Kinsfolks, and by so wicked an example against all Christendom, and against whole mankind of all manner of people through=

throughout the wide Alord, such Repentance, Isay, such sorrow of heart. Dogrant unto all such, whosever rise of private and malicious purpose, as is meet for such mischiefs attempted, and wrought by them. And unto us and all other Subjects, SDD of his mercy grant, that we may be most unlike to all such, and most like to good, natural, loving and obedient Subjects: nay that we may be such indeed, not only thewing all obedience our selves, but as many of us as be able, to the uttermost of our power, ability and understanding, to stay and repressal Rebels, and Rebellions against SDD, our gracious Prince, and natural Countrey, at every occasion that is offered unto us. And that which we all are able to do, unless we do it, we shall be most wicked, and most worthy to feel in the end such extrem Plagues, as SDD

bath ever poured upon Rebels.

Let us make continual Prayers unto Almighty GDD, even from the bottom of our hearts, that he will give his grace, power and trength unto our gracious king, to vanquith and lubdue all, as well Revels at home, as Foreign enemies, that all domellical Revellions being suppressed and pacified, and all outward invasions repulsed and abandoned, we may not only be sure, and long continue in all obedience unto our gracious Sovereign, and in that praceable and quiet life which hitherto we have sedunder his Majesty, with all security: but also that both our gracious king, and we his Subjects, may altogether in all obedience unto GDD the king of kings, and unto his holy Laws, lead our lives so in this World, in all vertue and goddiness, that in the World to come, we may enjoy his everlasting kingdom: which I beseech GDD to grant, as well to our gracious Sovereign, as unto us all, for his Son our Saviour Jesus Christs sake: To whom with the Father and the poly Shost, one GDD and king immortal, be all glozy, praise, and thanksgiving, World without end, Amen.

Thus have you heard the First Part of this HOMILY.
Now good People let us pray.

THE

THE

## PRAYER

As in that time it was Published.

Most mighty & DD, the Lord of Hosts, the Governour of all Creatures, the only giber of all Alaoxies, who alone artable to strengthen the Wieak against the Dighty, and to vanouilly infinite multitudes of thine Enemies with the Countenance of a few of thy ferbants calling upon thy Name, and trusting in thee: Defend, D Lozd, thy Serbant and our Governour under thee, our Queen ELAZABETH, and all the People committed to beck charge, D Lord withstand the cruelty of all those which be Common Enemies as well to the Truth of thy Eternal Mozd, as to their own natural Prince and Coun-G. Britam England, which thou hast of thy Divine Probis bence affigued in these our days to the Government of thy Serbant, our Sobereign and gracious Queen. D most merciful father, ( if it be thy holy will) make foft and tender the stony hearts of all those that exalt themselbes against thy Truth, and seek either to trous ble the quiet of this Realm of England, or to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Saviour of the Morld, Jesus That, that we and they may jointly glorific thy Mercies. Lighten, de beleech thee, their ignozant hearts, to imbrace the truth of thy Word, or elfe so abate their cruelty (D most mighty Lord) that this our Chaictian Realm, with others that confelsthy holy & D D DEL, may obtain by thine aid and arength,

strength, surety from all Enemies, Without Medding of Christian blood, Whereby all they Which be oppressed with their tyranny, may be relieved, and they Which be in fear of their crucky, may be comforted: and signally that all Christian Beatins, and especially this Realm of Englishing Beatins, and especially this Realm of Englishing by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Quietness, and security: and that we for these thy Mercies, sointly altogether with one conformant heart and voice, may thankfully render to thee all land and praise, that We, knit in one godly concord, and unity amongst our selves, may continually magnific thy glorious Name, who with thy Son our Savisour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: To whom be all land and praise, Morld without end. Amen.

Zz 2

The

#### The Second Part of the HOMILY AGAINST

DISOBEDIENCE and WILFUL REBELLION.



in the first part of this Creatie of Dbedience of Subjetts to their Princes, and againft Difobedience and Rebellion, I have alledged Divers fentences out of the holy Scriptures for prof: to chall it be good for the better declaration and confirmation of the faid wholfom doffrine, to alledge one erample oz two out of the holy Scriptures of the obedience of Subieffs, not only unto their god and gracious So-

bernours, but alfo unto their evil and unkind princes. As Bing Saul mas not of the belt, but rather of the worlt fort of Princes, as being out of DDS favour for his disobedience against DDD in Sparing (in a wrong pity) the King 'gag, whom almighty DD commanded to be flain, according to the jultice of DD against his fworn enemy: and although Saul of a devotion meant to facrifice fuch things as be spared of the Amalechites to the honour and service of DD: pet Saul was reproved for his wrong mercy and devotion, and was told that obedience would have more pleased him than such lenity, which sinful bumanity faith holy Chrysostom) is more cruel before DD, than any murther or theding of blood when it is commanded of DD. But pet how evil foever Saul the King was, and out of DDS favour, pet was be obeyed of his Subject David, the very belt of all Subjects, and most valiant in the Cervice of his Prince and Country in the Wars, the most obedient and loving in Peace, and always mou true and faithful to bis Sobereign and Lord, and furthelt off from all manner of Rebellion. For the which his most painful, true and faithful service, King Saul yet rewarded him not only with great unkindness, but also sought his descrittion and death by all means possible: so that David was fain to save his life, not by rebellion, or any resistance, but by flight and hiding bimfelf from the Kings light. Which notwithstanding, when King Saul upon a time came alone into the Cabe where David was, fo that David might easily have flain him, yet would he neither hurt him him-felf, neither luffer any of his men to lay hands upon him. Another time also David entring by night with one Abisai a valiant and fierce man, into the Tent where kt. Saul Did lie alleep, where also be might pet moze each bave dain him, yet would be neither burt him himfelf, noz fuffer Abilai (who was willing and ready to day K. Saul) once to touch him. Thus Did David Deal with Saul bis Prince, notwithlanding that It. Saul continually fought his death and dellruftion. It thall not be amifs unto these deeds of David to add his words, and to thew you what he spake i Reg. 24.b. unto fuch as encouraged him to take his opportunity and advantage to flay King Saul, as his mortal enemy, when he might. The Lord keep me, Reg. 26. b. faith David, from boing that thing, and from laying hands upon my lord, GDDS anointed. For who can lay his hand upon the Lords

7. &c.

anointed and be guiltles: As truly as the Lord liveth, except that the Lozd do smite bin, or his days thall come to die, or that be go down to War, and be fain in battel: the Lozd be merciful unto me, that Flay

not my hand upon the Lords anointed.

Thele be Davids words spoken at fundry times to divers his ferbants proboking him to flay King saul when opportunity ferved him there= unto. Meither is it to be omitted and left out, bow when an amale 1 Reg. 24. a. chite had flain It. Saul, even at Sauls own bidding, and commandment 1 Reg. 1.b.7. (for he would live no longer now, for that he had lout the field against &b.o. bis enemies the Philistims) the faid amalechite making great halle to 2 Reg. 1.6. bring first word and news thereof unto David, as joyous unto him for the death of his mortal enemy, bringing withal the Crown that was upon R. Sauls head, and the bracelet that was about his arm, both as a profof the truth of his news, and also as at and pleasant Prefents un= to David, being by GDD appointed to be King Saul his Luccessor in the Kingdom: Bet was that faithful and godly David to far from re= 2 Reg. i. c. joicing at these news, that he rent his clothes, wept, and mourned, and 12. falled: and so far off from thanksgiving to the Wellenger, either for his deed in killing the King, though his deadly enemy, or for his melsage and news, or for his Presents that he brought, that be said unto bim, 'Dow happened it that thou wall not afraid to lay thy hands upon 2 Reg. 1.c. 4. the Lords anointed, to flay him: Whereupon, immediately be com= c. 15. manded one of his fervants to kill the Wellenger, and faid, Thy blood

be upon thine own head, for thine own mouth hath witnessed against thy felf, in confessing that thou halt dain the Lords anointed.

This erample, dearly beloved, is notable, and the circumftances theres of are well to be considered, for the better instruction of all Subjects in their bounden duty of obedience, and perpetual fearing of them from attempting of any rebellion, or burt against their Prince. On the one part, David was not only a good and true Subject, but also such a Subject, as both in Peace and War, had ferved and faved his Princeshonour and life, and delivered his Country and Country-men from great danger of Insidels, Foreign and most cruel enemies, horribly invading the King and his Country: for the which David was in a fin = 1 Reg. 8.d. gular fabour with all the People, fo that he might have had great nums 18.8 g.30. bers of them at his commandment, if he would have attempted any Besides this, David was no common or absolute Subjett, but heir apparent to the Crown and Kingdom, by SDD appointed to raign 1 Reg. 18.c. after Saul: which as it increased the favour of the people that knew it, 11. towards David, fo did it make Davids cause and cale much differing 2 Reg. 15. from the cafe of common and absolute Subjects. And which is most cir. of all, David was highly and fingularly in the favour of ODD: Dit 2 Reg. 15. the contrary part, King Saul was out of DDD favour, (for that cause which is before rehearled) and he as it were DDS enemy, and there 1 Reg. 18. fore like in War and Peace to be buttful and pernicious unto the Com- 10.12. mon-wealth, and that was known to many of his Subjects, for that be was openly rebuked of Samuel for his difebedience unto GDD, which might make the People the less to elteem bim. King Saul was also unto i Reg. 15: David a moztal and deadly enemy, though without Davids Deferbing, & 22. & 26. who by his faithful, painful, profitable, yea molt necellary ferbice, bad well deferved, as of his Country, foothis Prince, but King Saul fat otherwise: the more was his unkindness, patred, and cruelty towards

1 Reg. 16. c.

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fuch a good Subject, both odious and detestable. Pet would David neis ther himself day nor burt such an enemy, for that he was his Prince and Lozd, noz would fuffer any other to kill, burt, oz lay hand upon bim, when he might have been flain without any flir, tumult, 02 danger of any mans life: Now let David answer to such demands, as men delirous of Rebellion, do use to make. Shall not we, specially being so good men as we are, rife and rebel against a Prince, hated of SDD, and DDD enemy; and therefore likely not to profper either in War or Deace, but to be burtful and pernicious to the Common-wealth: 120, faith good and godly David, ODDS and fuch a Kings faithful Subject and to convicting fuch subjects as attempt any rebellion against such a King, to be neither good subjects noz good men. But sarthey, thall we not rife and rebel against fo unkind a Prince, nothing considering or regar= ding our true, faithful, and painful fervice, or the fafegard of our pollerity: 120, faith good David, whom no fuch unkindness could cause to forfake his due obedience to his Soveraign. Shall we not, far they, rife riand. and revel against our known, mortal, and deadly enemy, that seeketh The Answer our lives: No, saith godly David, who had learned the Lesson that our Saviour afterward plainly taught, that we should do no hurt to our fellow-fubicits, though they hate us, and be our enemies: much less unto our Prince, though he were our enemy. Shall we not allemble an Army of fuch good fellows as we are, and by bazarding of our lives, and the lives of fuch as wall with dand us; and with all hazarding the whole ellate of our Country, remobe so naughty a Prince: 120, saith godly David. for I, when I might without allembling force, or number of menwithout tumult or hazard of any mans life, or thedding of any drop of blood, have delivered my felf and my Country of an evil Prince, vet would I not do it. Are not they (fay fome) lufty and couragious Captains, valiant men of flomach, and good mens bodies, that do venture by force to kill and depose their King, being a naughty Prince, and their mortal enemy: They may be as lutty and couragious as they lift, yet faith goody David, they can be no good noz godly men that so do: for I not only have rebuked, but also commanded him to be flain as a wicked man, which dew King Saul mine enemy, though he being weary of his life for the loss of the victory against his enemies, desired that man to flay bim. What shall we then do to an epil, to an unkind Prince, an enemy to us, hated of GDD, hurtful to the Common-wealth, Te: Lay no violent hand upon him, faith good David, but let him live until GDD appoint and work his end, either by natural death, or in War by lawful enemies, not by traiterous Subjects.

Thus would godly David make answer: & S. Paul as ye heard before. willeth us allo to pray for luch a Prince. If B. David would make thele answers, as by his deeds and words recorded in the holy Scriptures, in= deed be doth make unto all such demands concerning rebelling against evil princes, unkind princes, cruel princes, princes that be to their god Subjects moztal enemies, princes that are out of SDDS fabour, and fo burtful, 02 like to be burtful to the Common-wealth: what answer think you, would he make to those that demand, whether they (being naughral and wic- ty and unkind Subjects) may not, to the great hazard of the life of many thousands, and the utter danger of the State of the Common= wealth, and the whole Realm, allemble a fort of Revels, either to De= pole, to put in fear, or to deliroy their natural and loving Princes, ene-

my to none, good to all, even to them the world of all other, the maintais ner of perpetual peace, quietness, and security, most beneficial to the Common-wealth, most necessary for the safegard of the whole Realm: what answer would David make to their demand, whether they map not attempt cruelly and unnaturally to destroy so peaceable and mer= ciful a Prince; what, I fay, would David, so reverently speaking of Saul, and so patiently suffering so evil a King, what would be answer and fay to fuch demands: What would be fay, nay what would be do to fuch high attempters, who so faid and did as you before have heard, unto bim that dew the King his Datter, though a moft wicked Prince-If he punished with death as a wicked doer, such a man: talith what reproaches of words would be revile fuch, yea with what torments of most chameful deaths would be deltroy such hell-hounds rather than evil men, such Rebels I mean, as I last spake of : Fox if they who do disobey an evil and unkind Prince, be most unlike unto David that god Subject : what be they, who do rebel against a most natural and loving Prince? And if David being fo good a Subjett, that he obered fo evil a King, was worthy of a Subject to be made a King himself: What be they, which are fo evil Subjets that they will rebel against their gracious Prince, worthy of: Surely no mortal man can expects with words, nor conceive in mind the boxrible and most decadful damnation that such be worthy of, who distaining to be the quiet and happy Subjects of their god Prince, are most worthy to be the miserable captives, and vile saves of that infernal Eyrant Satan, with him to fuffer eternal navery and tozments. This one example of the good Subjett David out of the Dlo Tellament may Luffice, and for the notablenels of it, ferve for all.

In the Dew Tellament the ercellent example of the bleffed dirgin Ma= Luke 2. a i; ry the Wother of our Savioz Chailt, Doth at the firlt offer it felf. When Proclamation or Commandment was fent into Jury from Augustus the Emperoz of Rome, that the people there hould repair unto their own Cities and dwelling places, there to be tared: neither did the bleffed cirgin, though both highly in DDS favour, and also being of the Royal blood of the ancient natural Kings of Jury, disdain to obey the commandment of an Beathen and Fozeign Prince, when DD bad placed such a one over them: Meither did the alledge for an excuse, that the was great with child, and most near ber time of Deliverance : Reither grudged the at the length and tedious journy from Nazareth to Bethlehem, from whence and whither the mult go to be tared: Dei= ther repined the at the tharpnels of the dead time of Winter, being the latter end of December, an unfit time to travel in, specially a long journey for a Moman being in her case: but all excuses set apart, the obeyed, and came to the appointed place, where at her coming the Luke 2. 4 7. found such great resort and throng of people, that finding no place in any Inn, the was fain after her long painful and tedious journey, to take up her Lodging in a Stable, where also the was delivered of her bleffed Child: and this also declareth bow near her time the took that journey. This obedience of this most noble, and most ber= tuous Lady, to a Foreign and Pagan Prince, Doth well teach us twho in comparison of her are most base and vile) what ready obedience we do owe to our natural and gracious Sovereign. Dowbeit in this case the obedience of the whole Jewish Nation (being otherwise a stubborn People) unto the Commandment of the fame foreign Deathen Luke 2. 2 36

Drince

#### The First Part of the Sermon

Matth. 17. d 25. &c. Mar. 12. b. 17. Luke 20.d. 15. Matth. 27.a. Luke 23.1. John 19. 20. Matth. 17.c. 26. Luke 23. d. 24.

Prince, doth prove, that such Christians as do not most readily over their natural gracious Sovereign, are far worfe than the flubborn Tews, whom we get account as the world of all People. But no example ought to be of more force with us Christians, than the crample of Christ our Patter and Saviour, who though he were the Son of ODD, pet did always behave himself most reverently to such men as were in authority in the World in his time, and he not revelliously behaved himself, but openly did teach the Tews to pay tribute unto the Roman Emperour, though a Fozeign and a Pagan Prince; yea, himself with his apostles paid tribute unto him: and finally, being brought before Pontius Pilate, a ftranger born, and an beathen man, being Lord President of Jury, he acknowledged his authority and Power to be giben him from ODD, and obeyed patiently the Tentence of most painful and chameful death, which the faid Judge pronounced and gabe most unjustly against him, without any grudge, murmuring, or evil word once giving.

There be many and divers other examples of the obedience to Princes, even such as be evil, in the New Teltament, to the utter confuse on of disobedient and rebellious people, but this one may be an eternal example, which the Son of SDD, and so the Lozd of all, Iesus Christ bathgiven to us his Christians and servants, and such as may serve for all, to teach us to over Princes, though strangers, wicked, and wrongful, when SDD for our sinschall place such over us. Thereby it tolloweth unavoidably, that such as do disobey or revel against their own natural gracious Sovereigns, howsoever they call themselves, or be named of others, yet are they indeed no true Christians, but worse than News, worse than peathens, and such as shall never enjoy the kingdom of deaven, which Christ by his obedience purchased for true Christians, being obedient to him the king of all kings, and to their Prince whom he hath placed over them. The which Kingdom the peculiar place of all such obedient Subjects, I beseech SDD our

Thus have you heard the Second Part of this HOMILY.
Now good People let us pray.

ry, now and for ever. Amen.

heavenly Father, for the same our Saviour Jesus Christs sake to grant unto us: Co whom with the Doly Shost be all laud, honour, and glo-

#### THE

## PRAYER

As in that time it was Published.

Most mighty & DD, the Lord of hosts, the Gobernour of all Creatures, the only giber of all Uidozies, who alone art able to freng= then the Weak against the Dighty, and to vanguilly infinite multitudes of thine Enemies With the Countenance of a few of thy servants calling upon thy Mame, and trusting in thee: Defend, D Lord, thy Serbant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge, D Lord with Cand the cruelty of all those which be Common Enemies as Well to the Truth of thy Eternal Word, as to their own natural Prince and Countrey, and manifestly to this Crown and Realm of ENGLAND, Which thou halt of thy Divine Provis dence assigned in these our days to the Government of thy Servant, our Sovereign and gracious Ducen. O most merciful father, ( if it be thy holy will ) make foft and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trouble the quiet of this Realm of ENGLAND, 02 to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Daviour of the Morld, Jesus Christ, that we and they may somtly glorific thy Mercies. Lighten, We beleech thee their ignorant hearts to embrace the truth of thy Mord, or cife so abate their cruelty (D most mighty Lord) that this our Chailtian Realm, with others that confels thy holy 6DSPEZ, may obtain by thine aid and Maa strength

frength; surety from all Enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and sinally that all Christian Realms, and especially this Realm of England, may by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Duietness, and security: and that we for these thy Percies, sointly altogether with one consonant heart and voice, may thankfully render to thee all laud and praise, that we, knut in one godly concord and unity amongst our selves, may continually magnissic thy glorious Pame, who with thy Son our Savieour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GDD: To whom be all laud and praise, Woold without end. Amen.

Do

The

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## against Wilful Rebellion.

## The Third Part of the HOMILY

DISOBEDIENCE and WILFUL REBELLION.



S I have in the first part of this Treatise thewed unto you the Doctrine of the boly Scriptures, as concerning the Obedience of true Subjects to their Princes, even as well to such as be evil, as unto the good; and in the second Part of the same Treaty confirmed the same doctrine by notable examples likewise taken out of the boly Scriptures: so remaineth it now, that I partly do declare unto you in this Third Part, what an abominable sin

against DD and man Rebellion is, and how dzeadfully the wzath of DDD is kindled and inflamed against all Rebels, and what horrible plagues, punishments, and deaths, and finally eternal damnation doth hang over their heads: as how on the contrary part, good and obedient Subjects are in SDDS favour, and be partakers of peace, quietnels, and fecurity, with other GDDS manifold blellings in this Mollo, and by his mercies through our Saviour Chrift, of life everlatting alfo in the World to come. Dow horrible a fin against SDD and man Re= bellion is, cannot pollibly be expressed according unto the greatness thereof. For he that nameth Rebellion, nameth not a singular or one only sin, as is Thest, Robbery, Hurder, and such like: but he nameth the whole puddle and Sinke of all fins against DDD and man, against his Prince, his Country, his Country-men, his Parents, his Children, bis Kinsfolks, bis friends, and against all Den universally; all fins I fav, against DD and all Den heaped together, nameth be that nameth Rebellion. For concerning the offence of SDDS Bajetty, who feeth not that Rebellion rifeth first by contempt of SDD and of his boly Dedinances and Laws, wherein he fo fraitly commandeth Dbe= Dience, forbiddeth Disobedience and Rebellion : And besides, the dishonour done by Rebels unto DDS boly Dame, by their breaking of their Dath made to their Prince, with the attellation of DD Dame, and calling of his Bajeffy to witness: Who heareth not the horrible Datos and Blasphemies of ODDS boly Dame, that are used Daily amongst Rebels, that is either amongst them, or heareth the truth of their behaviour: The knoweth not that Rebels do not only them. felves leave all works necessary to be done upon Workdays, undone, whiles they accomplish their abominable worlt of Rebellion, and to compel others that would gladly be well occupied, to do the fame: but also how Rebels do not only leave the Sabbath day of the Lord unfan= Hiffed, the Temple and Church of the Lord unreforted unto, but alfo do by their works of wickednels most borribly prophane and polute the Sabbath day, ferving Satan, and by doing of his work, making it the Devils day in flead of the Lords day? Belides that, they compel good men that would gladly ferve the Lord affembling in his Temple and 9882

#### The Third Part of the Sermon

Thurch upon his day, as becometh the Lords servants, to assemble and meet armed in the Field, to resist the fury of such Rebels. Pea, and many Rebels, lest they should leave any part of SDDS Commandments in the first Table of his Law unbroken, or any sin against SDD undone, to make Rebelhion for the maintenance of their Images and Idols, and of their Idolatry committed, or to be committed by them; and in descript of SDD, cut and tear in sunder his holy Mord, and tread it

under their feet, as of late ve know was done.

Commandment.
The fixth

The fifth

The fixth and eighth Command-ment.

The seventh Commandment.

The ninth Commandment.

The tenth Commandment.

as concerning the Second Table of SDDS Law, and all fins that may be committed against man, who feeth not that they be contained in Rebellion: For arth the Revels do not only dichonour their Prince, the Parent of their Country, but also do dichonour and chame their natural Parents, if they have any, do thame their kindeed and friends, do difinherit and undo for ever their dilozen and beirs. Thefts, Robbe= ries, and Burders, which of all fins are moft loathed of molt men, are in no men fo much, not fo pernicioualy and mischieboualy, as in Rebels. For the most arrant Theires, cruellest Burderers that ever were, so long as they refrain from Rebellion, as they are not many in number, to spreadeth their wickedness and damnation unto a few, they Spoil but a few, they (hed the blood but of a few in comparison. But Rebels are the cause of infinite Robberies, and Hurders of great multitudes, and of those also whom they should defend from the spoil and violence of other: and as Rebels are many in number, so doth their wickedness and damnation spread it self unto many. And if Whoredom and adul= tery amongst fuch persons as are agreeable to such wickedness, are las they indeed be, most damnable: what are the forceable oppressions of Matrons and mens Wives, and the violating and deflowing of Wirgins and waids, which are most rife with Revels! Dow horrible and damnable think you are they. Row besides that, Revels by breach of their Faith given, and the Dath made to their Prince, be guilty of moft dam= nable perjury: it is wondrous to fee what false colours and feigned causes, by Canderous lies made upon their Prince, and the Counsel= lozs, Revels will device to cloak their Revellion withal, which is the world and most damnable of all false witness bearing that may be postible. For what thould I speak of covering or desiring of other mens Wives, boules, Lands, Sods, and Servants in Revels, who by their mills would leave unto no man any thing of his own.

Thus you fee that all good Laws are by Revels violated and broken, and that all fins possible to be committed against SDD or man, be contained in Revellion: which fins if a man list to name by the accustomed names of the seven capital or deadly sins, as Pride, Endy, Arath, Tovetousness, Stoth, Stuttony, and Lechery, he shall sind them all in Revellion, and amongst Revels. For arts, as ambition and desire to be aloft, which is the property of Pride, stirreth up many mens minds to Revellion, so cometh it of a Luciferian pride and presumption, that a sew revellious Subjects should set themselves up against the Wajesty of their Prince, against the Wisson of the Tounsellors, against the power and force of all Robility, and the faithful Subjects and People of the whole Realm. As for endy, wrath, murder, and desire of blood, and robetousness of other mens Sods, Lands and Livings, they are the insteparable accidents of all Revels, and peculiar properties that do usuals

lp ftir un wicked men unto Rebellion.

Now

### against Wilful Rebellion:

Now fuch as by riotousness, gluttony, drunkenness, ercels of apparel, and unthrifty games, have wasted their own goods unthriftily. the fame are most apt unto, and most destrous of Rebellion, whereby they trult to come by other mens goods unlawfully and violently. where other gluttons and drunkards take to much of fuch meats and drinks as are served to Tables, Revels walte and consume in Mort space, all Corn in Barns, Fields, orelfewhere, whole Garners, whole Stozehouses, whole Cellers, debour whole Flocks of Sheep, whole Droves of Oren and Kine. And as Revels that are married, leaving their own Wides at home, do most ungracious: so much more do un= married men, worse than any challands or horses (being now by Rebel= tion fet at liberty from Correction of Laws which bridled them before) abuse by force other mens Wives and Daughters, and ravilly Airgins and Maidens molt chamefully, abominably, and damnably.

Thus all fins, by all names that fins may be named, and by all means that fins may be committed and wrought, do all wholly up= on heaps follow Rebellion, and are to be found altogether amongst Rebels. Now whereas Pestilence, Famine, and War, are by the holy 2 Reg. 24. Scriptures declared to be the greatest Worldly Plagues and Wiferies cap. 14. that likely can be; it is evident, that all the Wiferies that all thefe Plagues have in them, do wholy altogether follow Rebellion; where= in, as all their Diferies be, so is there much more mischief than in

them all.

For it is known that in the resorting of great Companies of men together, which in Rebellion happeneth both upon the part of true Subjetts, and of the Rebels, by their close lying together, and corription of the Air and place where they do lie, with Dedute and much filth in the hot Weather, and by unwholfome Lodging, and lying often upon the Ground, specially in cold and wet Weather in Winter, by their unwholesom diet, and feeding at all times, and often by famine and lack of meat and drink in due time, and again by taking to much at other times: It is well known, I fay, that as well Plagues and Pestilences, as all other kinds of Sicknelles and Baladies by these means grow up and spring a= mongit men, whereby moe men are consumed at the length, than are by pint of Swood suddenly flain in the field. So that not only Possilences, but also all other acknesses, diseases, and maladies, do follow Rebellion, which are much moze horrible than Plagues, Pelli= lences, and Difeafes fent directly from DD, as hereafter thall appear moze plainty.

and as for hunger and famine, they are the peculiar companions of Rebellion: for while Revels do in thort time spoil and consume all Torn and necessary provision, which men with their labours had got= ten and appointed upon, for their finding the whole Pear after, and also do let all other men, busbandmen and others, from their husbandzy, and other necessary works, whereby provision thousd be made for times to come, who feeth not that extream famine and hunger mult needs thom= ly enfue and follow Rebellion: Dow whereas the wife King and godly Prophet David judged Mar to be morle than either famine or Pelli= lence, for that thefe two are often fuffered by DD, for mans amend= 2 Reg. 24. ment, and be not fins of themselves: but Wars have always the fins c. 14. and mischiefs of men upon the one side or other joyned with them,

Matth. 12.b.

and therefoze is Warthe greatest of these worldy missies: but of all Wars, Civil War is the worst, and far more abominable yet is Rebellion than any Civil War, being unworthy the name of any War, so far it exceedeth all Wars in all naughtiness, in all missies, and in all abomination. And therefore our Saviour Christ denounceth desolation and destruction to that Realm, that by Sedition and Rebellion is divided in it self.

Row as I have thewed before, that Pellilence and Famine, to is it vet more evident that all the calamities, miseries, and mischiefs of War, be more grievous and do more follow Revellion, than any other calar, as being far worle than all other Wars. For not only those ordinary and usual mischiefs and miseries of other Wars do follow Rebellion, as Com, and other things necessary to mansule, to be spoiled, bouses, Millages, Towns, Cities to be taken, facked, burned, and destroyed, not only many very wealthy men, but whole Countries to be impoverithed, and utterly beggered, many thousands of men to be flain and murthered, Women and Maids to be violated and deflowed: which things when they are done by foreign enemies, we do much mourn, as we have great causes, yet are all these miseries without any wickedness wrought by any of our own Countrymen. But when these mischiefs are wrought in Rebellion by them that (hould be friends, by Countrymen, by Kinfmen, by those that should defend their Country, and Countrymen from such miseries; the misery is nothing so great as is the mischief and wickedness when the Subjects unnaturally do rebel against their Prince, whose honour and life they should defend, though it were with the loss of their own lives: Countrymen to disturbe the publick Peace and Quietnels of their Country, for Defence of whose Quietness they would spend their lives: the Brother to seek, and often to work the death of his Brother, the Son of the father, the father to feek or procure the Death of his Sons, being at mans age, and by their faults to difinherit their innocent dildzen and kinfmen their beirs foz ever, for whom they might purchase Livings and Lands, as natural Parents do take care and pains, and to be at great colls and charges: and universally in stead of all quietness, joy, and felicity, which do follow bleffed Peace, and due Dbedience, to bring in all trouble, forrow, disquietness of minds and bodies and all mischief and calamity, to turn all good Dider upfide down, to bring all good Laws in contempt, and to tread them under feet, to oppress all dertue and ponesty, and all vertuous and honest Persons, and to set all dice and dickeoness, and all vicious and wicked Den at liberty; to work their wicked wills, which were before bridled by wholsom Laws, to weaken, to overthrow, and to confume the firenath of the Realm their natural Country, as well by the spending and walting of the money and treasure of the Pzince and Realm, as by murdering the People of the same, their own Country-men, who should defend the honour of their Prince, and liberty of their Country, against the Invasion of Fozeign enemies: and so finally, to make their Country thus by their mischief weakned, ready to be a prey and spoil to all outward enemies that will invade it, to the utter and perpetual captibity, flavery, and destruction of all their Countrymen, their children, their friends, their kinsfolks left alive, whom by their wicked Rebellion they procure to be delivered into the bands of the foreign enemies, as much as in them doth lie.

Prov. 14.3

In Foreign Wars our Countrymen in obtaining the Wistory win the praise of valiantness; yea, and though they were overcome and flain, yet win they an honest commendation in this World, and die in a god conscience for serving SDD, their Prince, and their Country, and be children of eternal Calvation: But the Rebellion how descrete and Arong soever they be, yet win they shame here in fighting against DDD, their Prince and Country, and therefore justly do fall beadlong into bell if they die, and live in chame and fearful conscience, though they escape.

But commonly they be rewarded with Chameful deaths, their bands and carcalles fet upon Poles, and hanged in chains, eaten with Kites and Crows, judged unworthy the bonour of burial; and so their souls, if they repent not (as commonly they do not) the Devil hurrieth them into pell, in the midd of their mildief. For which dreadful execution St. Paul theweth the caufe of obedience, not only for fear of Death, but Rom. 13. also in Conscience to GDD-ward, for fear of eternal damnation in the

World to come.

Wherefore good Deople, let us, as the children of Obedience, fear the dreadful execution of SDD, and live in quiet obedience, to be the chil= dien of everlalling Salvation. For as Deaven is the place of good obedient Subjetts, and pell the Prifon and Dungeon of Rebels againft DD and their Prince: to is that Realm happy where most obedience of Subjetts doth appear, being the very figure of beaben: and contrarivice where most Rebellions and Rebels be, there is the express ami= litude of bell, and the Rebels themselves are the very figures of Fiends and Devils, aud their Captain the ungracious pattern of Lucifer and Satan the Prince of Darknels; of whose Rebellion as they be Followers, so thall they of his damnation in bell undoubtedly be partakers; and as undoubtedly children of Peace the inheritors of beaven with SDD the father, SDD the Son, and SDD the holy Shoft : To whom be all honour and glozy foz eber and eber. Amen.

Thus have you heard the Third Part of this HOMILY. Now good People let us pray.

#### THE

## PRAYER

As in that time it was Published.

Most mighty & D D, the Lord of hosts, the Governour of all Creatures, the only giver of all Uidories, who alone artable to streng= then the Weak against the Dighty, and to banquilly infinite multitudes of thine Enemies With the Countenance of a few of thy servants calling upon thy Name, and trusting in thee: Defend, D Lord, thy Serbant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge, O Lord withstand the cruelty of all those which be Common Enemies as well to the Truth of thy Eternal Mozd, as to their own natural Prince and Countrey, and manifestly to this Crown and Realm of ENGLAND, Which thou hast of thy Divine Probis dence affigued in these our days to the Government of thy Serbant, our Sobereign and gracious Queen. D. most merciful father, (if it be thy holy Will) make foft and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trous ble the quiet of this Realm of England, or to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Saviour of the Morld, Jesus Christ, that we and they may jointly. glorifie thy Mercies. Lighten, Wie befeech thee, their ignozant hearts, to imbrace the truth of thy Word, or else so abate their cruelty (D most mighty Lord) that this our Chailtian Realm, with others that confelsthy holy 6090EL, may obtain by thine aid and arenath,

strength, surety from all Enemies, without Medding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally that all Chailtian Realms, and especially this Realm of England, may by thy Defence and P20= tection continue in the truth of the Golpel, and enjoy perfect Peace, Quietnels, and fecurity: and that we for these thy Mercies, jointly altogether with one confonant heart and voice, may thankfully render to thee all land and praise: that we, kut in one godly concord and unity amongst our felbes, may continually magnifie thy glozious Pame, who with thy Son our Sabe our Jelus Chaift, and the Holy Choft, art one Eternal, Almighty, and most merciful GDD: To whom be all land and praise, Morld Without end. Amen.

Выь

The

## The Fourth Part of the HOMILY AGAINST

DISOBEDIENCE and WILFUL REBELLION.

Dr your further instruction (god People) to them unto you how much Almighty SDD doth abhord disobedience and wisful Revellion, specially when Revels advance themselves so high, that they arm themselves with weapon, and stand in field to fight against SDD, their Prince, and their Country: it wall not be out of the way to them some examples set out in Scriptures, written for our eternal erudition. The may son know (god

People) how heinous offence the treachery of Rebellion is, if we call fo remembrance the heavy wrath and dreadful indignation of almighty SDD against Subjects as do only but inwardly grudge, mutter, and murmure against their Sovernours though their inward Treason, so privily hatched in their Breast, come not to open Declaration of their doings, as hard it is whom the Devil hath so far enticed against SDS Mord to keep themselves there: no, he meaneth still to blow the Toal, to kindle their Rebellious Pearts to slame into open deeds, if he be not with Grace speedily withshood.

Num. 11.a. Num. 12.c. 10. Num. 16. Pfal. 77.

Num. 16.

Exod. 1 5. b. 7. &c.

Some of the children of Arael, being murmurers against their Wa= gistrates appointed over them by SDD, were firicken with foul leproste: many were burnt up with fire suddenly sent from the Lozd: sometime a great fort of thousands were consumed with the Pellilence: sometime they were stinged to death with a strange kind of fiery Serpents: and (which is most horrible) some of the Captains with their band of murmurers not dying by any usual or natural death of men, but the earth opening, they with their wives children, and families, were swallowed quick down into bell. Which bosrible destructions of fuch Ifraelites as were murmurers against Moses, appointed by ODD, to be their bead and chief Pagistrate, are recorded in the Bok of Pumbers, and other places, of the Scriptures, for perpetual memory and warning to all Subjects, how highly SDD is displeased with the murmuring and evil speaking of Subjects against their Princes, for that as the Scripture recordeth, their murmure was not against their Prince on= ly, being a mortal creature, but against GDD himself also. Row if fuch ftrange and horrible plagues, did fall upon fuch Subjects as did on= ly murmur and speak evil against their heads: what wall become of those most wicked imps of the Devil that do conspire, arm themselves, affemble great numbers of armed Rebels, and lead them with them as gainst their Prince and Country, spoiling and robbing, killing, and murdering all good Subjects that do withfland them, as many as they may prevail against: But those eramples are written to stay us, not only from fuch mischiefs, but also from murmuring, and speaking

once an evil word against our Prince, which though any should do ne ber so fecretly, yet do the holy Scriptures thew that the very Birds of the air will bewray them: and there so many examples before noted out of the holy Scriptures do declare, that they thall not escape horrible punishment therefore. Dow concerning adual Rebellion, amongst Eccles. 10.d. many examples thereof let forth in the holy Scriptures, the example of Absalom is notable: who entring into conspiracy against King David his father both used the advise of very witty men, and alsembled a very great and buge company of Rebels: the which Absalom, though he were 2 King. 15.c. most goodly of person, of great nobility, being the Kings son, in great 1. & 17. a. sabout of the People, and so dearly beloved of the King himself, so 18.6. 11. & 18.6. 11.8. much that he gave commandment that (notwithstanding his rebellion) his life thould be faved: when for thefe considerations, most men were afraid to lay hands upon him, a great tree stretching out his arm, as it were for that purpose, caught him by the great and long bull of his 2 King. 18. goodly bair, lapping about it as he fled halfily bare-headed under the a. 5. faid tree, and so hanged him up by the hair of his head in the air, to gibe an eternal Document, that neither comelinels of personage, nei= 2 King. 18. ther nobility, noz favour of the people, no noz the favour of the King himself, can save a Rebel from due punishment: SDD the King of all Kings being so offended with him, that rather than be should lack due execution for his treason, every Eree by the Way will be a Sallows or Sibbet unto him, and the hair of his own head will be unto him in thead of an halter to hang him up with, rather than he would lack one. A fearful example of SDDS punifyment (good people) to consider. Now Achitophel, though otherwise an exceeding wise man, yet the Achitophel. mischievous Counselloz of Absalom, in this wicked Rebellion, for lack of an bangman, a convenient Servitoz foz luch a Craitoz, went and 2 King 15.c. hanged up himself. A worthy end of all false Revels, who rather then 12.8 16.d. they hould lack due execution, will by Gods just judgment, become 21-23.8:17: Dangmen unto themselves. Thus happened it to the Captains of that f. 23. Rebellion: beside forty thousand of rascal Rebels stain in the Field, 2 King. 18. and in the chase.

Likewise is it to be seen in the boly Scriptures, how that great Rebellion which the Traitor Seba moved in Israel, was suddenly appealed, the head of the Captain Craitoz (by the means of a filly woman) being 2 King-202 cut off. and as the boly Scriptures do thew, to doth daily experience prove, that the Councels, Conspiracies, and attempts of Revels, never tok effect, neither came to good, but to molt borrible end. For though SDD doth oftentimes profper jult and lawful enemies, which be no Subjects, against their fozeign enemies : yet did he never long prosper Pfal 20.12. rebellious Subjeas against their Prince, werether never fo great in authozity, oz so many in number. Five Pzinces oz Kings (foz so the Gen. 14. Scripture termeth them) with all their multitudes, could not pzevail against Chodorlaomer, unto whom they had promised loyalty and obe-Dience, and had continued in the fame certain years, but they were all overthrown and taken prisoners by bim : but Abraham with his family and kinsfolk, an handful of men in respect, owing no subjection unto Chodorlaomer, overtheew him and all his holt in battel, and recovered the prisoners, and delivered them. So that though War be so dread-ful and cruel a thing, as it is, yet doth & D often prosper a few in lawful Wars with foreign Enemies against many thousands:

but never yet prospered be Subjects being Rebels against their natural

Sobereign, were they never to great or noble, to many, to thout, to witty, and politick, but always they came by the overthrow, and to a chame= ful end: fo much doth ODD abhoz Rebellion, moze than other Wars, though otherwise being so dreadful, and so great a destruction to mankind. Though not only great multitudes of the rude and rafcal Com= mons, but sometime also men of great wit, nobility, and authority, have moved Revellions against their lawful Princes (whereas true Mobility Gould most abbox fuch villanous, and true wisdom should most detest fuch frantick Rebellion) though they thould pretend fundry causes, as the rediefs of the Common-wealth (which Revellion of all other mismiefs both most bestroy) or Reformation of Religion (whereas Rebeltion is most against all true Religion) though they have made a great thew of holy meaning by beginning their rebellions with a counterfeit fervice of DD, (as did wicked Absolon begin his Rebellion with facrificing unto GDD) though they display and bear about Enligns and Banners, which are acceptable unto the rude ignozant common people, great multitudes of whom by fuch falle pretences and thems they do decrive, and draw unto them: yet were the multitudes of the Revels neber so buge and great, the Captains never so noble, politick and witty, the pretences fained to be never to good and holy, yet the speedy overthrow of all Rebels, of-what number, flate, or condition foever they were, or what colour or cause soever they pretended, is, and ever bath been such that SDD thereby doth thew that he alloweth neither the dignity of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the Subjects may move Rebellion against their Princes.

Turn over and read the Pillozies of all Wations, look over the Thronicles of our own Country, call to mind so many rebellions of old time, and some yet freshin memory, ye hall not find that DOD ever prospered any rebellion against their natural and lawful Prince; but contrariwise, that the Rebels were overthrown and sain, and such as were taken prisoners, dreadfully executed. Consider the great and noble Families of Dukes, Warquestes, Earls, and other Lords, whose names ye shall read in our Chronicles, now clean extinguished and gone, and seek out the causes of the decay, you shall find, that not lack of issue and beirs male hath so much wrought that decay, and waste of noble bloods and houses, as hath rebellion.

and for someth as the rediefs of the Common-wealth bath of old been the usual fained pretence of rebels, and religion now of late beginneth to be a colour of rebellion: let all godly and discreet Subjects consider well of both, and first concerning Religion. If peaceable k. Solomon was judged of SOD to be more meet to build his Temple (whereby the ordering of Religion is meant) then his Father k. David, though otherwise a most godly king, for that David was a great Marrior, and had then much blood though it were in his Mars against the enemies of SOD: of this may all godly and reasonable Subjects consider, that a peaceable Prince, specially our most peaceable and merciful Queen, who bath hithers shed no bloodst all, no not of her most deadly enemies, is more like and sax meeter either to set up, or to maintain true Religion, than are bloody Rebels, who have not shed the blood of SODS enemies,

ask. David had done, but do feek to thed the blood of SODS friends,

2 Reg. 15.

## against Wilful Rebellion:

of their own Countrymen, and of their own most dear friends and kinsfolk, yea the destruction of their most gracious Prince and natural Country, for defence of whom they ought to be ready to thed their blood, if need thould so require. What a Religion it is that such men by such means would reftoze, may easily be judged : eben as god a Religion furely, as Rebels be good men and obedient Subjects, and as Ribellion is a good mean of redress and reformation, being it felf the greatest de= formation of all that may pollibly be. But as the truth of the Sospel of our Saviour Chailt, being quietly and foberly taught, though it do cost them their lives that do teach it, is able to maintain the true Religion: To bath a frantick Religion need of fuch furious maintainances as is Revellion, and of fuch Patrons as are Revels, being ready not to Die for the true Religion, but to kill all that thall or daze speak against their falle superstition and wicked idolatry. Dow concerning pretences of any redzels of the Common-wealth, made by Rebels, every man that bath but half an eye may fee how bain they be, Rebellion being, as I have before declared, the greatest ruine and destruction of all Com= monwealths that may be possible. And whoso loketh on the one part upon the perfons and government of thekings most bonourable Counfellois, by the experiment of so many years proved honourable to his Majelly, and most profitable and beneficial unto our Country and Countrymen; and on the other part, considereth the persons, state and conditions of the Revels them felves, the reformers, as they take upon them, of the present Government, he shall and that the most rath and hair-brain'd men, the greatest unthrifts, that have most lewdly wasted their own woos and Lands, those that are over the ears in debt, and fuch, as for their Thefts, Robberies and Murders, dare not in any well governed Common-wealth, where good Laws are in force, thew their faces, fuch as are of most lewd and wicked behavior and life, and all fuch as will not, or cannot live in peace, are always most ready to mobe Rebellion, og take part with Rebels. And are not thefe meet men, trow you, to refloze the Common-wealth decayed, who have fo spoiled and consumed all their own wealth and thrift: and very like to amend other mens manners, who have so vile vices, and abominable conditions themselves: Surely that which they falsely call reformation, is indeed not only a defacing or deformation. but also an utter destruction of all Common-wealth, as would well appear, might the Revels have their wills; and both right well and to well appear by their doing in fuch places of the Country where Rebels do rout, where though they tar= ry but a very little while, they make fuch reformation that they deltroy all places, and undo all men where they come, that the child yet unboan may rue it, and thalf many years bereafter curfe them.

Let no god and discreet Subjects therefore follow the Flag or Banner displayed to rebellion, and born by Rebels, though it have the image
of the Plough painted therein, with God speed the Plough, written under
in great letters, knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themselves, nor suffer other
that would go unto it. And though some Rebels bear the pikture of
the side wounds painted, against those who put their only hope of salbation in the wounds of Ehrist; not those wounds which are painted
in a Clout by some lewd Painter, but in those wounds which Ehrist
himself bare in his precious body; though they, little knowing what the

Trois

Trols of Chail meaneth, which neither Tarver nox Painter can make, do bear the Image of the Crols painted in a rag, against those that have the Crols of Chail painted in their hearts, yea though they paint withat in their flags, Hoc tigno vinces, By this fign thou shalt get the victory, by a most fond imitation of the posts of Constantinus Magnus, that noble Chaissian Emperour, and great conquerour of SDDs enemies, a most unineet Ensign for Rebels, the enemies of SDD, their Prince and Country, or what other Banner soever they shall bear: yet let no good and gooly Subject, upon any hope of victory or good success, follow such

Standard-Bearers of Bebellion.

For as examples of such practices are to be found as well in the vistories of old, as also of latter Revellions, in our Fathers, and our fresh memory: so notwithstanding these pretences made and Banners born, are recorded withat to perpetual memory, the great and horrible murders of infinite multitudes and thousands of the common People sain in revellion, dreadful executions of the Authors and Captains, the pitiful undoing of their wives and hildren, and distuberiting of the heirs of the Revels for ever, the spoiling, wasting, and destruction of the people and Country where Revellion was first begun, that the child then yet unborn might rue and lament it, with the final overthrow, and chameful deaths of all Revels, set forth as well in the visitories of foreign Pations, as in the Chronicles of our own Country, some thereof being yet in fresh memory, which if they were collected together, would make many Columns and Boks: But on the contrary part all good luck, success and prosperity that ever happened unto any Revels of any Age, Time, or Country, may be contained in a very sew lines, or words.

Therefore to conclude, let all good Subjects, confidering how horris ble a fin against SDD, their Prince, their Country, and Country-men, against all DDS and mans laws Rebellion is, being indeed not one seberal fin, but all fing against SDD and man heaped together, considering the mischievous life and deeds, and the chameful ends and deaths of all Rebels hitherto, and the pitiful undoing of their Wives, Children, and Families, and difinheriting of their beirs for ever, and above all things confidering the eternal damnation that is prepared for all impenitent Rebels in Bell with Satan the first Founder of Rebellion, and grand Captain of all Rebels; let all good Subjects I fay, con-Adering thefe things, avoid and flee all Rebellion, as the greatest of all mischiefs, and imbrace due obedience to GDD and our Prince, as the greatelt of all vertues , that we may both escape all evils and miseries that do follow Rebellion in this World, and eternal Damnation in the World to come, and enjoy peace, quietnels and fecurity, with all other Gods benefits and bleffings which follow obedience in this life, and fi= nally may enjoy the Kingdom of Deaben, the peculiar place of all obe= dient Subjects to SDD and their Prince in the world to come : which I befeech GDD the King of all Kings, grant unto us for the obedience of his Son our Saviour Jefus Christ, unto whom with the father and the holy Gholf, one SDD and King immortal, all honour, fervice, and obedience of all his Creatures is due for ever and ever.

Thus have you heard the Fourth Part of this HOMILY.
Now good People let us pray.

The

#### THE

# PRAYER

As in that time it was Published.

Most mighty &D D, the Lord of hosts, the Governour of all Creatures, the only giver of all Quanties, who alone artable to freng= then the Weak against the Wighty, and to vanquilly infinite multitudes of thine Enemies With the Countenance of a few of thy servants calling upon thy Name, and trufting in thee: Defend, D Lozd, thy Serbant and our Cobernour under thee, our Queen ELIZABETH, and all thy People committed to her charge, D Lord withstand the cruelty of all those which be Common Enemies as well to the Truth of thy Eters nal Word, as to their own natural Prince and Countrey, and manifestly to this Crown and Realm of ENGLAND, Which thou hast of thy Divine Provis dence affigued in these our days to the Government of thy Derbant, our Sobereign and gracious Queen. D most merciful Father, ( if it be thy holy Will) make foft and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trous ble the quiet of this Bealm of England, of to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Saviour of the Mozlo, Jesus Chair, that we and they may fointly glorifie thy Mercies. Lighten, We beleech thee, their ignozant hearts, to imbrace the truth of thy Word, of else so abate their cruelty (D most mighty Lozd) that this our Christian Realm, with others that confelsthy holy 6DSPEL, may obtain by thine aid and strength,

## The Prayer.

strength, surety from all Enemies, Without Medding of Christian blood, Whereby all they Which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and sinally that all Christian Realms, and especially this Realm of England, may by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Quietness, and security: and that we for these thy Percies, sointly altogether With one consonant heart and voice, may thankfully render to thee all laud and praise: that We, knit in one godly concord and unity amongst our selves, may continually magnisse thy glorious Pame, who with thy Son our Savisour Jesus Christ, and the holy Ghost, art one Eternal, Aimighty, and most merciful GDD: To Whom be all laud and praise, Morld without end. Amen.

The

## The Fifth Part of the Homit Ty

DISOBEDIENCE and WILFUL REBELLION.



bereas after both dockrine and examples of due Obedience of Subjects to their Princes, I declared lastly unto you what an abominable sin against
ODO and man Rebellion is, and what hozrible Plagues, Punishments, and Deaths, with
Death everlasting, finally doth bang over the
heads of all Rebels: it shall not be either impertinent, or unprofitable now to declare who they
he, whom the Devil, the first author and four-

nent, or unprofitable now to declate who they be, whom the Devil, the first author and founder of Rebellion, doth chiefly use to the stirring up of Subjects to trebel against their lawful Princes: that knowing them, ye may slee them, and their damnable suggestions, avoid all Rebellion, and escape the horrible plagues, and dreadful death and damnation eternal, snally due to all Rebels.

Chough many causes of Rebellion may be reckoned, and almost as many as there be vices in men and women, as bath been before noted; yet in this place I will only touch the principal and most usual causes as specially ambition and Ignorance. By Ambition, I mean the unlawful and restless desire in men, to be of higher estate than SOD bath given or appointed unto them. By ignorance, I mean no unskilfulness in Arts or Sciences, but the lack of knowledge of SODS blessed caill declared in his holy Mordon, which teacheth both extreamly to abhor all Bebellion, as being the root of all mischief, and specially to delight in obedience, as the beginning and soundation of all godness, as both been also before specified. And as these are the two chief causes of Rebellion: so are there specially two sorts of men in whom these vices do raign, by whom the Devil, the author of all evil, both chiefly six up all Disobolience and Rebellion.

The refiles ambitious having once determined by one means or other to atchieve to their intended purpose, when they cannot by lawful and peaceable means climb so high as they do deute, they attempt the same by force and violence: wherein when they cannot provail against the ordinary authority and power of lawful Princes and Sovernours themselves alone, they do seek the aid and bely of the ignorant multitude, abusing them to their wicked purpose. Therefore seeing a few ambitious and malitious are the authors and heads, and multitudes of ignorant men are the ministers and surtherers of Rebellion, the chief point of this part shall be as well to notifie to the simple and ignorant men who they be, that have been and be usual authors of Rebellion, that they may know them: and also to admonish them to be ware of the subtile suggestions of such resiles ambitious persons, and so to slee them: that Rebellions (though attempted by a few ambitious) through the lack of maintenance by any multitudes, may specially and

eatily, without any great labour, danger, or damage, be repressed and

clearly extinguished.

It is well known as well by all villozies, as by daily experience, that none babe either more ambitiously aspired above Emperors, Kings and Princes: nor have more perniciously moved the ignorant people to rebellion against their Princes, than certain persons which falay chal= lenge to themselves to be only counted and called Spiritual. I muft therefore bere pet once again briefly put you (good people) in remembrance out of DDDS holy Word, how our Savior Jefus Christ and his boly apolites, the heads and chief of all true Spiritual and Ecclelialtical men, behaved themselves towards the Princes and Rulers of their time, though not the bell Governozs that ever were, that you be not ig= nozant whether they be the true disciples and followers of Christ and his Apollies, and so true spiritual men, that either by ambition do so highly aspire, or do most maliciously teads, or most perniciously do erecute rebellion against their lawful Princes, being the worst of all carnal works, and mildiebous deeds.

The holy Scriptures do teach mold expressly, that our Saviour Christ

himfelf, and his apollies Saint Paul, Saint Peter, with others, mere

Matth. 17.d. Mark. 12.b. 14. 25. Matth. 27. Luke 23. Rom. 13. 2. 1. &c. 25. Mark 10-f. 42. 25. Matt.23.3.8 Luke 9.f. 46. 2 Cur. 1. d. 24. 1 Pet.5.3.3. & 20. d. 28. & 22.C.27.

unto the wagilirates and higher powers, which ruled at their being upon the earth, both obedient themselves, and didalso diligently and Luke 20. d. tarnessly erhozt all other Christians to the like obedience unto their Princes and Sovernors: whereby it is evident that men of the Clergy, and ecclellattical minitters, as their fucceffors ought both themfelbes specially, and before other, to be obedient unto their princes, and also to erbort all others unto the same. Our Savior Christ likewise teach= 1 Tim-2.2.1 ing by his doctrine that his Kingdom was not of this World, did by Pet.2.c.13 bis erample in fleeing from those that would have made him King, John 6.6.15 confirm the came: express also forbidding his Apostles, and by them & 18.6.36. the whole Clergy, all princely dominion over People and Mations; and be and his boly apolles likewife, namely Peter and Paul, did fozbid unto all Ecclessaltical Ministers, dominion over the Church of Chist. And indeed whiles the Ecclessastical Ministers continued in Luke 22. c. Christs Church in that order that is in Christs Wood prescribed unto them, and in Chaillian kingdoms kept them lelves obedient to their own Princes, as the holy Scripture doth teach them: both was Christs Thurch moze clear from ambitious emulations and contentions, and the flate of Christian Kingdoms, less Subjett unto tumults and rebellions. But after that ambition and defire of dominion entred once into Mat. 18. a.4. Eccleffaffical Ministers, whose greatness after the Doctrine and eram-& 20. d. 28. ple of our Savioz, thould chiefly fland in humbling themselves: and Luk.9. f.48. that the Bilhop of Rome being by the order of SDDS Word none other toan the Bilbop of that one See and Diocels, and never vet well able to govern the came, did by intolerable ambition challenge, not only o be the bead of all the Church dispersed throughout the World, but also to be Lord of all Kingdoms of the Morld, as is expresty fet forth in the Book of his own Canon Laws, most contrary to the Doftine and erample of our Saviour Christ, whose dicar, and of bis Spotiles, namely Peter, whose successor be pretendeth to be : after visambition entred, and this challenge once made by the Bishop of Rome, he became at once the spoiler and destroyer both of the Church, which is the Kingdom of our Saviour Chailt, and of the Chailtian Empire,

S'x decre. lib.3. tit. 16. eap.unic. 6. lib.5. tit.9. cap. 5. in gloffa.

### against Wilful Rebellion.

Empire, and all Christian Kingdoms, as an universal Tyrant over all. and whereas before that challenge made, there was great amity and love amongst the Chailtians of all Countries, hereupon began emulation and much hatred between the Bilhop of Rome and his Cletar and friends on the one part, and the Grecian Clergy and Christians of the Cast on the other part, for that they refused to acknowledge any such Supreme authority of the Bilhop of Rome over them: the Bilhop of Rome for this cause amongst other, not only naming them, and taking them for Schismaticks, but also never ceating to persecute them, and the Emperours who had their See and continuance in Sceece, by flit= ring of the Subjects to rebellion against their Sovereign Locas, and by raising deadly batted and most cruel Wars between them and other Christian Princes. And when the Bilhops of Rome had trancated the title of the Emperour, and as much as in them did lie, the Empire it self from their Lozd the Emperour of Greece, and of Rome also by right unto the Christian Princes of the Well, they became in Chort space no better unto the Well Emperozs, than they were before unto the Emperozs of Greece: for the usual discharging of Subjects from their Dath of fidelity made unto the Emperozs of the Welt their Sovercian Lords, by the Bilhops of Rome: the unnatural flirring up of the Subjects unto Revellion against their Pzinces; yea, of the Son against the Father, by the Bishop of Rome: the most cruel and blody Wars raised amongst Christian Princes of all Kingdoms, the hozrible murder of infinite thousands of Chaistian men being flain by Chailtians: and which enfued thereupon, the pitiful lolles of fo many godly Cities, Countries, Dominions, and Kingdoms, some-time pollelled by Chaistians in Asia, Africa, Europa: the miserable fall of the Empire and Church of Greece, Cometime the most flourishing part of Chaiftendom, into the hands of the Turks: the lamentable Di= minishing, decay, and ruine of Christian Religion : the dreadful increase of Paganism, and power of the Intidels and Discreants, and all by the practice and procurement of the Bilhop of Rome chiefly, is in the Diffozies and Chronicles written by the Biffop of Romes own fabourers and friends to be feen, and as well known unto all fuch as are acquainted with the faid Diffories. The ambitious intent and most fubtile drifts of the Bilhops of Rome in these their practices, appeared evidently by their bold attempt in spoiling and robbing the Emperous of their Cowns, Cities, Dominions, and Kingdoms, in Italy, Lombardy, and Sicily, of ancient right belonging to the Empire, and by joyning of them unto their Bilhopzick of Rome, oz elfe giving them unto Itran= gers, to hold them of the Church and Bithop of Rome as in capite, and as of the chief Lozds thereof, in which tenure they hold the most part thereof, even at this day. But these ambitious, and indeed traiterous means and spoiling of their Sovereign Lords, the Bilhops of Rome, of Prietts, and none other by right than the Bilhops of one City and Diocels, are by falle ulurpation become great Lords of many Dominions, mighty Princes, yea, or Emperors rather, as claiming to have divers Princes and Kings to their Malfals, Liege-men, and Subjects: as in the same vistozies written by their own Familiars and Courtiers is to be feen. And indeed fince the time that the Bishops of Rome by ambis tion, treason, and usurpation, athieved and attained to this height and greatnels, they behaved themselves moze like Pzinces, Kings, and

Emperours in all things, then remained like Priells, Bildops and Ecclesiastical, or (as they would be called) Spiritual persons, in any one thing at all. For after this rate they have handled other Kings and Princes of other Realms throughout Christendom, as well as their Sobereign Lords the Emperors, usually discharging their Subjects of their Dath of Fidelity, and so stirring them up to Rebellion against their natural Princes, whereof some examples shall in the last part hereof be

notified unto you.

Mherefoze let all god Subjects, knowing these the special instruments and ministers of the Devil, to the stirring up of all Rebellions, avoid and stee them, and the pesilent suggestions of such fozeign Murpers, and their adherents, and embrace all obedience to GOD, and their natural Princes and Sovereigns, that they may enjoy GODS blessings, and their Princes savour, all peace, quietness, security in this Morld, and snally attain through Christ our Saviour, life everlassing in the Morld to come: which SOD the Father for the same our Saviour Jesus Christ his sake grant unto us all: To whom with the Poly Shost, be all honour and glozy, Morld without end. Amen.

Thus have you heard the Fifth Part of this HOMILY.
Now good People let us pray.

THE

# PRAYER

As in that time it was Published.

Post mighty & DD, the Lord of holls, the Governour of all Creatures, the only giber of all Clicories, 10tho alone art able to freng= then the Weak against the Wighty, and to banquilly infinite multitudes of thine Enemies With the Countenance of a few of thy fervants calling upon thy Mame, and trusting in thee: Defend, D Lord, thy Servant and our Governour under thee; our Queen ELIZABETH, and all thy People committed to her charge, DLoed Withstand the cruelty of all those which be Common Enemies as Well to the Truth of thy Eter= nal Thord, as to their own natural Prince and Countrey, and manifestly to this Erown and Realm of ENGLAND, Which thou halt of thy Divine Probis dence assigned in these our days to the Government of thy Serbant, our Sobereign and gracious Queen. D most merciful Father, ( if it be thy holy deail ) make foft and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trouble the quiet of this Realm of ENGLAND, 02 to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Saviour of the Morlo, Jesus Christ, that we and they may jointly . glozifie thy Mercies. Lighten, We befrech thee. their ignozant hearts to embrace the truth of the Mord, or else so abate their cruelty ( most mighty Lord ) that this our Chailtian Realm, with others that confels thy holy 6990. A, may obtain by thine aid and strenath

### The Prayer.

frength, surety from all Enemies, Without Wedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and fi= nally that all Christian Bealms, and especially this Realm of ENGLAND, may by thy Defence and 1010. tection continue in the truth of the Golpel, and enjoy perfect Peace, Duietnels, and fecurity: and that we for these thy Dercies, jointly altogether with one consonant heart and voice, may thankfully render to thee all land and praise: that we, knit in one godly concord and unity amongst our felbes, may continually magnifie thy glozious Name, who with thy Son our Sabiour Jelus Christ, and the Holy Ghost, art one Eternal. Almighty, and most morciful GDD: To whom be all land and praise, Morld without end. Amen.

The

#### The Sixth and last Part of the HOMILY AGAINST

DISOBEDIENCE and WILFUL REBELLION.



Dw whereas the Injuries, Oppzellions, Rabeny, and Tyranny of the Bilhons of Rome, usurping as well against their natural Lords the Emperours, as against all other Christian Kings and Kingdoms, and their continual flirring of Subjects unto Rebellions against their Soberaign Lozds, whereof I have partly admonished you befoze, were intolerable: and it may feem moze then marvel, that any Subjects would after such sort hold with

unnatural foreign Allurpers against their own Sobereign Lords, and natural Country: It remaineth that I do declare the mean whereby they compalled these matters, and so to conclude this whole Treaty of Due Dbedience, and against Disobedience and Wilful Rebellion. Pou thall understand; that by ignozance of SDDS Morein they Of theignokept all men, specially the common people, they wrought and brought rance of simto pals all thefe things, making them believe that all that they faid was ple people, true, all that they did was good and godly: and that to hold with them the latter in all things, against father, Dother, Prince, Country, and all men, Part. was most meritozious. And indeed what mischief will not blind igno=

rance lead fimple men unto?

By ignozance the Jewith Clergy induced the common People to ask the Delivery of Barabbas the feditious murderer, and to fue for the cruel crucifying of our Sabioz Chailt, for that be rebuked the ambition, fuperstition, and other vices of the bigh Priests and Clergy. For as our Saviour Christ testifieth, that those who crucified him will not what they did: so doth the holy apostle St. Paul say, If they had known, if they had not been ignozant, they would never have crucised the Lord of glozy: but they knew not what they did. Our Saviour Chailt himfelf also forethewed that it should come to pass by ignorance, that those who thould perfecute and murder his true apostles and Disciples, thould think they did GDD acceptable facrifice, and good fervice: as it

is also berified even at this day.
And in this ignozance have the Bishops of Rome kept the people of DDD, specially the common fort, by no means so much, as by with= drawing of the alord of DD from them, and by keeping it under the vail of an unknown strange tongue. For as it ferved the ambitious humour of the Bilhops of Rome, to compell all Mations to ule the natural language of the City of Rome. where they were Bilbops, which thewed a certain acknowledging of Subjection unto them: so yet ferbed it much more their crafty purpole, thereby to keep all people to blind, that they not knowing what they prayed, what they believed, what they were commanded by SDD, might take all their commandments for SOD's. for as they would not fuffer the boly Scriptures of Thurch

Derhice to be ufedoz bad in any other Language than the Latine: Co were very few, even of the most simple people taught the Lords Praper. the articles of the faith, and the Ten Commandments, otherwise than in Latine, which they understood not: by which universal ignozance, all men were ready to believe whatfoever they faid, and to do whatfoever they commanded.

Si cognovisfent.

Gregorius 2, & 3. Anno Dom. 726. &c. In the

for to imitate the apolles phale: If the Emperors Subjetts had known out of DDS Word their duty to their Prince, they would not have fuffered the Bilhop of Rome to perswade them to forsake their So= bereign Lozd the Emperozagainst their oath of fivelity, and to rebel a-gainst him, only for that he cast Images (unto the which Idolatry was committed) out of the Thurches, which the Billion of Rome bare them in hand to be herefie. If they had known of DDD Talord but as much fecond Com- as the Ten Commandments, they thould have found that the Bithon mandment. of Rome, was not only a Craitoz to the Emperoz his Liege Lozd, but to SDD also, and an hozrible blasphemer of his majesty, in calling his boly Word and Commandment herefie: and that which the Bilhop of Rome tok foz a juft caufe to rebel againft his lawful prince they might have known to be a doubling and tripling of his most beinous wicked=

nels, heaped with horrible impiety and blasphemy.

Henry 4. Gregor. 7. Anno Dom.

But left the pos people hould know to much, he would not let them have as much of SODS Word as the Ten Commandments, wholy and perfettly, withdrawing from them the ferond Commandment, that bewrayeth his impiety, by a fubtil facriledge. Had the Emperors Subjetslikewife known, and been of any understanding in GDDS Wood, 176. Pafchal. would they at other times habe rebelled againft their Sobereign Lozd, 2. Anno 199. and by their Rebellion have holpen to depose him, only for that the Bithop of Rome did bear them in hand that it was fymonic and herefie tw, for the Emperor to give any Ecclesiastical dignities or promotions to his learned Chaplains, or other of his learned Clergy, which all Chridian Emperozs befoze him bad done without controlment: would they, I fay, for that the Billion of Rome bare them foin hand, have rebelled by the space of more then forty years together against him with so much theoding of Christian blood, and murder of so many thousands of Chris flians, and finally have deposed their Sovereign Lord, had they known and had in SDDS Word any understanding at all : specially had they known that they did all this to pluck from their Sovereign Lord, and his fuccellors for ever, their ancient right of the Empire, to give it unto the Romish Clergy, and to the Bishop of Rome, that he might toz the confirmation of one archbilhop, and for the Romich Rag, which be calleth a Paul, scarce worth twelve pence, receive many thousand crowns of Gold, and of other Bilhops, likewife great fums of mony for their Bulls, which is fymony indeed: Mould, I fay, Christian men and Subjetts by Rebellion have fpent to much Christian blod, and have deposed their natural, most noble, and most valiant Prince, to bring the matter finally to this pals, had they known what they did, or had any understanding in SDDS Mord at all : and these ambitious discurpers the Bishops of Rome have over-flowed all Italy and Germany with streams of Christian blood, thed by the Rebellions of igno-rant Subjects against their natural Lords and Emperors, whom they have flirred thereunto by fuch falle pretences : fo is there no Country in Chaiftendom, which by their like means and falle pretences,

hath not been over-sprinkled with the blood of Subjects by Rebellion against their natural Sovereigns, stirred up by the same Bishops of Rome.

And to use one example of our own Country: The Bishop of Rome Did pick a quarrel to King John of England, about the cleftion of Stephen Langton to the Bishoppick of Canterbury, wherein the King had an= cient right, being used by his progenitors, all Christian Kings of En= King John gland before him, the Bilhops of Rome having no right, but had begun then to usurp upon the Kings of England, and all other Christian Kings, as they had before done against their Sovereign Lords the Emi perozs: proceeding even by the same ways and means, and likewife curling K. John, and discharging his Subjects of their oath of sidelity unto their Sovereign Lord. Row had English men at that time known their duty to their Prince let forth in DDS Wood, would a great many of Pobles, and other English men natural Subjects, for this foreign and unnatural Alurper his vain curse of the King, and for his Innocentiu 3 feigned discharging of them of their oath and fidelity to their natural Lord, upon so dender or no ground at all, have revelled against their Sovereign Lord the King: Mould English Subjects have taken part against the King of England, and against English men, with the French Philip King and french men, being incensed against this Realm by the Bi- King. thop of Rome ? Would they have fent foz, and received the Dolphin of France with a great Army of French men into the Realm of England? Would they have Iwogn fidelity to the Dolphin of France , breaking Lewis Dole their oath of fidelity to their natural Lozd the King of England, and phin of have flood under the Dolphins Banner displayed against the King of England? Mould they have expelled their Sovereign Lozd the King of England out of London, the chief Tith of England England out of London, the chief City of England, and out of the greatell part of England, upon the South five of Trent, even unto Lincoln, and out of Lincoln it felf also, and have delivered the possession thereof unto the Dolphin of France, whereof he kept the possession a great while: Mould they being English men have procured so great sheding of English blod, and other infinite mildiefs and miferies unto England their natural Country, as did follow those cruel wars and traiterous re= bellions, the fruits of the Bishop of Romes blestings: Would they have driven their natural Sovereign Lord the K. of England to fuch extremity, that be was inforced to fubmit himself unto that foreign false culurver the Bilhop of Rome, who compelled him to furrender up the Crown of England into the hands of his Legate, who in token of pollellion kept it in his hands divers days, and then delivered it again to King lohn, upon that condition that the King and his successors, Kings of England, should hold the Crown and Kingdom of England of the Bishop of Rome and his fuccessors, as the Classals of the faid Bilhops of Rome for ever: in token whereof, the Kings of England thould also pay a yearly tribute to the said Bishop of Rome as his Cassals and Liege men. Mould Englift men babe brought their Sovereign Lord, and natural Country into this thealdom and Subjection to a falle foreign Alurper, had they known and had any understanding in SDDS coord at all? Dut of the which moul lamentable cafe, and miferable tyranny, rabeny, and spoil of the most greedy Romish Wolves ensuing hereupon, the Kings and Realm of England could not rid themselves by the space of many years after: the Bilhop of Rome by his ministers continually not DDD

French

of Parliament in K. Edward the third his days.

Malach. 2.

See the Acts only spoiling the Realm and Kings of England of infinite treasure, but also with the same money hiring and maintaining foreign enemies against the Realm and Kings of England, to keep them in fuch bis subjection, that they should not retuse to pay what soever those unsa= tiable cololbes did greedily gape foz, and fuffer whatfoever those most cruel tyrants would lay upon them. Would Englithmen habe fuffered this: would they by Rebellion have caused this trow you, and all for the Bishop of Romes causels curse, had they in those days known and understood, that SDD doth curse the blessings and bless the curungs of fuch wicked usurping Bilhops and Tyrants: as it appeared afterward in King Henry the eight his days, and King Edward the firth, and in our gracious Sobereigns days that now is, where neither the Popes curfes, noz GDDS manifold bleffings are wanting. But in king Johns time, the Bilhop of Rome understanding the beuit blindnels, ignozance of DDD Word, and superstition of Englishmen, and how much they were enclined to worthip the Babylonical Beaft of Rome, and to fear all his threatnings, and caudels curles, be abused them thus, and by their Rebellion brought this noble Realm and Kings of England under his most cruel tyranny, and to be a spoil of his most bile and unsatiable covetousness and raveny, for a long and a great Deal to long a time. And to join unto the reports of billories, matters of later memory, could the Bilhop of Rome have raised the Rebel= lions in the Rorth and Well Countries in the times of King Henry and King Edward, but by abuting of the ignorant people? De is it not moll evident that the Bilhop of Rome hath of late attempted by his Irish Patriarchs and Bilhops, sent from Rome with his Bulls, (whereof some were apprehended) to break down the bars and bedges of the publick peace in Ireland, only upon confidence easily to abufe the ignozance of the wild Irich men : De who feeth not that upon like confidence, yet more lately be bath likewise procured the breach of the publick peace in England, (with the long and blessed continuance whereof he is sore grieved) by the ministry of his disguifed Chaplains, creeping in Lay mens apparel into the houses, and whispering in the ears of certain Porthern borderers, being then most ianozant of their duty to GDD and to their Prince of all people of the Realm, whom therefore as molt meet and ready to execute bis intended purpole, he hath by the faidignozant Pals Priefts, as blind guides leading the blind, brought those ally blind Subjects into the deep ditch of porrible Rebellion, damnable to themselves, and very dangerous to the flate of the Realm, had not SDD of his mercy miraculously calmed that raging tempelt, not only without any Shipwrack of the Common-wealth, but almost without any shedding of Christian and English blood at all.

and it is yet much more to be lamented, that not only common people, but some other youthful oz unskilful Pzinces also, suffer themselves to be abused by the Bilhop of Rome, his Cardinals and Bilhops, to opprelling of Christian men their faithful Subjects, either themselves, or else by procuring the force and strength of Thristian men, to be conveyed out of one Country, to oppress true Christians in another Country, and by these means open an entry unto wors and Infidels, into the polfestion of Ebriftian Realms Countries: other Christian Princes in the mean time, by the Bichop of Romes procuring also, being to occupied in

Civil Wars, or troubled with Rebellions, that they have neither leifure noz ability to confer their common forces to the defence of their fellow Christians, against such invasions of the common enemies of Christen= dom, the Infidels and Miscreants. Would to SDD we might only read and hear out of the pillozies of old, and not also see and feel these new and prefent oppressions of Christians, rebellions of Subjetts, effu-Con of Christian blood, deltruction of Christian men, decay and ruine of Ebriftendom, increase of Paganism, molt lamentable and pitiful to behold, being procured in these our days, as well as in times past, by the Bilhop, of Rome and his ministers, abuling the ignorance of GDDS Mozd, get remaining in Come Chailtian Princes and People. By which forrow and bitter fruits of ignorance, all men ought to be moved to give ear and credit to SDDS Word, thewing as most truly, so most plainly bow great a mischief ignozance is; and again how great and how good a gift of DD knowledge in DDD Mozd is. And to be= Jer. 18. c. 19. gin with the Romish Clergy, who though they do brag now, as did cometime the Iewish Clergy, that they cannot lack knowledge: yet doth SDD by his holy Prophets both charge them with ignorance, and Eze. 7. g. 26. threaten them also, for that they have repelled the knowledge of DDS Hof.4.b.6. Wood and Law, from themselves, and from his people, that he will re- Pial.24 pel them, that they shall be no more his Priests. SDD likewise chargeth Princes as well as Prietts, that they thould endeabour themselves to get understanding and knowledge in his Word, threatning his heavy weath and destruction unto them, if they fail thereof. And the wife man faith to all men universally, Princes, Priells, and People: Cabere is Prov. 19. no knowledge, there is no good not health to the foul: and that all men be vain in whom is not the knowledge of SDD and his holy celoid: that they who walk in darkness, wot not whither they go: and that Wild.13. the people that will not learn, chall fall into great mischiefs, as did Prov. 17. the people of Israel, who for their ignorance in SDDS Word, were first led into captivity, and when by ignozance afterward they would not know the time of their Cifitation, but crucified Chaift our Sabid, perfecuted his holy apostles, and were so ignozant and blind, that when 44. & 23. c. they did most wickedly and cruelly, they thought they did SDD good 34and acceptable fervice(as do many by ignozance think even at this day:) finally, through their ignozance and blindness, their Country, loes. Cowns, Cities, Hierusalem it felf, and the Temple of GDD, were all most borribly bestroyed, the most chiefest part of their people sain , Efa. 27. and the relled into molt miserable captivity. For he that made them Hol. 4. had no pity upon them, neither would spare them, and all for their Baruc. 3. ianozance.

and the boly Scriptures do teach, that the people that will not fee with their eyes, noz bear with their ears, to learn, and to understand with their hearts, cannot be converted, and saved. And the wicked themfelves, being damned in bell, thall confess ignozance in GODS wifd. 5. Word to have brought them thereunto, saying, We have erred from the way of the truth, and the light of righteousness hath not thined Matt. 13.19. unto us, and the Sun of understanding bath not risen unto us, we 2 Cor. 4. a. bave wearied our felves in the way of wickedness and perdition, and bave walked cumberous and crocked ways: but the way of the Lord

have we not known.

Andas well our Saviour himfelf, as his Apostle Saint Paul both DDD 2

Prov. 17. Ephel. 4. John 12. Efa. 5.13. Luke 19. g. locus.

Efa. 6.c. 9. Matth. 13.b. 14.15. John 12.40.

3.4. Matth. 7. John 3.

9. f. 43. Luke 8. a. 8. John 5.f.3y. Luke 11.9. Luke 16.g. 30.31. Gal. 1.b. 8. Deut.5.32. Deut. 17. c. 14.15.&c. Rom. 13. 1 Pet. 2. Pfal. 118. Pfalm 18. & 118. Ephef. 5.14. Theff. 5. a. 4. 5. John. 12. 35. 36. Jam. 1. c. 17. 1 Tim. 6. d. 16. John. 3.

Matth. 11.b. teach, that the ignozance of GDDS Mord cometh of the Debil, is the 15. & 13. a. caufe of all erroz and mifjudging (as falleth out with ignozant Subjects, who can rather espie a little mote in the eye of the Prince, or a Counselloz, than a great beam in their own and universally it is the Pfal. 1. cause of all evil, and finally of eternal damnation : ODDS judg= Matt. 7. b. 7. ment being kebere towards those, who when the light of Chailes Sospel is come into the Mozlo, do delight moze in Darknels of ignozance, than in the light of knowledge in SDDS Word. For all are commanded to read or hear, to fearth and fludy the boly Scriptures, and are momifed understanding to be given them from GDD, if they fo do: all are charged not to beliebe either any Dead man, noz if an Angel Chould fpeak from beaben, much lessifthe Pope do fpeak from Rome against og contrary to the word of DD, from the which we may not decline, neither to the right hand not to the left.

In SDDS Word Princes mult learn bow to obey SDD, and to gobern men: in SDDS Word Subjects mult learn obedience both to DD and their Princes. Did men and young, rich and poz, all men and women, all effates, feres, and ages, are taught their feveral duties in the Word of DD. for the Word of DD is bright gibing light unto all menseyes, the thining lamp directing all mens paths and steps. Let us therefoze awake from the deep and darkness of ignozance, and open our eyes that we may fee the light: let us rife from the works of darkness, that we may escape eternal darkness, the due reward thereof, and let us walk in the light of SDDS Word, whiles we have light, as becometh the dilden of light, so directing the steps of our lives in that way which leadeth to light and life everlalling, that we may finally obtain and enjoy the fame: which DD the father of lights, who dwelleth in light incomprehentible, and inaccestable, grant unto us, through the light of the World our Savior Jesus Christ: Unto whom with the boly shoft, one most glozious SDD, be all honour, maile, and thankigiving for ever and ever. Amen.

Thus have you heard the Sixth Part of this HOMILY. Now good People let us pray.

THE

#### THE

## PRAYER

As in that time it was Published.

Most mighty GDD, the Lord of hosts, the Governour of all Creatures, the only giver of all Clicories, who alone art able to firence then the Weak against the Wighty, and to banquill) infinite multitudes of thine Enemies With the Countenance of a few of thy servants calling upon thy Name, and trusting in thee: Defend, D Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge, D Lord withstand the cruelty of all those which be Common Enemies as Well to the Truth of thy Eter= nal Word, as to their own natural Prince and Countrey, and manifestly to this Erown and Realm of ENGLAND, Which thou halt of thy Divine Providence assigned in these our days to the Government of thy Servant, our Sovereign and gracious Queen. O most merciful Father, (if it be thy holy Will) make foft and tender the stony hearts of all those that exalt themselves against thy Truth, and seek either to trouble the quiet of this Realm of England, 02 to op= press the Crown of the same; and convert them to the knowledge of thy Son the only Saviour of the Morld, Jesus Christ, that we and they may fointly glozifie thy Mercies. Lighten, The beseech thee. their ignozant hearts to embrace the truth of thy Bord, or elfe to abate their cruelty (D most mighty Lord) that this our Chailtian Realm, with others that confels thy holy &DSPEL, may obtain by thine aid and strength

### The Prayer.

Arength, furety from all Enemies, Without Wedding of Christian blood, Whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and fi= nally that all Chaistian Bealms, and especially this Realm of ENGLAND, may by thy Defence and 1920tection continue in the truth of the Golpel, and enfor perfect Peace, Quietnels, and lecurity: and that we for these thy Mercies, jointly altogether with one confonant heart and boice, may thankfully render to thee all land and praise: that we, but in one godly concord and unity amongst our felbes, may continually magnifie thy glorious Name, who with thy Son our Sabiour Jelus Christ, and the holy Ghost, art one Eternal, Almighty, and most merciful GDD: To whom be all land and praise, Morld without end. Amen.

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### THANKSGIVING

FOR

The Suppression of the last Rebellion.

Heavenly and most merciful Father, the defender of those that put their trust in thee, the fure Fortress of all them that the to thee for fuccour: who of thy most just judgments for our disobedience and rebellion against thy holy Word, and for our finful and wicked living, nothing answering to our holy profession, whereby we have given an occasion that thy holy name hath been blasphemed amongst the ignorant, hast of late both fore abashed the whole Realm, and People of England, with the terrour and danger of Rebellion, thereby to awake us out of our dead fleep of careless fecurity: and haft yet by the miseries following the same Rebellion, more thurply punished part of our Countrymen and Christian brethren, who have more nearly felt the fame: and most dreadfully hast scourged some of the feditious persons with terrible executions, justly inflicted for their disobedience unto thee, and to the fervant their Sovereign, to the example of us all, and to the warning, correction and amendment of thy fervants, of thine accustomed goodness, turning always the wickedness of evil men to the profit of them that fear thee: who in thy judgments remembring thy mercy, hast by thy assistance given the vi-Ctory to thy fervant our Queen, her true Nobility,

and faithful Subjects, with so little, or rather no effufion of Christian blood, as also might have justly ensued, to the exceeding comfort of all forrowful Christian hearts, and that of thy fatherly pity, and merciful goodness only, and even for thine own names sake, without any our defert at all. Wherefore we render unto thee most humble and hearty thanks for these thy great mercies shewed unto us, who had deserved sharper punishment, most humbly befeeching thee to grant unto all us that confess thy holy Name, and profess the true and perfect Religion of thy holy Gospel, thy heavenly grace to shew our selves in our living according to our profession: that we truly knowing thee in thy bleffed Word, may obediently walk in thy holy Commandments, and that we being warned by this thy Fatherly correction, do provoke thy just wrath against us no more': but may enjoy the continuance of thy great mercies towards us, thy right hand, as in this, so in all other invasions, rebellions, and dangers, continually faving and defending our Church, our Realm, our Queen, and People of England, that all our Posterities ensuing, confelling thy holy Name, profelling thy holy Gospel, and leading an holy life, may perpetually praise and magnifie thee, with thy only Son Jesus Christ our Saviour, and the holy Ghost: To whom be all laud, praife, glory, and Empire, for ever and ever. Amen.

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men, her grue Nobility

